



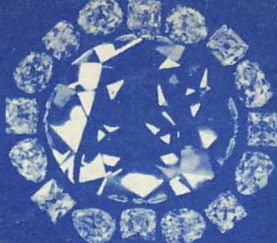
TRUE STORIES OF THE STRANGE AND UNKNOWN

September 1974 60¢

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The Curse of the HOPE DIAMOND

AT 11 O'CLOCK in the morning on November 18, 1958, postman James Todd delivered to the Smithsonian Institution in Washington, D.C., a small brown package which was insured for a million dollars. It contained the most fabulous gem in the world, the Hope Diamond, which had just been presented to the United States government.

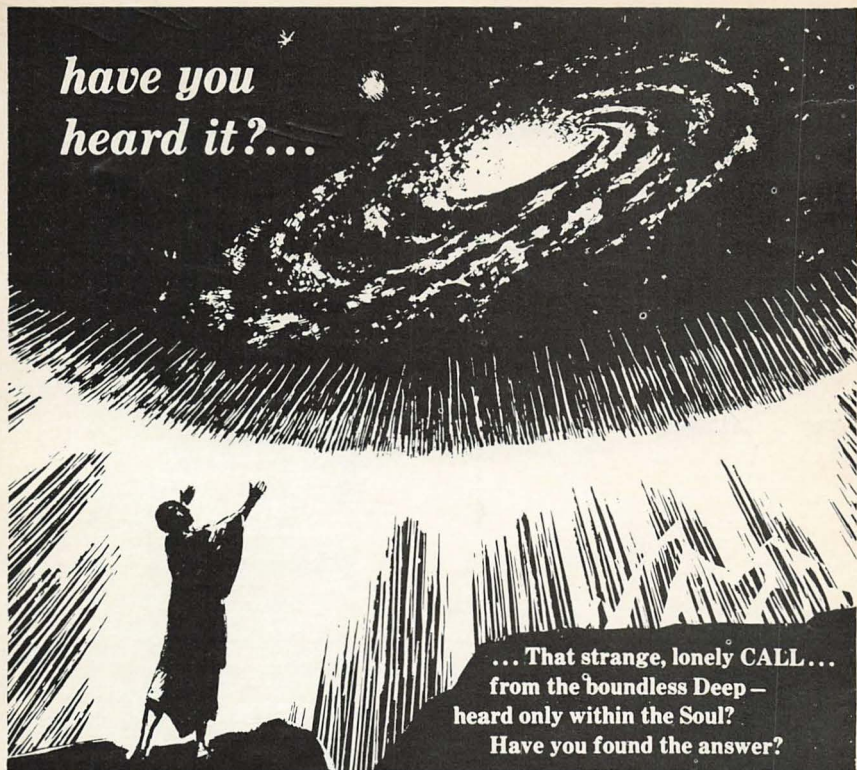
"There is a long bloody history behind the Hope Diamond," observed Dr. George Switzer, curator of mineral sciences at the Smithsonian, "but we're hoping the curse has now ended."

Not everyone shares his optimism. Columnist Art Buchwald wrote, "The Hope Diamond has brought nothing but grief to anyone who ever owned it. Whoever accepted it on behalf of the United States did this country a great disservice."

Within two short weeks after delivering the gem to Dr. Switzer's office Postman Todd was struck by a series of calamities. First, fire gutted his home; then his favorite dog strangled on her leash. Next, Todd was thrown from his car and sustained a serious head injury. Shortly after that his leg was crushed by a truck and finally, his wife, the mother of his four children, had a heart attack and died...

(Continued on page 34)

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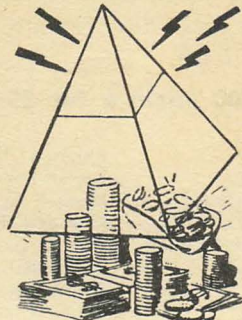
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(Genesis 1:1)

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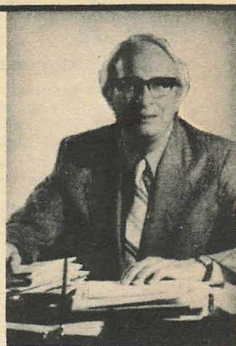
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I See by the Papers

QUOTE OF THE MONTH

If Magic is to be defined as the ineffective techniques to allay effective ones which are not available, then we must recognize that no society will ever be without it.

—Keith Thomas in
*Religion and the
Decline of Magic*



Curtis
Fuller

SYLVIA Porter, the financial columnist, recently commented on the "amazing" success of the film "The Exorcist" and on the growth of the occult field in general. She discussed the great interest in "witchcraft," in metaphysical organizations, in magical objects such as pendants, amulets, talismans and the like and the fantastic claims being made for their occult powers.

She quotes Woodrow Wirsig, president of the Better Business Bureau of metropolitan New York, as saying virtually no complaints are being received that these magical fetishes don't work. "There have been no gripes about failure to win a lifetime of happiness or newfound love from a pendant, an amulet, ring, etc.," says Ms. Porter. Of those complaints which are received nearly all are for nondelivery or late

delivery — not for the objects' failure to work.

"It would be extreme arrogance for any columnist in my field to denounce your interest (in the supernatural and metaphysical)," says Ms. Porter. "There is no downgrading the possibility that what is merely fun and games to one person may be of extraordinarily powerful psychological or emotional help to another."

Nonetheless, Ms. Porter is against the occult. She warns particularly of the racketeering elements exploiting the psychic field, about the extortionists and gyp artists. We would add that among the worst are certain fraudulent churches which earn hundreds of thousands of dollars for their "owners."

One of these crooked ministers who now has reformed, an uni-



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identified "Mr. X," told of his personal experiences at the annual conference of Spiritual Frontiers Fellowship last May in Chicago. An exposé of such charlatans is promised in Allen Spraggett's forthcoming book *The Psychic Mafia*.

Ms. Porter especially asks gullible believers to be on guard against signing any papers, no matter how harmless they may appear, while in a group of strangers. "Just don't sign anything," she warns.



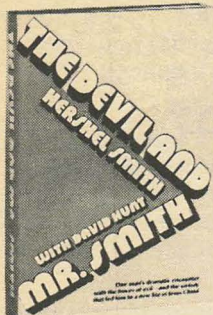
EVIL AND CHANGE

THE EXTENT of the growth of interest in the occult is suggested by an article from *The London Economist* reprinted in the *Philadelphia Daily News*. Again the success of "The Exorcist" is cited to demonstrate that the "idea of evil as an objectively existing force in the world" seems to be capturing the imaginations of millions of people. Quoted are the words of Pope Paul spoken in November 1972: The devil actually exists as a "live, spiritual, perverted and perverting being, the hidden enemy who sows errors and misfortunes in human history." Yet most churchmen, including many Catholics, regard Satan as purely mythical.

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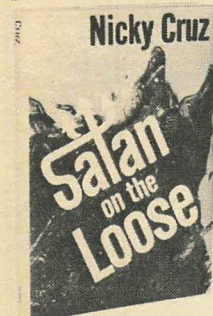
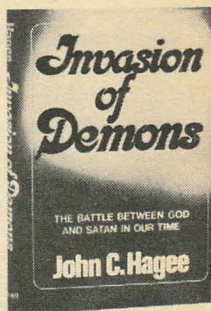
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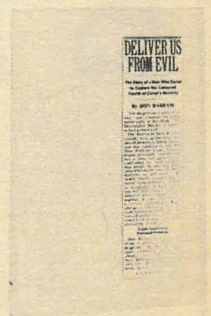
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resurrected by our society?

It is too easy to say, as does this unidentified author, that the idea of "evil" should not surprise a generation which is still "digesting the experience of Hitler and Stalin and now has to cope with an anonymous army of terrorists, kidnapers and bombers."

We believe all these are reflections of the same social illness. We are victims of a shattered society. Events have moved so fast we have not had time to convert the broken "socially acceptable" behavior patterns of our youth into integrated new

patterns. The industrial, technological and scientific revolutions are still in the process of destroying the old society and belief patterns. What the new society will be like no man can say, but social customs, mores and folkways are so slow to catch up with what is happening that it may be centuries before things settle down again and people "know what they know."



THE DEVIL GAINS GROUND

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Martin J. Stone

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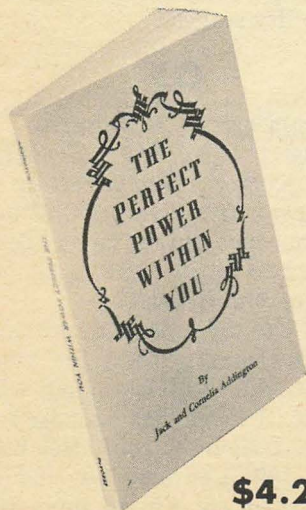
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answers it cannot give because it doesn't have them. Each problem solved raises new questions, problems, mysteries. There are no authorities left except the Church and God and their authority is being rapidly eroded.

The *London Economist* writer quotes the findings of a United States opinion poll that "Americans' belief in the devil has gone up from 37 percent to 48 percent since 1964, with another 20 percent half persuaded that he exists.

"Since the proportion of those claiming to believe in God has gone down from 77 percent to 69 percent over the same 10 years, it is not impossible that the devil might one day draw ahead in the credibility stakes."

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I'M NOT sure that the quoted figures are valid, arresting as they seem. If they are valid then the churches have failed completely to meet the religious needs of Americans.

I believe the erosion of authority arises mostly from the average citizen's disillusionment with science. Science was supposed to replace religion in the latter part of the 19th Century but science has turned out not to have the answers either.

I do not find this discouraging.



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Nevertheless, it is a fact that new scientific discoveries are pouring down upon us, continually upsetting what we previously believed. They are acceptable only for a short span and then are replaced by still newer discoveries. Of course our culture is upset! We are in the midst of change. But it also is tremendously exciting. Only occasionally do I find it necessary to return to the certainties and security of the small-town world in which I spent my childhood.



EXCITING EVENTS

PICK UP the newspapers published in any given week. You read headlines like this one from the *New York Times*: "Experimental Findings Challenge Accepted Theories on Atomic Physics and Cause Confusion in Science."

Walter Sullivan's article be-



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neath this headline discusses unexpected discoveries in the nature of matter which are being made in high energy accelerator laboratories at Stanford and the University of California at Berkeley. At present, according to Dr. Wolfgang K. H. Panofsky, president of the American Physical Society, these new findings have led to a "state of maximum confusion" in the world of physics.

Read in the *Chicago Sun-Times* that bacteria buried far beneath Antarctic ice perhaps a million years ago have been revived. Such bacteria have been found frozen, in a state of suspended animation, in rock cores in at least two locations at depths as great as 1,400 feet. Although researchers admit contamination is always a possibility they took such precautions as using a hand drill with a quarter-inch bit sterilized by heat to get their samples from the center of the cores.

The *Philadelphia Inquirer* for April 26 reports that equipment developed to monitor possible violations of the Nuclear Test Ban Treaty has reacted to fierce explosions taking place in space. Over a four-year period the Vela "H" satellites, which orbit the earth about 62,000 miles out in space, have detected 27 gigantic explosions producing large

amounts of gamma and X-ray energy.

The explosions vary in intensity. "At their most severe they could equal, in a few seconds, the amount of energy produced by our sun in several days or a week," says science writer Joel N. Shurkin, quoting Dr. R. W. Klebesadel of Los Alamos Scientific Laboratory.

No one is sure where these explosions are occurring. Dr. Philip Morrison of M.I.T. believes they are either fairly close to the earth (say 10 times the distance to the moon) or possibly are out of our galaxy altogether. There are currently nine theories purporting to explain these explosions.



MEDICINE IN FERMENT

SO MUCH for physical science. Let's turn to medical science where the same aura of wonder and awe persists. The *Journal of the American Medical Association* is bitterly attacking the psychic surgeons of the Philippines, calling them "sleight-of-hand quacks." The Federal Trade Commission recently restricted the public showing of films of these healers at work and has won preliminary injunctions against three West Coast travel agencies which arrange trips to the Philippines for sick people.

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for cancer.
 • A lot of marital unrest likely this year:
 • Jackie Onassis will receive the largest divorce settlement in history.

- More and more flying saucers will be sighted (alien life forms will make contact with Earth).
- A new 12 month birth control pill will be perfected.
- Dramatic new breakthroughs will occur in medicine; probably even a cure

• Joan and Ted Kennedy will continue to have their problems. But one of his young nephews will be getting married.

• Kathy Hawn and Dean Martin will be heading for Reno.

• Just as Frank Sinatra went into retirement, Elizabeth Taylor and Richard Burton will announce their retirement before the end of the year: To take up residency at a famous English university where Burton will become a professor.

• Henry Kissinger will conclude the greatest diplomatic agreement of his life: He will fall in love and get married.

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Yet, even Dr. Johnson must

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I SEE BY THE PAPERS

Henry McDaniel points to footprint made by the "gray, hairy, three-legged monster" he spotted near his home in Enfield, Ill., in May 1973. (UPI Photo)



admit there are spontaneous remissions of cancer. And some of these remissions, for instance those occurring at Lourdes, seem to be caused by or associated with great faith. Perhaps it would be wiser to investigate the remissions than the cancers.



ACUPUNCTURE CURE

IN CONTRAST with the medical profession's attacks upon faith healing (remember, we're not defending "psychic surgery") has been the openness with which it has accepted acupuncture. The *Philadelphia Inquirer* recently reported the all-but-incredible acupuncture cure of Philip L. Kaplan, who testified before the New Jersey legislative committee considering legalization of acupuncture.

Kaplan described how he was injured in a Jeep accident while serving in the Army in 1942.

There followed 32 years of almost unendurable pain. He was successively operated on for gallbladder trouble, treated for gout and given spinal surgery; he lost control of his right leg, then his left, and was told at Mayo Clinic that his "walking days were coming to an end." He was also called a psychoneurotic and told that his pains were imaginary.

In March of 1969 he was seriously contemplating suicide. His pain was constant. But beginning in July 1972 a series of six acupuncture treatments ended this pain and permitted him to walk. He had paid \$65,000 in hospital bills. The acupuncture cost him \$150. Obviously he is not without a personal interest in the outcome of the New Jersey legislation. And besides, he runs the Acupuncture Information Center in Trenton, N.J., perhaps out of gratitude.

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A QUESTION OF FAITH

IT IS ALL very well for materialistic-minded physicians to deny the curative effects of faith as Dr. Franklin Johnson does. Nevertheless, the powers of belief and of faith can be transcendent.

Consider the powers of the mind which must be operative in this case of stigmata reported by the journal *General Psychiatry*. Stigmata are bleeding wounds, corresponding to the wounds of Christ on the Cross, that appear on certain devout Christians. There have been hundreds of authenticated cases down the centuries, most of them Roman Catholics. St. Francis of Assisi was a stigmatist. The most famous recent stigmatists have been the late Padre Pio and the late Therese Neumann.

The current case is of Cloretta Robertson, a 10-year-old black Protestant girl in Oakland, Calif., who experienced stigmata over a 19-day period before Easter in 1972. The case was briefly mentioned in July 1972 *FATE*, page 19, but has now been examined in detail by Dr. L. F. Early and Dr. J. E. Lifschultz who became convinced that the child's bleeding was not self-induced.

Blood appeared on the girl's palms from two to six times daily for five days before the doctors examined her. They



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watched blood appear on her palm, washed it away and under a 10-power magnifying lens, could see no sign of skin damage. In this sense the girl's presumed stigmata seems more a poltergeist-type phenomena than the stigmata of Catholic saints where actual wounds appeared.

Within the next two weeks, during which time the child was under observation, bleeding occurred on her feet, the right side of her chest, and the middle of her forehead where Christ's crown of thorns presumably rested. Teachers, the school nurse and family members all reported witnessing the phenomenon. Blood was seen actually

oozing through her skin for periods of one to four minutes.

The doctors who examined the girl reported that she was alert, well-oriented, cheerful, friendly, in excellent health with average performance in school.

The bleeding continued through Good Friday 1972. The girl was watched carefully over the 1973 Easter period but there was no recurrence.

What caused this 1972 incident? Psychiatrists learned that four days before the beginning of her bleeding the girl had watched a TV film on the Crucifixion. The film had strongly impressed her although she denied any knowledge of other persons

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who have had stigmata. She claimed she never had heard of St. Francis until after the first week of her bleeding.

The doctors concluded the bleeding was psychologically induced in a devout child during a time of intense religious preoccupation.



RESEARCH vs. HEALING

THE POINT we want to make here is not that this event occurred, because these things are occurring all the time, but that whatever the explanation—religious or psychological—the energy that is capable of producing stigmata is equally capable of healing.

But how do we study, how do we isolate, how do we harness this energy for human welfare? It exists; we hurl the lie in the teeth of those who deny it. But at this stage in research, despite all the scientists who are working, no one seems to have the faintest idea of how to proceed.

Unfortunately, this is where healing research stands today—and where psychic research stands as well. The work being done is mainly to prove that it exists. But the next steps are far more important. Here are some questions that must be answered:

● What is really going on among

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persons who are cured?

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I am sure you will think of other questions. They are almost limitless. And this is why I say I find the present ferment of mind and society so exciting. We are on the threshold of a new world.



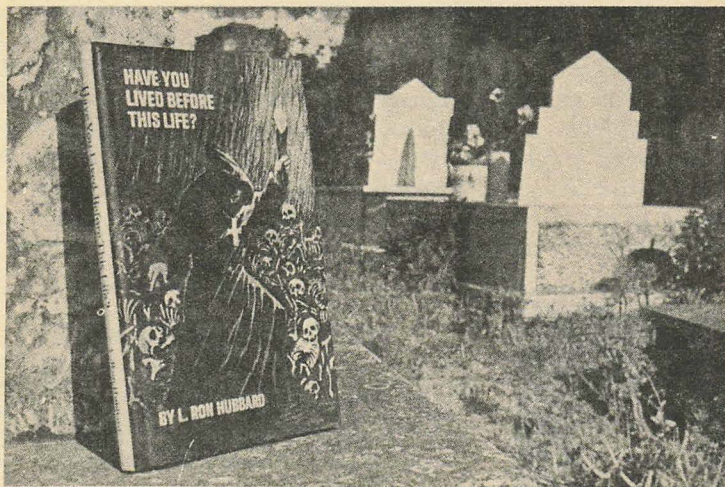
THE PROBLEM OF SLEEP

A GREAT many psychologists these days are analyzing sleep and dreams. Joel Greenberg of the Knight newspapers recently reported an interview with Dr. Wilse Webb, head of the University of Florida's sleep research laboratory.

Webb began his research as a behaviorist, trying to discover what sleep really is and how to improve on it. He's changed his viewpoint and given up the project of altering sleep; now he's just trying to understand it. "Sleep is bigger than I am," he told Greenberg.

Webb is concerned about this because, although we can manufacture daytime conditions 24 hours a day for both work and pleasure, he believes that hu-

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mans cannot adjust to anything except a 24-hour cycle. The problems world jet airplane travelers encounter are well-known. Webb's own research suggests they cannot be alleviated.

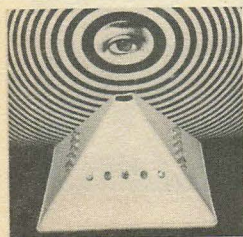
He tested college students on a schedule of nine-hour days, three hours of which were spent sleeping. He tested another group on 30-hour days, with 12 hours set aside for sleep. Even after three weeks none of his students had adjusted to the changed time schedules. For example, the 30-hour-day subjects were exhausted from being awake so long — yet they could not sleep through the entire 12-hour period.

Men apparently are designed

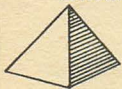
for 24-hour days with eight hours of sleep each day. "You can't just say I'm going to get a lot of sleep tonight because I have a big day tomorrow," he explains. "You can't dictate the times and lengths of your sleep periods. If you chronologically abuse the inherent rhythm it will be at a cost."

* * *

NOT ALL researchers agree with Dr. Webb. Two scientists at the University of Basel, Switzerland, Dr. Marcel Monnier and Dr. G. A. Schoenenberger, have isolated and identified a sleep-inducing substance from the blood of sleeping rabbits. Injected into another animal, this



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substance will induce sleep.

Now, if they are able to synthesize the substance and construct a biochemical model, they may come up with a substance that will induce sleep in humans. Then science may be able to change the sleep cycle described by Dr. Webb.

But we suggest that the substance might ultimately be no more than another kind of sleeping pill. It seems likely that the production in the human body of such a sleep-inducing substance is merely a by-product of the basic 24-hour rhythm that Dr. Webb describes. Disturbing it with a synthetic substance may be more upsetting than fouling

up the biological rhythm itself.



ATTENTION ASTROLOGERS

AT LEAST four of the planets of our solar system may be affecting our daily lives despite modern astronomers' criticisms of astrology. Dr. K. D. Wood of the University of Colorado has plotted the orbits of Mercury, Venus, Earth and Jupiter and says they seem to affect the sun's surface. Just as our moon creates tides on earth, so the movements of the planets appear to create "tidal effects" on the surfaces of the sun.

These tides in turn appear to influence the appearance and



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disappearance of sunspots. Little is known about the nature of sunspots but scientists have discovered that sunspot activity is associated with major weather changes on earth.

Thus not only weather may be related to the positions of the planets; some studies indicate human behavior also is influenced by mysterious effects of these sunspots.

If all this turns out to be true one can visualize a revolution in astrology.



FROM THE EARTH'S CORE

WHILE OUR astronauts were off to the moon seeking the primal rocks of the universe, prospectors were quietly searching a stream in Josephine County, Ore., for strange little metallic stones they were selling to rock collectors.

The material is called "Josephinite" after the county in which it is found and somewhat resembles stainless steel or the nickel-iron materials found in some meteorites. At any rate, the stuff is so curious local prospectors are able to sell it to rock collectors for as much as \$7.00 an ounce.

It now appears, according to a team of scientists from Cornell University, that Josephinite may be more interesting than any

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material brought back from the moon and indeed may come closer to being primal stuff than do the moon rocks.

The Cornell scientists believe these rocks somehow found their way to the surface from the earth's outer core, originally from perhaps as deep as 1,800 miles below the earth's surface. Geologists are at a loss to explain just how this occurred. If their surfacing was caused by the movement of plates as explained by the global plate tectonic theory, then new dimensions are added to that idea.

The "how" remains a mystery. But the Cornell people insist their detailed laboratory analyses have eliminated all other places of origin. Josephinite has to come from "the bowels of the earth."

* * *

For what it is worth, the oldest moon rock so far is a tiny fragment brought back by Apollo 17. It dates back 4.6 billion years "to the origin of the solar system." How it compares in age with Josephinite we do not know as this is written.

—Curtis Fuller.



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What if someone came along and offered you a little light? Would it make a difference?

Of course it would. And that's why I want to share MY little light with you. It's called the science of Biorhythm. And it's made the difference in my life between success and failure, perhaps even life and death.

Biorhythm could make a big difference in your life, too. Let me explain why.

The Philadelphia Inquirer (Nov. 4, 1973) reports that "Biorhythm poses such a natural and logical explanation for our fluctuating health and temperance that it simply cannot be overlooked."

How I Discovered Biorhythm

Like you, I want to do the best for my loved ones. To insure my children's good health, my husband's financial success, my own sensitivity as wife and mother. And, of course, I want to really understand myself. But before I discovered Biorhythm, I only had "fate" and women's intuition to guide me. I was often filled with self-doubts and fears.

And then a miracle happened. One of my fears actually came true! While at work my husband had a terrible accident. Luckily he recovered. But imagine my shock when a scientist friend told me his accident MIGHT HAVE BEEN PREVENTED.

How could I not listen? My friend introduced me to the science of Biorhythm. He calls it "one of the most effective life controls known to man and woman."

Clark Gable's Death Predicted

On the John Nebel radio show in 1960 a

biorythmist predicted that, according to Clark Gable's biorhythm chart, the star (who had recently suffered a heart attack) would have a "critical day" on November 16. He urged extra precautions for Gable on that day.

ON Nov. 16 Gable died and the doctors, who had not heeded the biorythmists' warning, stated that "Gable could have been saved had the heart machine been available quickly."

The Difference Biorhythm Has Made For Me

Now that I understand biorhythm, I'm less moody, more creative, more sensitive to my family, more aware of myself. My decisions are made confidently, quickly. What's more, physically I feel more energetic, less rundown. It's even helped me stick to a diet. And as an extra bonus, I gambled recently during my "high" days and was called a "born winner."

Nature's Secret Clock

In brief, Biorhythm operates on the basis of our natural biological cycles. You know about women's menstrual cycles. Well, scientists also chart 3 other major cycles: emotional, physical and mental. They effect each of us from the moment we're born. And we each have a unique pattern, based on our day and year of birth.

When these cycles are at their "highs" we're most likely to give our peak performances. When they're low, the opposite is true. And when the cycles are changing, we're in our critical days. That's when we're most susceptible to accidents and poor judgment.

A recent book on biorhythm reveals some fascinating facts. All of these occurred on critical days:

- Jack Ruby's murder of Lee Harvey Oswald
- Sirhan Sirhan's assassination of Robert Kennedy
- Arthur Bremer's attempt on George Wallace's life

What's more, Judy Garland and Marilyn Monroe swallowed lethal doses of sleeping pills on critical days.

Evidence Overwhelming

Industries around the world swear by Biorhythm. They credit Biorhythm for their outstanding safety records. These include:

- the transportation system in Zurich, Switzerland
- several European airlines
- over 5,000 firms in Japan!

The Long Island Press quotes Russel K. Anderson, head of a U.S. Industrial Consulting firm (March 30, 1973). "We have analyzed more than 1,000 accidents during the past two years and the amazing thing is that we have come out with more than 90% of the accidents occurring on the critical days."

Biorhythm Scoops on Sporting Upsets

• Muhammad Ali lost to Ken Norton on Ali's critical day

• Floyd Patterson lost to Ingemar Johanson on a critical day

• Arnold Palmer shocked fans at the Pro Golfer's Association Play-off in 1962 when the "sure winner" tied for 17th place instead (he was at a biorhythmic low)

• Bobby Riggs lost to Billie Jean King on a day when his physical cycle was critical and his emotional cycle low (Mrs. King, however, was at an emotional and intellectual high)

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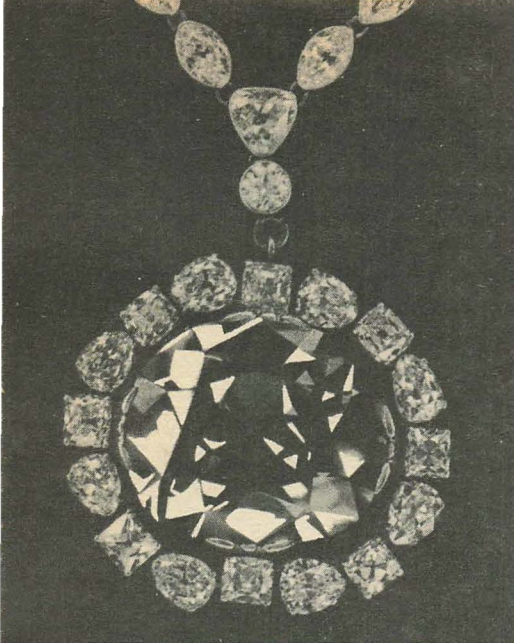
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Set with smaller gems as a pendant, Hope Diamond is on display in Smithsonian Institution's National Museum of Natural History in Washington.

*Is the U.S. the
latest victim of*

THE CURSE *of the*

HOPE DIAMOND?

Other famous gems reputedly are unlucky but the Hope Diamond's history of attracting misfortune is authentic.

By Joseph Goodavage

AT 11 O'CLOCK in the morning on November 18, 1958, postman James G. Todd delivered to the Smithsonian Institution in Washington, D.C., a small brown package which was insured for a million dollars. It contained the most fabulous gem in the world. Harry Winston, one of America's best-known jewel connoisseurs, had just presented the Hope Diamond to the government of the United States. Some observers

think he didn't do us a favor.

"There's a long and bloody history behind the Hope Diamond," observed Dr. George Switzer, curator of mineral sciences at the Smithsonian, "but we're hoping the curse has now ended."

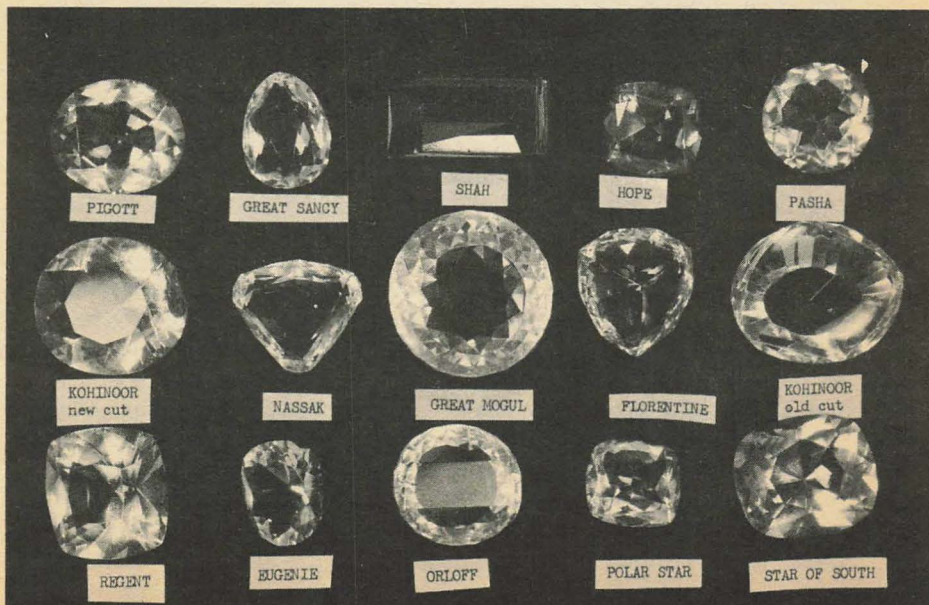
Not everyone shares his optimism. The usually jocular columnist Art Buchwald wrote, "The Hope Diamond has brought nothing but grief to anyone who

ever owned it. Whoever accepted it on behalf of the United States did this country a great disservice."

Jeweler Harry Winston's remarks about the stone seem to show nothing but scorn for the legendary curse. When asked why he donated the treasure to the United States he said, "I wanted to start a jewel room in Washington. Other nations have them and after all, the Hope is the best-known and most beautiful diamond on earth. It's like a lovely day in June — so soft, so blue. It isn't cold, you know. It lives. It talks to you. It sings."

Be that as it may, the song it sang to postman James Todd was a dirge. After he delivered the diamond to Dr. Switzer's office he was struck by a series of calamities. First, fire gutted his home in Seat Pleasant, Md., and his favorite dog strangled to death on her leash. Next, Todd was thrown from his car and sustained a serious head injury. Shortly after that, his leg was crushed by a truck and finally his wife, the mother of his four children, suffered a heart attack and died. *All these misfortunes befell him within two short weeks of his delivery of the Hope!*

Display of replicas in New York's American Museum of Natural History illustrates size of Hope Diamond as compared with sizes of some other famous diamonds.



WHETHER SUCH events connected with the stone are curse or coincidence the fact remains that the Hope Diamond is scientifically unique. Since it was installed in a display case under the protection of armed guards and electric surveillance millions of visitors have marveled at the exotic gem. One look convinces the hardest skeptic that Winston was right: the blue-violet stone is unparalleled for sheer purity and beauty.

A few years ago when the Smithsonian loaned the gem to the DeBeers Consolidated Mines in Johannesburg, South Africa, for a series of scientific tests, researchers discovered that it is the only known blue diamond that glows like a red-hot coal when exposed to ultraviolet light.

"No such phenomenon has ever before been recorded for blue diamonds," said Dr. Switzer. "All other diamonds of this type give off a pale blue color when bombarded with ultraviolet."

This characteristic has several curious gem sleuths still searching for pieces that have been chipped from the original, larger version of the 44½-carat Hope. The "French Blue," as it was called, weighed 67½ carats. The missing pieces should be recognizable, the experts reason, by their red glow under ultraviolet.

In fact, two small diamonds have been located which the experts believe once were part of the French Blue. One of these stones, a pear-shaped gem weighing 13¾ carats and exactly the same color as the Hope, was acquired by the Duke of Brunswick more than a century ago. He experienced a series of misfortunes reminiscent of those that befell the owners of the Hope Diamond and he was forced to sell everything he owned at an auction in Geneva in April 1874.

Checking the history of the Brunswick diamond, gem expert Edwin W. Streeter coincidentally made an exciting discovery. In stock newly acquired from a dealer he found a stone which matched the French Blue's unique color. It was considerably smaller than the Brunswick stone but its history was marked by misery and misfortune. Streeter thoroughly compared the Brunswick diamond and the smaller stone and concluded (in his book *The Great Diamonds of the World*) that the mystery of the French Blue's pieces was finally solved.

Stories that range from bizarre to incredible surround all large rare gems but the history of the Hope Diamond, a blend of fact and legend, is the most convoluted of all. Since it emerged

from obscurity in India three centuries ago, its association with death and disaster has set what must be a world's record.

Possibly because of increased interest in the occult today, the twin facts that the Hope Diamond glows red under ultraviolet light and conducts enormous amounts of electricity (far more than any other stone of its kind) have reawakened interest in the legendary "curse." The list of deaths, disasters and ruin associated with the gem — without embellishment and whether or not you subscribe to the "curse" — is truly impressive.

A Folies Bergère star who wore it was murdered by her lover. A Greek broker who bought it drove off a cliff and was crushed in his car along with his wife and children. Several governments that owned it fell upon troubled times, faced collapse and even ruin.

Extraordinary atrocities were committed to acquire the gem long before it became the Hope Diamond. In its original form, before cutting and polishing, the blue diamond weighed 112½ carats. It is flawless, a lovely deep-blue color, the rarest, most exquisite diamond known.

Certainly it inspired intense greed. Men have dug holes in their own bodies to hide it. Legend has it that the stone once

was found in the stomach of a buried human corpse. A messenger had attempted to steal it but was intercepted by still other thieves who murdered him, then used his body as a hiding place.

Gruesome as they are, such tales are fairly typical of the folklore concerning many of the world's famous gems.

ABOUT THE AUTHOR

JOSEPH GOODAVAGE is a native of Philadelphia, Pa. He trained in journalism at Temple University and the University of Pittsburgh and also studied illustration at the Philadelphia Museum School of Art.

He has contributed special features to newspapers in Chicago, Cleveland, Pittsburgh, Philadelphia and New York City. His articles also have appeared in many national magazines. His authoritative volumes "Astrology: The Space Age Science" and "Write Your Own Horoscope" have sold widely in both hard-cover and paperback editions, as has his 1973 paperback "The Comet Kohoutek."

FOLKLORE aside, the authentic history of the great Blue Diamond is spellbinding. An infamous French jewel expert named Jean Baptiste Tavernier engineered the theft of the stone from the statue of Rama Sita which stood in a temple in the ancient city of Pagan in India, then a rich and mighty nation.

Hero or villain, Tavernier was a remarkable man. While most of

his contemporaries were either in their dotage or their graves the octogenarian Tavernier was plotting to steal the Blue Diamond. Patiently following an intricate plan, he set about gaining the confidence of the last of the great Indian moguls, Emperor Aurangzeb, and the priests of the temple of Rama Sita.

Surrounding himself with luxury Tavernier ostentatiously visited the temple every day accompanied by his retinue of servants. And each day he placed a precious gem — of moderate value — at the feet of Rama Sita while pretending to worship. At last, when the priests' confidence in him was established, they surprised the priest guarding the idol and bound and gagged him. Tavernier and his hired thugs pried the matchless Blue Diamond from the head of the statue and fled the country.

When the theft was discovered the insiders who had helped Tavernier were caught and punished, then the Great Mogul and his priests held a special ceremony. They prayed that the outraged Rama Sita would follow anyone who possessed the Blue Diamond and wreak terrible vengeance upon him. In the minds of millions of persons the diamond's long bloody history is proof of the effectiveness of this awesome curse.

When he returned to France from India in 1668 the conniving old Frenchman Tavernier brought with him the 112½-carat Blue Diamond. With his customary cunning he presented it to Louis XIV who rewarded him with a lavish fortune and a much-coveted title of nobility.

Next, having sold the great half-egg Mogul Diamond to Catherine the Great, Tavernier was once more returning to France (this time by way of the Russian steppes) when a pack ofavenous wolves attacked his party. According to the sole survivor of the ill-fated expedition the voracious animals devoured Tavernier. Subsequent history throws a different light on the tragedy, for it is doubtful that wolves attack and eat people. Probably Tavernier was murdered for whatever treasure he may have been carrying at the time.

At this point the most reliable history of the rare stone begins. The Blue was cut down to a 67½-carat pear-shaped pendant which frequently graced the ample bosom of Madame de Montespan, Louis XIV's mistress. When the king's love for her turned to jealousy and finally hatred he callously rejected her. Soon thereafter he contracted smallpox. Then, bit by bit, his once-glorious reign suffered a humiliating series of political

and military defeats.

From time to time the lovely Princess Lamballe wore the diamond which now was called the "French Blue." During the French Revolution she was beaten to death by a mob. The screaming revolutionaries cut off her head, mounted it on a pointed pole and paraded it in full view of the princess' closest friend, Marie Antoinette. Marie, who also had worn the diamond, and her husband Louis met their ends at the hands of the republican rabble.

The crown jewels of France, including the Blue, were immediately confiscated by the new regime and for the edification of the populace, placed on display in the Garde-Meubles (today just an ordinary hotel on the Place de la Concorde). On the night of September 16, 1792, a gangster named Miette and his gang of 22 stole the crown jewels, including the famed Regent and the Blue Diamond.

The combination of the rich booty and the fantastic success of the robbery had a strange effect on Miette. Almost overnight he grew arrogant about his great accomplishment. He made the tactical error of dumping his old flame, a wilful, passionate brunette named Citoyenne Corbin. Jealous and angry, Citoyenne betrayed her former lover and his

whole gang to the police, thus avenging herself and getting a sizable reward for her trouble. On the information provided by Citoyenne all the jewels except the French Blue were recovered from a filthy ditch along the Champs-Elysees. Twenty of Miette's gang were arrested and 15 were given life sentences to be served in dungeons. The other five were sent to the guillotine.

According to a 1791 inventory of the French crown jewels the Blue ranked second only to the Regent in value. The latter was worth 480,000 pounds; the Blue, 120,000. When the French Republic found itself in desperate need of money the Regent diamond was transferred to Switzerland as security for a large loan. Napoleon eventually redeemed it and had it set in his sword of state. Until then fortune generally had sided with the Little Corporal but soon thereafter he suffered defeat at Waterloo.

Nothing is known of the whereabouts of the Blue after the robbery until it turned up in the possession of a Dutch diamond-cutter named Wilhelm Fals—who died of grief when his own son Hendrick stole the gem. Hendrick later committed suicide.

* * *

THE NEXT possessor of the Blue, according to the records, was one Francois Beaulieu, a

cowardly man who knew about the terrible curse and died a thousand deaths in fear of what might happen to him. Trying to change what he felt was a dire fate he had a fairly large chip cut from the stone. (To this day no one knows what became of that chip.) The French Blue was now slightly oblong but still too well-known to be sold either in Paris or Amsterdam. Beaulieu skulked the streets of London, perpetually hungry—with a king's ransom sewn into his filthy rags. Out of rage, fear and despair Beaulieu finally screwed up enough courage to try to sell the accursed stone. He finally accepted a piddling 5,000 pounds from a shifty English jewel dealer named Danile Eliason.

When the French Blue appeared in Eliason's possession, still another piece had been chipped from it. Its corners now were rounded and it had been reduced by 23 carats to its present $44\frac{1}{2}$ carats—a tremendous loss of weight.

The legitimate diamond dealers of the day were extremely suspicious of the Blue Diamond's apparent lack of pedigree. Moreover, they considered Eliason a shady character. Even so, although he couldn't provide a plausible history for the stone they soon were convinced that this was indeed all that re-

mained of the French Blue.

In 1830 Eliason—his reputation almost ruined, his health impaired and most of his money gone—managed to sell the gem to the English banker Henry Thomas Hope for a reputed 90,000 pounds. (Some experts dispute this, claiming the price was only 18,000 pounds. If so, Hope got a terrific bargain.) Running true to form the Blue Diamond was so devastatingly effective in the dissipation of the Hope family fortune that gem watchers and believers in the curse renamed it in honor of three generations of Hopes. It passed through the hands of a son, a nephew and a grandson, ruining them one by one.

Henry Thomas Hope's son actually changed his name in an attempt to sidestep disaster. Despite this tacit superstition he lost everything he had, included the diamond. When he was bereft, his wife ran off with another man. The Hope Diamond passed to a relative who in turn was wiped out financially.

The next member of the Hope family to inherit the blue diamond was a member of Parliament. So convinced (and terrified) was he of the stone's evil properties that in a fast transaction he sold it to the Duchess of Newcastle for 25,000 pounds. The Duchess, however,

had an idea of her own. She managed to unload it in one of the speediest deals on record—to an unsuspecting (or disbelieving) New York jeweler named Joseph Frankel.

The ink had barely dried on the transaction papers before Frankel began to experience financial trouble. In a matter of a few months he lost the wealth he had spent his entire life accumulating. Finally he put the Hope Diamond on a Paris auction block and a French jeweler, Jacques Celot, bought it.

Celot went insane and committed suicide.

The next owner was a Russian prince, Ivan Kanitovski, who was stabbed to death. Rumor has it that Catherine the Great wore the stone before she died of apoplexy.

The gem's awful history continues. One of its owners is said to have been a German woman who lived in royal style for a short time, then was reduced to working as a scrubwoman in a shipyard for \$2.00 a day. Next a Spaniard who owned the Hope Diamond was shipwrecked and drowned. A Greek broker who sold it to a Turkish sultan was killed along with his family when his car crashed through a fence, caught fire and plummeted into a ravine.

The sultan, Abdul Hamid, paid

\$400,000 for the jewel which he then presented to his favorite wife. She must have been nursing an old grudge because she stabbed him. The wound did not kill him but his government began to disintegrate under the onslaught of the Young Turks' Revolt. Realizing that the end of his reign and life as he knew it was near, the sultan dispatched his agents to Paris to sell his collection of gems, including the Hope Diamond, for as much as they could raise.

Long before the sultan's troubles began, a Washington, D.C., socialite who was one of the few women from the Western world to visit the inner sanctum of the Turkish Court, saw the great gem gleaming in the sultan's turban and dreamed of possessing it. In January 1911 Evalyn Walsh McLean formally acquired the gem for \$112,000.

At her fabulous social gatherings, attended eagerly by all the great and near-great of Washington society, the Hope Diamond became the cynosure of all eyes. Edward B. McLean and his wife Evalyn considered the gem an important investment from a financial viewpoint but they also cherished its rare beauty. This was remembered later by friends who believed the gem was the cause of the terrible tragedies that befell the McLeans.

The Hope Diamond was still new to them when their son was killed in a mysterious automobile accident. Next, their daughter grew exceedingly morose and committed suicide by taking an overdose of sleeping pills. The loss of his children capped a series of personal setbacks for Edward McLean and he couldn't bear up to the double tragedy. He suffered a breakdown and died in a mental institution.

Despite the fears of her friends and relatives Mrs. McLean obstinately refused to part with the diamond. She seemed immune to its terrible influence—which prompted the belief that the Blue (like the Koh-i-noor, the Regent and several other famous diamonds) works its mischief almost entirely on men. It also is true that Mrs. McLean used the gem unselfishly. She displayed it for wounded veterans at Walter Reed Hospital and in the early 1930's she pawned it for enough money to ransom the kidnaped Lindbergh baby.

Evalyn McLean died in 1947 and when the family estate was put up for sale, millionaire Harry Winston bought everything—including the Hope Diamond—for a million dollars. For a while, Winston followed Mrs. McLean's example and displayed the fabulous gem at bazaars and charity shows. No one knows why the

shrewd businessman encountered serious financial reversals during the next decade nor whether he gave any credence to the "curse." Nevertheless, he invested \$143 for a million dollars worth of insurance and \$2.00 for postage and had the diamond delivered to the Smithsonian in 1958.

* * *

EXCEPT FOR rare excursions such as the trip made for testing by the DeBeers people in South Africa, the Hope Diamond, now a national treasure, remains on constant display in a heavily-guarded glass case in the nation's capital.

Is the Hope Diamond radiating some strange, undiscovered kind of energy, something apart from the electromagnetic spectrum as we know it? This is the interesting question raised by atomic scientists who now can bombard clear white diamonds with subatomic particles in a cyclotron. These bombardments permanently change the color of white diamonds to tints of pink, green and blue.

Why does the Hope Diamond glow red when exposed to ultraviolet light? Is it possible for an inanimate object to affect human lives?

"Almost anything is conceivable," said Dr. George Switzer, the Smithsonian's chief mineralogist. "Look, all life is carbon-

based and diamonds are the hardest, purest, most densely compacted form of carbon. They also conduct electricity, so there might be some kind of energy exchange between a human be-

ing and a diamond. I don't say there is but we're just beginning to learn new things about radiation and magnetism. Who can predict how far this knowledge will take us?"



SISTER REEVES

By E. Gorton Covington

THE ONLY name I knew her by was Sister Reeves. I was about seven years old when the people in my hometown of Park City, Mont., were talking about the strange insight possessed by this quiet woman with her soft voice and friendly smile. I learned from conversations I overheard that Sister Reeves often would pause in whatever she was doing, place one hand to her brow, remain absolutely still for a few moments and then announce that someone was about to receive good or bad news or a letter they were expecting or that such and such a person should avoid going near a certain place at a certain time. Invariably her predictions and forewarnings proved accurate.

One day in early June 1912 Sister Reeves was eating lunch with some friends when she suddenly stopped with a forkful of food part way to her mouth. Laying down the fork, she placed one hand to her forehead and sat motionless for several seconds. Then she looked up and spoke. "There are two men floating down the Yellowstone River in a wagon box," she reported. "They are now opposite Park City. If someone does not rescue them soon they will drown."

A friend at the table had seen Sister Reeves' insight displayed

on previous occasions and he was quite convinced of her ability. He realized, however, that if the two men in her vision were already opposite the town, no one from there could reach them before they floated down the river. He therefore ran across the street to a telephone and called the fire department in Laurel, Mont., eight miles to the east. He did not mention Sister Reeves but related the wagon box incident as fact.

The Laurel firemen took some extra coils of rope and drove their LaSalle fire engine to the river bridge, arriving just in time to rescue two Carbon County farmers who had been bailing desperately for 10 miles to keep their leaky wagon box afloat on the turbulent floodwaters. The men explained that they had forded the river earlier in the day, bought supplies in Park City and then tried to return across the same shallows. But their team had panicked, floundered in a hole and drowned. The wagon box had floated free.

When the two farmers learned that they had been saved as a result of a telephone call from Park City, they returned there to thank whoever was responsible. But Sister Reeves, said only, "God reveals what he wants me to say and I say it."

BILL BOSHEARS

the man who heals with love

He keeps right on loving and praying for absolute strangers
and the wildest things keep right on happening.

By Pat Mensch

I HAVE always known that God's works are manifest in all fields of human endeavor and that sometimes He works through ordinary human beings — faith healers, for example — but I am fairly skeptical of these. Nevertheless, I wasn't surprised in late January 1972 when my friend Gil

Steinburger told me about a prayer group led by a guy named Bill Boshears who was stirring up a dust of miracles in Forest Park.

Ohio, just four miles from my home.

The very next Saturday I hobbled through the bitterly cold night into the warm gym of the Kemper Heights



School in Forest Park. I was desperate for healing but I wasn't about to follow anybody blindly. Besides, no matter how hard I'd prayed before I had not been cured. I figured that faith healers might have success with psychosomatic illnesses but I had not "imagined" the deformed bone in my hip and diabetes is certainly an organic malfunction. Yet, paradoxically, I expected — or hoped — Bill Boshers would help me.

After the birth of my first child 15 years ago I contracted diabetes. The rigamarole of daily injections, diets and urine tests quickly taught me that medical science can only control diabetes, not cure it. So I went to the Head Man about it. I prayed.

I freely admit that I believe I hold conversations with God and that anyone can. When I talk to Him, His answers come clearly into my mind. Rapping with Him one day in August 1971 I said, "God, in your book it says all things are possible. Tell me why you haven't bothered with this piddly little ol' case of diabetes."

"Pat," came the answer. "you've never quite gone about it in the right way. Do you want this particular set of symptoms healed, only to be replaced by others, or do you want the causes of your symptoms healed?"

Aha! The psychological ap-



ABOUT THE AUTHOR

PAT MENSCH was born in Hanson, Ky., and was graduated from Campbell's Business College in 1957. She later studied drama at the University of Cincinnati in connection with her activities with the community theater group, Wyoming Players.

Her first experience in writing had a discouraging end. Her short story was accepted by "Sensuous: The Magazine for Intelligent Women" but that publication folded before her story appeared. Her luck improved in May 1974 when Ashley Books accepted her first novel for future publication.

proach, I thought. "Okay, God, please cure the underlying causes."

A few weeks after this "conversation" with God my entire life went to pieces. My marriage went splat and the pain that jabbed my left hip socket every time I moved grew more excruciating. "Psychosomatic," I told myself. "Brought on by extreme emotional disturbance."

Determined to prove my strength I dug in to finish the novel I had started and to earn my own living. After three weeks of working 12 to 14 hours a day I collapsed. The novel went by the boards and I went to my doctor, David Wilson, in Wyoming, Ohio, in September 1971.

Poor man, if I'd had any strength I'd have felt sorry for him. The diabetes was about as controlled as a March wind and my vision was so blurred that I was literally wearing two pair of glasses to see. I complained of total exhaustion, yet I couldn't sleep. I "forgot" to mention the pain in my hip. Dr. Wilson tentatively concluded that the stress of the separation from my husband was causing both my fatigue and the high sugar. He prescribed tranquilizers and sleeping pills. They made me feel worse and I still couldn't sleep.

Thereafter I saw Dr. Wilson every two weeks but I didn't mention the hip problem until early November. A small blurred spot appeared on the X-rays and Dr. Wilson prescribed an anti-inflammatory drug which sometimes alleviates the pain of bursitis and tendonitis. My hip did not improve. On November 30, 1971, Dr. Wilson took X-rays again and changed my medication to another anti-inflamma-

tory drug and increased the dosage of the pain-killer he had prescribed earlier that month. I grew steadily weaker and the hip did not improve.

On December 8, 1971, I saw Dr. George Fischman, an orthopedic surgeon. This time the X-rays showed a small dense area in the center of the head of the femur, the main bone in the thigh. Dr. Fischman called this "aseptic necrosis" which signifies a small area of dead bone caused by the blocking of one of the small arteries feeding the bone. With this kind of abnormality the structure of the bone is weakened and unless some of the weight is taken off a fracture may occur. I started using a cane but my hip still hurt.

About this time Dr. Wilson discovered symptoms suggestive of mononucleosis except that I didn't have the typical sleepiness. He decided against hospitalization and put me on an anti-depressant, explaining that depression sometimes causes sleeplessness. After that I slept and slept and slept. When I wasn't sleeping I was staggering around in a daze. Finally a startling event woke me up. I went to the basement one day and to get back up the stairs I had to *crawl!*

"Just a hair-raising minute," I muttered, frightened and hurt-

ing. "Say, God, don't you think this is a sliver drastic? I'm trying to remember we're working on the underlying causes but isn't there a better way? Are you positive I'm being healed?"

"Yes," He replied in my head, "your whole life-style has caused the diabetes — at least your feelings about your marriage and your role in life are continuing it. You have to change your life, end your marriage completely or improve it mightily. The rest of your trouble is caused by the uprooting of all your old patterns without constructive thoughts and new patterns to replace them."

I had prayed for an answer and here it was. I was seeking "constructive thoughts and new patterns" the night of my trip to Forest Park to participate in Bill Boshears' prayer group.

* * *

BILL BOSHEARS didn't look or act like a healer. I expected him to be ethereal, mysterious — at the very least, pious. Bill is simply a smiling, pleasant-looking man in his early 30's. Of medium height and stocky build he has friendly blue eyes, receding brown hair — and no air of omnipotence. In fact, he admits he can't explain what makes "his thing" work. He just prays for people in the school gymnasium and they "zap out."

My doubts didn't keep me from stumbling forward eagerly when Bill asked those who wanted prayer to line up around the room an arm's length apart. As I watched him zip here and there along the prayer line, skipping this person, returning a minute later, whirling on to the next person, I grew more and more nervous. What was I doing here? How would I ever get back home? This was my first venture outside alone in six weeks and already I was exhausted. And three walls of the gym were lined with people!

Now Bill was buzzing along my line. My heart pounded, my mouth was a desert and all kinds of giddy questions raced through my mind. What if Bill touched my thick brown hair and my fall came off in his hand? Or what if he touched my gaunt hip and my baggy slacks fell down? Here we were, me and my little cane shivering all alone — *and where on earth was the bathroom?*

He bypassed me! I almost cried — was it relief or disappointment? He knew he couldn't help me and was going on to the easier cases. Now I could sit down — except I was a weak trembling island in a sea of zapped-out people lying on the floor. I couldn't just cringe back into my chair without attracting attention.

Suddenly he was in front of me and two of his "catchers" were behind me. I was trapped! Trapped? I had to get hold of myself. Bill was only an ordinary human being, he wasn't wearing a halo, and he was downright impious. He laughed and joked and even used profanity. Why, he treated God as if He were a close, personal, constant companion — just as I did! My flipness didn't mean I wasn't sincere about God. Could Bill be the same way?

"Hi," he said, shaking my hand. "I'm Bill Boshears and I love you."

Oh, boy! Now I'd done it! This was one of those love cults I'd heard about. Or is the word orgy? I stiffened haughtily and said, cuttingly, "Uhhh."

Bill smiled, looked at the tip of his shoe and rubbed his nose before saying, "Hey, it's all right. Don't be afraid. The Father works through me and you know He wouldn't hurt you, don't you?"

"Uhhh," I repeated. I felt so shaky I was sure I'd fall despite the support of my cane.

Still smiling, Bill reached for the cane. "Do you really want this?"

What could I say? Would "yes" mean I was scared to trust God or him? Or I'd keep the cane for added insurance? If I

answered "no" I'd be keeping it so he wouldn't be embarrassed if his prayer didn't work and I fell instead of zapping out?

"Listen, Pat, I won't let you fall. Here, hold my hand."

How did he know my name and how did he pick up my thoughts and fears?

Zooming in again, he said, "Your fears are perfectly obvious to anyone with normal perception. Relax. I'm not going to blab."

Somehow that reassured me and I wasn't afraid when he took the cane and handed it to an assistant.

Then Bill closed his eyes and stood very quiet for a few seconds.

"Pat," he began, "you've been through an awful lot for the past five or six months. Believe me, things will get better, including your marriage and the diabetes. Within a month or six weeks you'll be back with your husband but the diabetes will take a while longer. First, let's get rid of that hip thing so the pain won't distract you from finding your own strength in God."

I wondered how he'd gotten all that information from my brilliant "uhhh's." He talked on. "You see, I'm here simply to love, serve and show you that God is within you. What I do you can do if you really want to. I'm

just — well, a little more open than you are right now. So close your eyes and blank out your thoughts. You don't have to do a thing. You don't have to have faith either. I have enough for both of us."

I didn't feel a thing — except his hands touched my ears once and I heard his breathing. But heaven didn't fall in and no lightning struck. I didn't even zap out.

Timidly I opened one eye to peek at him and Bill laughed. "Not everyone zaps out and you didn't blow it because *you* didn't. How do you feel?"

Feel? I didn't feel a thing! The pain was gone! It had been with me for five months and now it was gone.

"Oooo!" I gushed, with the typical eloquence I'd shown all evening. To prove the pain was gone I balanced on my left leg and did a wobbly kneebend. I was weak but I sure didn't hurt.

Bill grinned lopsidedly — his closest expression to saintliness — and said, "Thank you, Father-God." To me he said earnestly, "Pat, there are total and instantaneous cures but usually it takes several treatments along with living God's laws. That hip is improved enough so you won't be in pain constantly but certain awkward positions will still bother you. God love you; I do."

Then he whirled off to others who needed him and I walked out dangling the cane on my arm.

Yes, certain positions still bother me. I can't sit Indian fashion on the floor and I got a fair-sized jolt a few months ago when I helped my husband move a 1200-pound soda fountain in our basement. And no, the diabetes isn't cured — yet — but neither is the marriage although we're working on it. However, my vision has improved and I have my strength back — enough for bowling, cycling and golfing.

To this day Dr. Wilson shakes his head and mutters "spontaneous remission." His official records show that laboratory tests failed to prove mononucleosis, although at the time he theorized that emotional factors masked the symptoms until I was practically over it. Now he thinks I may have had some kind of viral infection and it "cleared up by itself as it often does." Who am I to argue with my doctor? But isn't it coincidental that I just happened to have a spontaneous remission while Bill just happened to be praying for me?

* * *

MEANWHILE, I set out to learn more about William Boshears. He was born in Athens, Tenn., on July 6, 1941, to Beulah and Ernest Boshers. (His parents dropped the "a" in

Boshears but the latter spilling is on his birth certificate.)

Ernest Boshers worked on highway construction and the family traveled a lot throughout the midwest. Beulah Boshers managed cafeterias in various places and now owns a restaurant in Hamilton, Ohio, approximately 25 miles north of Cincinnati.

Bill was six years old and the family was living in Dayton, Ohio, when they became aware of the boy's special contact with God. Mrs. Boshers was given little hope of recovery from cancer in her reproductive organs. Just before her stretcher was to be placed in the ambulance, she kissed William, as she calls him, and his younger sister Wilma good-bye for what she thought was the last time.

Bill blurted out, "Don't worry, Mama, I'm going to pray to God for you." Both mother and son remember feeling the release of "some kind of power"—and Mrs. Boshers did not die. Spontaneous remission?

As the years passed Bill's "abilities"—healing, telepathy, astral projection, seeing auras—continued to grow. Although his formal education ended with a high school diploma his knowledge has been widened by his amazing awareness.

When asked about his marital

status* he replies, "I'm married to God's work. Pity the poor woman who'd wake up with me telling her about her dreams and thoughts. And I don't ask anyone to share the kind of schedule I keep."

In 1968 Bill met Dr. and Mrs. Robert Rothan of Green Hills, a Cincinnati suburb. They began regular discussions on prayer, philosophy and parapsychology. Soon more and more friends joined them until the meetings were attended by about 200 persons on Wednesdays and as many as 300 on Saturdays.

In 1970 Bill moved from Dayton to the Rothans' home and the meetings finally had to move to the adjoining suburb, utilizing Forest Park's swim club on Wednesdays and the Kemper Heights School for Saturdays.

No collections are taken, nor does Bill charge fees. He earns his living working part-time with Restaurant Management Consultants, Inc., and by teaching Controlled Concepts courses for Bio-Controlled Concepts Corporation, a nonprofit organization. Both firms are in Cincinnati.

In the past few years Bill has attended many symposia on parapsychology and biofeed-

*This year Bill Boshears found a woman who doesn't mind his sharing her thoughts and dreams before she tells him. They were married early in May 1974.

back, sometimes as a featured speaker. He has appeared on television programs in Cincinnati, Cleveland and St. Paul and in Canada. Currently he has a bi-weekly radio program over WFOL in Fairfield, Ohio.

Various physicians have consulted Bill concerning diagnosis and treatment but most of them are reluctant to admit it. I accidentally came upon three doctors conferring with Bill in the Kemper Heights teachers' lounge one evening in February, 1973. None of them attended the public meeting.

This doesn't bother Bill at all. He simply says, "I'm not trying to prove anything and I don't pretend to be a doctor or minister. My title is *Mr. Boshears*."

He keeps right on loving and praying for absolute strangers and the wildest things keep right on happening — although some say it's all in the mind or hypnosis or hysteria and there aren't such things as miracles. As for me, I now know my original thought that I'd run into a "love cult" was correct — but my mental tone of voice has changed.



3000-YEAR-OLD TOADS

By George Wagner

IF WE can believe persistent reports, the longest-lived creature is the common toad. Numerous stories tell of living toads being found inside ancient bricks, blasted from virgin rock and even chipped from iron ore. Such toads would be hundreds, thousands, even millions of years old. The late Frank Edwards, fascinated by this possibility, collected classic eyewitness accounts in his books *Strange World* and *Stranger Than Science*.

Most archaeologists and geologists ridicule the idea that toads can survive for such extended periods. But one of the greatest archaeologists not only championed the idea but was himself an eyewitness — Heinrich Schliemann, the scientist

who revolutionized history by locating Homeric Troy.

In the 1875 edition of his *Troy and Its Remains* Schliemann wrote, "I cannot conclude the description of the lowest stratum without mentioning that among the huge blocks of stone, at a depth of from 12 to 16 meters (39½ to 52½ feet), I found two toads; and at a depth of 39½ feet a very poisonous snake with a scutiform head. The snake may have found its way down from above; but this is an impossibility in the case of the large toads. They must have spent 3000 years in these depths. It is very interesting to find in the ruins of Troy living creatures from the time of Hector and Andromache, even though these creatures be but toads."



Frances Griffith, 10, took this photo of her cousin Elsie Wright, 13, trying to entice a gnome onto her lap near Wright home in Cottingley, England.

Exploring Fairy Folklore

What reality lies behind the tales of "little people" that have persisted worldwide through the centuries?

PART ONE

By Jerome Clark

WILLIAM BLAKE, the great poet, artist and mystic of early 19th-Century England, once asked a woman friend if she ever had seen a fairy's funeral.

"Never, sir," she assured him.

"I have," Blake replied, "but not before last night. I was walking alone in my garden. There was great stillness among the branches and flowers and more than common sweetness in the air. I heard a low

and pleasant sound and I knew not whence it came. At last I saw a broad leaf of a flower move and underneath I saw a procession of creatures of the size and color of green and gray grasshoppers, bearing a body laid out on a rose leaf, which they buried with songs and then disappeared. It was a fairy funeral."

Blake's biographers do not record how the lady in question responded

to this startling bit of information but it is probably safe to assume that her reaction was not unlike the reader's own: incredulous and skeptical. Centuries before Blake's time people of education and sophistication had ceased believing that fairies exist, although writers like Spenser and Shakespeare continued to delight in fairy mythology and to make imaginative use of it in *The Faerie Queen* and *A Midsummer Night's Dream*. But for someone outside the lower classes to take more than a literary or folklorist interest in the fairy faith was tantamount to confessing lunacy. Even late in the 19th Century when some of the great pioneering folklorists — Andrew Lang, for instance — became involved with the scientific study of psychic phenomena, practically none of them would concede the possibility that fairy lore might have a paranormal foundation.

So far as these people were concerned, testimony like Blake's could be easily disposed of. After all, while Blake's contributions to literature hardly could be denied, was he not also a visionary who thought he saw angels?

But the late folklorist John Culbert Lawson was not a mystic and was not given to "seeing things." A brilliant scholar and field researcher, he spent two years (1898-1900) studying the popular traditions of Greek peasants. In the course of his investigations he was told repeatedly of a supernatural race of beautiful women called the Nereids, the Greek version of fairies. In *Modern Greek Folklore and Ancient Greek Religions* Lawson wrote that throughout Greece the peasant folk "take precautions against the thefts and the malice of the Nereids, while many a man may still be found ready to recount in all good faith stories of their beauty and passion and caprice. Nor is it a matter of faith only: more

than once I have been in villages where certain Nereids were known by sight to several persons (so at least they averred) and there was wonderful agreement among the witnesses in the description of their appearance and dress. I myself once had a Nereid pointed out to me by my guide and there certainly was the semblance of a female figure draped in white and tall beyond human stature flitting in the dusk between the gnarled and twisted boles of an old olive-yard. What the apparition was, I had no leisure to investigate; for my guide with many signs of the cross and muttered invocations of the Virgin ordered my mule to perilous haste along the rough mountain path."

Nearly a century earlier, the folklorist Waldron from the Isle of Man told Sir Walter Scott, "As to circles

Elsie's photo of Frances with a leaping fairy shows blurring due to motion.



in the grass* and the impression of small feet among the snow, I cannot deny but that I have seen them frequently and once thought I heard a whistle, as though in my ear, when nobody that could make it was near me." Scott recorded Waldron's remarks in his *Minstrelsy of the Scottish Border* and commented, "In this passage there is a curious picture of the contagious effects of a superstitious atmosphere. Waldron had lived so long among the Manx that he was almost persuaded to believe their legends."

And so Scott neatly backed away from having to confront the disturbing implications of Waldron's remarks. As with the succeeding generations of folklorists, Scott could permit the uneducated and unwashed to believe in fairies—after all, these unfortunates know no better—but clearly could not allow persons of breeding even to suggest, however obliquely, that there might be a core of unexplained truth to fairy beliefs. While learned writing on the subject over the last 150 years has been voluminous, only the late Walter Evans-Wentz was able to deal with the truly enigmatic aspect of the fairy mystery and survive with his professional reputation intact.

Before we pursue the question any further, let's look at the background out of which the fairy tradition has grown, although the subject is so complex that a short summary scarcely can do it justice.

MacEdward Leach defines fairies as "a type of supernatural being, usually invisible, sometimes benevolent and helpful, sometimes evil and dangerous, sometimes just mischievous and whimsical, dwelling on the earth in close contact with man." The word itself comes indirectly from the Latin *fatum* (fate), as

*"Fairy Ring," a ring of mushrooms, also the luxuriant vegetation associated with these mushrooms.

filtered through the late Latin *fata* into Middle English. Originally *fairy* meant enchantment and referred to the world of illusion wherein supernatural beings allegedly dwelt. The beings themselves were called *fays*. According to tradition King Arthur's sister was named Morgan le Fay, "and is thus definitely one of the fairy women who . . . are inhabitants of the Celtic Otherworld sometimes known as Avalon," wrote W. Y. Evans-Wentz.

Eventually, of course, *fairy* came to denote the individual inhabitants of the Otherworld. In England, Scotland, Wales and Ireland it was—and is, in those few isolated places where the faith survives—considered dangerous to mention fairies by name, so a number of euphemisms, like "the good people" and "the gentry," are used instead.

In England the first written references to fairies appear in Anglo-Saxon chronicles but no doubt the fairy-faith was around long before then. One theory is that fairies are the debased memory of an ancient nature religion which endowed the natural order with supernatural traits, that fairies once were gods or elementals of fertility, growth, trees, rivers, etc. Another idea is that fairies originally were a race of pygmies overcome by early conquerors of Europe; these aborigines supposedly were driven into the hills and trees and lived in comparative secrecy until historical times, when presumably they died out, to survive only in tales that grew with the telling. Third, some scholars speculate that the fairy-faith is a modern remnant of the old cult of the dead, a notion reinforced by persistent tales of dead persons reappearing in company with fairies.

Unfortunately, none of these hypotheses by itself can account for the wide distribution and durability of the fairy-faith. Even considered to-

gether they leave much to be desired. Twentieth-Century students have all but abandoned the pygmy theory, citing a number of serious objections, chief among them that there is no archaeological evidence that a pygmy race ever existed in prehistoric Europe. The most serious objection of all, though, is that fairies exist not only in hoary tradition but in the testimony of many thousands of individuals, from peasants to Ph.D.'s, who claim to have seen them themselves.

The innumerable folklore studies on the subject are filled with such accounts, usually listed without attempt by their presumably skeptical authors to explain them; what they mean is not, of course, that these stories are unexplainable but that, since they cannot be true, no explanation is required. Here are several such alleged sightings:

Stowmarket (England), 1842. S——— living for 30 years at the cottages in the hop ground on the Bury Road, coming home one night 20 years since, in the meadow now a hop ground, not far from three ash trees, in very bright moonlight saw the fairies. "There might be a dozen of them, the biggest about three feet high and small ones like dolls. Their dresses sparkled as if with spangles, like the girls at shows at Stow Fair. They were moving round hand in hand in a ring, no noise came from them. They seemed light and shadowy, not like solid bodies. I passed on saying, the Lord have mercy on me, but them must be the fairies, and being alone then on the path over the field could see them as plain as I do you. I looked after them when I got over the stile and they were there just the same moving round and round. I ran home and called three women to come back with me and see them. But when we got to the place they were all gone.

I could not make out any particular things about their faces. I might be 40 yards from them and I did not like to stop and stare at them. I was quite sober at the time." (Recorded in Hollingworth's *History of Stowmarket*.)

In *The Fairies in English Tradition and Literature* K. M. Briggs reprints a letter from a Mrs. Mona Smith, the wife of an Edinburgh minister, who recounts a fairy sighting her father and two playmates made some time in the 1870's on the Isle of Skye. An elderly woman friend of the family had taken the three children out on a walk promising to show them something.

They all took hands [Mrs. Smith wrote] and went out into the gloaming and down the path by the side of the burn. Then the old lady stopped and said: "Look, do you see them?" And there on the hillside, all dressed in green, were fairies dancing in a ring around a fire.

The children were simply enchanted by what they saw and one can imagine their excitement and the wonderful story they had to tell their mothers on their return.

Next morning they rushed out to look for the ashes of the fairy fire but there was nothing to be seen . . .

As children my brother and sisters and I never tired of hearing this story. My aunt, too, when she came to visit us, would corroborate the tale. And I have passed it on to mine and have shown them the green, grassy mound "where Papa saw the fairies."

Two years ago, and for the first time, I met the third child, now an old man, and he could recall as vividly and clearly as if it were yesterday all the details of that wonderful evening. For those who might like to try and explain this experience, I must tell them that the old

lady was credited with the second sight.

The *Irish Press*, a Dublin newspaper, reported in 1938 that "Watching for fairies has leaped into sudden popularity in West Limerick." Its reporter interviewed a number of men and boys who asserted they had observed troops of fairies passing by and had even chased them—to no avail, since, the Irishmen said, "they jumped the ditches as fast as a greyhound."

The first witness, a schoolboy named John Keely, purportedly met a single fairy walking along a road in the afternoon. He ran off to tell some older friends, who with tongue in cheek urged him to go back and talk with the little fellow. Young Keely, taking them at their word, returned to the scene, approached the fairy and asked him where he was from. The fairy answered curtly, "I'm from the mountains and it's all equal to you what my business is."

The next day two fairies appeared at the crossroads between Ballingarry and Kilfinney, six miles from Rathkeale, during the daylight hours. They were skipping rope, witnesses claimed, and "they could leap the height of a man." As others watched from the bushes, John Keely walked up to the fairies and one of them let him hold his hand. The two, in the company of the rest of the fairies, set off down the road. Just where the fairies intended to take the boy, we will never know for suddenly they spotted the men hiding nearby and taking fright, fled away "like the wind" with Keely and friends in hot pursuit.

Describing them to the reporter, witnesses said the fairies were about two feet tall and had "hard, hairy faces like men and no ears." They were dressed in red and one of them wore a white cape and they wore knee breeches and "vamps" instead

of shoes. Several men who had chased the gnomes claimed that "though they passed through hedges, ditches and marshes, they appeared neat and clean all the time."

The observers agreed that "we could not believe what we saw if anyone told us." The supposed incidents took place near the foot of Knockfierna, a hill under which, according to tradition, the palace of Donn, king of the Munster fairies, is located.

* * *

THE FIRST systematic study of Celtic fairylore was conducted by the Rev. Robert Kirk, the minister of Aberfoyle, Scotland, in the late 17th Century. His *The Secret Commonwealth of Elves, Fauns and Fairies*, completed in 1691, remains one of the seminal works on the subject.

Kirk did not doubt the existence of fairies. He was not concerned, as a modern investigator would be, with defining popular superstition but rather with delineating the nature and workings of a supernatural order whose reality he considered self-evident. He concluded from his researches that fairies are an intermediate form between men and angels; that they have light "fluid" bodies of the consistency of a condensed cloud which enable them to appear and disappear at will, as well as to fly through the air or escape into their beautiful (and usually invisible) subterranean homes; that they can steal away anything they like, from food to human babies; that their civilization parallels our own in many ways and they seem to live much like the people around them, adopting or imitating local customs; that they are ruled by a king and a queen, with the latter somewhat more powerful than the former; and that they are intelligent and curious and have no particular religion.

Evans-Wentz, the 20th-Century folklorist, has suggested that Kirk

himself was psychic and thus able to see the "good people."

For his efforts Kirk came to a mysterious and unfortunate end. He is said to have angered the fairies, who did not like having their secrets advertised to the world, and one day in 1692 the clergyman dropped dead while strolling across alleged fairy territory. In 1909 Evans-Wentz interviewed the man who then held what had been Kirk's post at Aberfoyle, the Rev. William M. Taylor, who told him, "At the time of his disappearance, people said he was *taken* because the fairies were displeased with him for prying into their secrets. At all events, it seems likely that Kirk was taken ill very suddenly with something like apoplexy while on the Fairy Knoll and died there. I have searched the presbytery books and find no record of how Kirk's death really took place; but of course there is not the least doubt of his body being in the grave."

This last remark refers to a long-standing local tradition that the fairies had snatched Kirk away *bodily* and that the Reverend's coffin has nothing in it but stones. Tradition also has it that not long after he was "taken," Kirk appeared to a relative and said the fairies had him in their power, "but," he went on, "I can be set free if you will have my cousin do what I tell him when I appear again at the christening of my child in the parsonage." The cousin in question was one Grahame of Duchray. True to his word, Kirk was there at the baptismal ceremony but his presence so startled poor Grahame that he was unable to act on Kirk's order to throw a dagger over his head and the Reverend was lost forever.

Like UFO occupants, fairies come in all sizes and shapes but usually are diminutive. Some are the size of dwarfs; others are Lilliputian in stature. Some are beautiful; others are ugly. Their temperament is at best

uncertain. The British folklorist K. M. Briggs, who does not herself believe in fairies, has related the experience of a friend, a clergyman's widow, who suffered an injured foot. One day as the widow sat in Regents Park in London her foot was giving her particular trouble and she worried that the pain might prevent her from walking home. Suddenly she saw a tiny man in green who looked at her sympathetically and said, "Go home. We promise that your foot shan't pain you tonight." He vanished and at the same time the pain in her foot vanished also. She walked home with no trouble and slept painlessly all night.

Much in fairy lore suggests that these entities are almost as variable as human imagination itself. Evans-Wentz and others have remarked on how the shapes and personalities of fairies change from place to place, in each case reflecting the spirit and culture of the surrounding human community—a feature that Kirk recognized earlier. However, as Mrs. Briggs writes, "Just as the landscape and the overhanging clouds change from county to county in these small but varied islands, so the fairies of each district vary subtly in mood and emphasis and color; but . . . everywhere the characteristics are broadly the same, the same stories are told about them; danger and beauty stream out of all of them."

Among their more malevolent behavior is the little people's reported habit of abducting infants and replacing them with rather less than desirable children of their own. This belief, common to virtually all fairy traditions, springs in part from the unwillingness of certain parents to face the cruel truth that their baby is congenitally deformed or retarded. As late as May 17, 1884, according to the *London Daily Telegraph*, two women of Clonmel were arrested for beating a three-year-old boy in hopes

that this ill treatment would cause the fairies to return the "real child."

I am inclined to suspect that the changeling idea is a folklore embellishment, certainly not the only one, that attached itself to the more real and unexplainable parts of the fairy mystery. Granting for the moment the possibility that fairies exist in some form, they must have been a separate and highly mysterious race, conducting their affairs in secret. What they did not know about them the peasants filled out with speculation, rumor, hearsay and gossip, just as they did with ethnic groups such as the gypsies who lived outside their immediate experience. I find it significant that many of the more intelligent informants whose testimony Evans-Wentz quotes in his monumental *The Fairy-Faith in Celtic Countries* were frankly skeptical of changeling stories.

Another class of tales we may have to take more seriously are those dealing with fairy children. The following sworn statement by a Swedish clergyman of the 17th Century is only one of a number of strikingly similar claims:

In the year 1660, when I and my wife had gone to my farm, which is three-quarters of a mile from Ragunda parsonage, and we were sitting there and talking a while late in the evening, there came a little man in at the door, who begged of my wife to go and aid his wife who was just then in the pains of labor. The fellow was of small size, of a dark complexion and dressed in old grey clothes. My wife and I sat a while and wondered at the man; for we were aware that he was a troll and we heard tell that suchlike, called by the peasantry *Vettar* (spirits), always used to keep in the farm-houses when people left them in harvest time. But when he had urged his request four or five times and we

thought on what evil the country folk say they have at times suffered from the *Vettar* when they have chanced to swear at them or with uncivil words bid them to go to hell, I took the resolution to read some prayers over my wife and to bless her and bid her in God's name to go with him. She took in haste some old linen with her and went along with him and I remained sitting there. When she returned, she told me that when she went with the man out at the gate, it seemed to her as if she was carried for a time along in the wind, and so she came to a room, on one side of which was a little dark chamber in which his wife lay in bed in great agony. My wife went up to her and after a little while aided her till she brought forth the child after the same manner as other human beings. The man then offered her food and when she refused it, he thanked her and accompanied her out and then she was carried along in the same way in the wind and after a while came again to the gate, just at 10 o'clock. Meanwhile, a quantity of old pieces and clippings of silver were laid on a shelf in the sitting room and my wife found them next day when she was putting the room in order. It is supposed that they were laid there by the *Vettar*. That in truth so happened, I witness by inscribing my name. Ragunda, the 12th of April 1671. PET RAHM.

Not much is said here of the fairy realm which Mrs. Rahm had to enter in order to act as midwife but other accounts are more explicit. This story was told to W. W. Gill, who recorded it in his *Second Manx Scrapbook*:

Johnny Callow, an old gravedigger in Lezarye, used to tell me when I was small about a man who was crossing Skyhill one night and was "took" and lost his way. At last he

saw a great house before him, bigger than Ballakillingan, all lighted up and the door open and ones going in and out. He never thought where he was or what it would be but went on towards it and saw there were scores of grand ladies and gentlemen in silks and satins and velvet, and all the tables and chairs and dishes were of gold and silver, shining fit to blind you, and there was mortal grand food and drink all set out ready. He walked right in and none of the ones that was there seemed to see him, so he thought he would take shelter and watch them for a bit and he did, sitting all quiet in a corner. But he was tired coming in off the mountains after his day's work and before long he went to sleep. When he woke up in the morning, house and people and all was gone and he was lying in the fern on the top of Skyhill.

A considerable number of these purported visits to fairyland seem to occur in some kind of trance or dream-state. One of the early Celtic tales of the Otherworld, preserved in the medieval folk ballad "Thomas Rymer," relates how Rymer (who incidentally was a real 13th-Century Scottish poet) was *resting under a tree* when the Queen of Elfland appeared and abducted him into her dominion, where he lived for seven years.* The American legend of Rip Van Winkle has its hero sleeping and then "awakening" to find the elves around him. The Chippewa Indians, curiously enough, personified sleep as an entity called *Weeng*, who never was observed and apparently was

only as real as sleep itself. However, as Henry Rowe Schoolcraft wrote in an early study of Chippewa folklore, "Weeng seldom acts directly in inducing sleep but he exercises dominion over hosts of gnome-like beings, who are everywhere present and constantly on the alert." Evidently these beings *had* been observed. "The forms of these gnomes are believed to be those of *ininees*, little or fairy men."

In her remarkable *Visions and Beliefs in the West of Ireland* Lady Gregory devoted a long chapter to stories told by her peasant informants of people wasting away in trance states while supposedly their souls wandered in the land of the fairies and the dead. A typical tale was related by one Mrs. Donnelly about an aunt of hers who one night passed three men lying by a roadside near the town of Kinvara. One of them called out to her, "Go home, poor woman." Another added, rather more ominously, "Go home if you can." The aunt was sure the second voice was that of her dead brother.

And from that day she began to waste away and was wasting for seven years, until she died. At the last, some person said to her husband, "It's time for you to ask her what way she's been spending these seven years."

So he went into the room where she was on the bed and said, "I believe it's time to ask you now what way you have been spending these seven years." And she said, "I'll tell you presently when you come in again but leave me now for a while." And he went into the kitchen and took his pipe for to have a smoke before he'd go back and ask her again. And the servant girl that was in the house was the first to go into the room and found her cold and dead before her.

They (the fairies) had took her

*One tradition has it that a person taken into the fairy realm against his will is trapped there for at least seven years. If he fails to escape at that time, he has one more chance: at the conclusion of his 14th year of captivity. If he does not make good his escape then, he will remain with the fairies until his death.

away before she had the time to tell what she had been doing all those seven years.

The Irish do not differentiate between being dead and being "taken" in many cases. Lady Gregory quotes an account from a Connemara man who told how a priest, calling on a dying child, shook his head and muttered, "*The boys had a hand in this.*" He was referring to the fairies. By the priest's theory, the child at his death not long afterwards presumably entered the fairly realm.*

Stories of dead friends, relatives and sweethearts encountered in fairyland are not at all rare. One informant told Evans-Wentz of a peasant medium, one Ketty Rourk, who "could tell all that would happen. . . . Sure some spirits were coming to her. She said they were the *gentry*; that the gentry are everywhere and that my drowned uncles and grandfather and other dead are among them." One young man, a Mike Farrell, spent a year deathly ill. All that time, he later averred, he was living among the "gentry." Unlike the woman Lady Gregory wrote about, Farrell lived to tell about it. "Uncle Dan," John McCann informed Evans-Wentz, "always believed he recognized in some of the *gentry* his drowned friends."

In my own family, I am told, my great-great-grandmother and her family, residents of Belfast until the mid-19th Century, lived in terror of the "Black Fairy" whose appearance inevitably presaged a death in the family. Apparently this fairy appeared to take the dead one's soul away.

* * *

*Several years ago, according to a newspaper account, an American woman was arrested for harboring her husband's dead body. "He isn't dead," she insisted. "He's visiting the space people."

SO WHAT are we to make of all this?

Folklorists and anthropologists fail to explain why the fairy tradition has survived through so many centuries right down to the present time, if it is based solely on ancient memories, hearsay and the like—which of course it is not. I simply ask why so many different groups of people have insisted they knew fairies *through their own experiences*. If such claims were rare, we could dismiss them as lies or the product of deranged minds. But since they are far from rare, we are confronted with some decidedly uncomfortable questions, the answers to which appear to run counter to everything we "know" about the nature of the universe.

I find it interesting that folklorists seem so reluctant to deal with fairy sightings as separate from the old traditional tales. Reading the literature, one gets the distinct impression that scholars consciously choose not to think about the question. No one suggests the only possible "rational" solution: that the peasants of the world are peculiarly susceptible to hallucination, possibly because this "solution" raises more questions than it answers. A recent writer on fairy lore does suggest that alleged fairy sightings come only from the senile old who are incapable of separating fact from fantasy or are recounting memories from their long-lost youths and twisting facts beyond recognition. However, even the few cases cited in this article disprove this contention. The 1938 west Ireland incident, for example, involved several dozen witnesses who were interviewed just days after their reported encounters.

The 20th-Century mind is reluctant to take seriously anything so naïve as fairies and promptly dismisses them as the concern only of small children and folklorists. If there really were a fairy realm, wouldn't sci-

ence know it by now? Even have it measured and defined? How could it exist and yet leave practically no physical traces, especially if it is as

widespread as folk tradition claims? Could anything so obviously whimsical be real?

(To be concluded next month.)



MAP-DOWSING "MIRACLE"

By Hereward Carrington

A MOST remarkable case of long-distance dowsing was reported in the *Revue Spirite* in 1932. The previous January Father Frastré, head of a mission station on Yule Island off the New Guinea coast, visited Switzerland and called upon the celebrated dowser L'Abbé Mermet. After explaining the difficulties in surviving on the isolated island with its indifferent water supply, Frastré asked if the Abbé could find fresh springs on the island.

Mermet asked for a map of the island but none existed. All Frastré could produce was a photograph that showed a portion of Yule Island. Nothing daunted, the dowser worked his pendulum over the photograph and announced that no water supplies showed up in the area on the print. However, Mermet continued with the pendulum beyond one edge of the photograph and announced that at a specified direction and distance from a point shown in the picture there was a spring of a certain volume of water and with a certain lime content. Frastré, surprised, confirmed that he al-

ready knew of the spring although he had not mentioned it to the Abbé.

Mermet then dowsed with his pendulum beyond the opposite edge of the photograph. Father Frastré made careful notes of the dowser's statements about the location, volume and lime content of a stream in that direction as yet unknown to the missionaries. Soon Frastré sailed back to Yule Island.

Eight months later the priest wrote the letter published in the *Revue Spirite*. The missionaries had indeed found the stream at the location specified by Mermet and an analysis of the water sent to Paris indicated a lime content nearly identical to that predicted by the Abbé. At first, Frastré believed that Mermet had erred in overstating the volume of water in the stream. But he later realized that the missionaries had found the stream in the dry season, whereas Mermet had dowsed for it in the middle of the rainy season when the volume would be considerably greater. Thus the dowser undoubtedly was correct on this point also.

OF ALL the wars fought by Americans, the most costly in terms of percentage of casualties was King Philip's War of 1675, which is estimated to have killed one-12th of the adult male population of the Colony of Massachusetts. The conflict is named for Philip, son of Chief Massasoit and grand sachem of the Wampanoag Indians, who was credit-

began their attack. From the very first shot from a stolen musket the congregation was thrown into a panic and no amount of pleading from minister John Russell could quiet the people and organize them for a counterattack.

At this moment as if from thin air appeared a tall man with gray hair and a beard. His sharp

When all seemed lost, a gray-haired bearded "angel" rallied the panic-stricken Massachusetts colonists.

The

MYSTERIOUS SAVIOR

of Hadley

By Phillip M. Perry

ed with organizing the uprising against the white settlers who were violating their treaties by continuing to seize Indian lands.

Perhaps the turning point of the war was the decisive victory of the colonists at the village of Hadley on September 1, 1675. The curious omission of this battle from most textbooks surprises many researchers. But when one studies the still unexplained climax of that day's conflict the silence of historians becomes understandable.

Most of the town's population was attending a service at Hadley's Congregational Church when the well-organized Indians

resonant voice cut through the noisy commotion and quieted the people. In 1764 Gov. Thomas Hutchinson finally recorded the accounts told him by the family of his predecessor, Gov. John Leverett, who supplied these details: "Suddenly a grave elderly person appeared in the midst of them. In his mien and dress he differed from the rest of the people. He not only encouraged them to defend themselves but put himself at their head, rallied, instructed and led them on to encounter the enemy, who by this means were repulsed. As suddenly, the deliverer of Hadley disappeared. The people

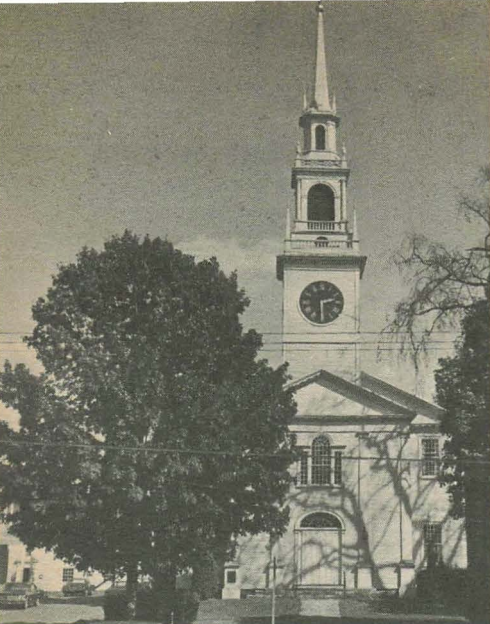


were left in consternation, utterly unable to account for this strange phenomenon."

Another eyewitness, the Rev. Phineas Cooke of Hadley, left this account: "All was alarm and trepidation. 'What shall we do? Who shall lead us?' was the cry from every quarter. In the confusion the stranger said, 'I will lead; follow me.' Immediately all obeyed their unknown general and prepared to march against the enemy. Though some were armed, yet their principal weapon of defense was an old iron cannon, sent there sometime before by the government; but no one of the inhabitants was

sufficiently skilled in military tactics to manage it to much purpose. The marvelous stranger knew, and having loaded it, proceeded to the attack.

"Beholding this formidable array, the Indians retreated a short distance and took refuge in a deserted house on the Connecticut River. The cannon was so directed that, when discharged, the contents threw down the top of the stone chimney about the heads of the Indians, who took flight and fled with great terror and dismay. The commander ordered his company to pursue, take and destroy as many of the enemy as they could, and while



Hadley's Unitarian Church now stands on the site of the 1675 battleground.

they were in pursuit of the Indians he disappeared. When the pursuers returned he was gone, and nothing was heard of him afterward."

The stranger's inexplicable arrival and subsequent disappearance convinced the townspeople that the unknown commander "with silvery locks, venerable appearance and pale visage was a deliverer from another world." The apparition soon was dubbed "the Angel of Hadley" and eye-

witnesses later commented that the stranger seemed to glow with an inner fire, that when he walked he seemed to make no noise and that his sword seemed to flash even inside the chapel.

In the face of this apparently supernatural event some historians tried to find a normal explanation. Ezra Stiles, the president of Yale College, in 1794 advanced the theory that the unknown commander was in fact Judge William Goffe, one of the jurists who years before had voted to condemn King Charles I of England to death when Oliver Cromwell had overthrown the monarchy. When the Restoration came in 1660 Goffe fled to New England and took refuge with John Russell in the Hadley church, according to Stiles.

This theory was discredited, however, by historian George Sheldon in 1905. He pointed out that Goffe's diary, willed to the Mather family, contained a complete record of his wanderings in Massachusetts and showed that Judge Goffe never had lived in Hadley.

Thus we are left with the mystery still unsolved. Who was the Angel of Hadley?

TRUE TO HIS NAME

WHEN THEIR son was born on Valentine's Day in 1887, James and Kathrine Else of Fort Scott, Kans., appropriately named him James Valentine Else. After 86 years as a Fort Scott resident James Valentine Else died in 1973 — on Valentine's Day.

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, 3500 Western Ave., 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.

COMMANDING VOICE

By Eleanore J. Boudreau

MY STOMACH had been upset for several days. I'd had that same trouble since childhood so didn't bother to visit a doctor. But this attack in October 1971 was more severe than usual. I dosed myself with every remedy I knew plus a few new ones suggested by friends but nothing seemed to work.

The night of October 4 I was sleepless. Between bouts of vomiting I tossed and turned, feeling sicker and sicker. My husband Bill had moved to the next bedroom several nights before so I wouldn't disturb him. As it grew later I became more hesitant to arouse him. He had to go to work and needed his sleep. I didn't want to wake the doctor in the middle of the night either but I had to do something to stop the painful upchucking.

I decided to try meditating. Meditation sometimes helps me solve problems and nearly al-

ways brings relaxation. My stomach definitely needed relaxation. I was just beginning to relax when about 2:00 A.M. I heard a commanding voice say: "You call Bill. Call him immediately and tell him to get you to the hospital!"

Reluctantly I awakened Bill, who called Dr. Charles Posey, our family doctor. Dr. Posey advised that I be taken immediately to the hospital. Fortunately, York Hospital was only a few blocks from our home in York, Pa. Five minutes later I was in



Eleanore J. Boudreau

the emergency room and soon thereafter moved to the cardiac care unit — or so I was told later. Dr. Posey called in a heart specialist, Dr. Benjamin A. Hoover III, who diagnosed my condition as myocardial infarction. My memory of those few days is not too clear but happily, I responded to treatment.

A few days later Dr. Hoover remarked, "You were almost ready to join the angels. It's a good thing you live so close to the hospital. A delay might have proved fatal."

I now lead a normal life so I guess there must be some reason for me to remain on earth. I never would have made it to the hospital if it had not been for that commanding voice in the night. — *Berwyn, Pa.*

DREAM HOUSE

By Judith Wilson

BECAUSE my mother Maxine Schwegman was a minor when I was born a judge ordered her to give me up for adoption. Over the years she tried to find me and never gave up hope we would be reunited. But it was 33 years before we found each other again.

All during my childhood I had a recurring dream that came to me about the time of my birthday when I wondered about my mother more than usual. In my

dream I would travel down an unfamiliar street and see a deserted house. I would go up the circular driveway and enter the house through a doorway that had no door. Just inside the front door steep stairs rose straight into the ceiling but I never climbed them. Instead I would wander through the first floor, ending up in the kitchen which ran the full length of the house at the back. Then I would go out into the backyard where I would find a wishing well and there my dream would end.

About 1958 as I was driving through Columbus, Ohio, I found the house, just as I had dreamed it all those years. I stopped and entered to find the house exactly matched every detail of my dreams.

After I married, my husband and I decided to make a real effort to locate my mother. I knew her name but I had been lied to so many times I always assumed the name was a lie also. But we found the family name in a Columbus city directory current at the time of my birth and managed to locate my mother, who lives in Indianapolis, Ind.

During our reunion, while we were "catching up" on the intervening 33 years, I mentioned my "dream house" and told Mother I had located it. But I did not

give the name of the street or mention the staircase.

Mother smiled and said, "After you were adopted I was depressed over losing you. As I rode down Olentangy River Road I saw your 'dream house.' Did it have a stairway as you entered the front door that seemed to go straight up into the ceiling?"

I nodded in surprise.

"I was very tired that day," she continued. "I pulled into the driveway and once I was sure no one lived there I pulled a blanket and pillow from the car and spent the night in that house — alone with my tears and anguish, longing for you."

After discussing the incident Mother and I decided that our mutual longing for each other through the years had manifested itself through my dreams of the house. Since our reunion I never have dreamed of the house again and it has been torn down. — *Columbus, Ohio.*

EXPECTANT GUEST

By Patti Jarman

IN JUNE 1954 my fiancé Doug Wilson and I visited his sister Mamie Stevens and her family. It was my first meeting with any of Doug's relatives and I was apprehensive over my reception. But my fears proved groundless. Mamie was a gracious hostess and made me feel comfortable

from the start. Her handsome husband Johnny and their two-year-old Tammy and 18-month-old Johnny, Jr., made up the rest of the family. Mamie was expecting her third child in a few weeks. Her first two children had been born by Caesarean section and the date already was set for arrival of the new baby.

After the children were tucked away in bed Mamie and Johnny suggested a game of bridge. I was only learning and had played only two-handed bridge with Doug but I agreed to the challenge and soon we were engrossed in the game.

About halfway through the game I looked up at Mamie and thought to myself, "She's going to have her baby tonight." I began to worry. Why was she continuing to play? Wasn't a woman supposed to rush to the hospital?



Patti Jarman

I was too shy to say anything and decided she must know what she was doing. But I still worried. Finally I concluded she was just being polite and was waiting for me to go to bed so I pleaded tiredness and went off to bed. Maybe now she would go to the hospital, I thought.

I lay awake listening for the sound of her departure but all was quiet. Finally I decided I must have been mistaken in my conviction that the baby was due and drifted off to sleep.

A few hours later Doug entered the bedroom and gently shook me. "Thought I'd tell you," he said. "Johnny just took Mamie to the hospital to have her baby."

"I wondered how long she was going to wait," I replied groggily. "Do you think they'll get there in time?"

Doug looked at me in puzzlement. "Aren't you surprised? After all, the baby wasn't due for three more weeks."

Now it was my turn to be puzzled. Hadn't anyone else known it earlier? I merely shrugged and muttered something unintelligible. But the next morning when we visited Mamie at the hospital Doug repeated our conversation of the previous night. Mamie laughed and said, "I wish you had told me so at least I could have packed my toothbrush."

Then I realized I was the only one who knew the baby was about to arrive and I'm still unable to explain how I knew. — *Sunnyvale, Calif.*

I VISIT THE PAST

By Molly Anstiss

THE SUMMER of 1972 always will live in the memory of Charles Abbott — because for a brief time during his summer vacation that year Abbott, a regional manager for the Blue Cross and Blue Shield Hospital Service Association, was transported back in time to what he believes was a previous life as a priest at the Basilica de Guadalupe in Mexico City.

Abbott, 56, an active Presbyterian in his hometown of Phenix City, Ala., was in San Antonio with his wife Elizabeth whom I had not seen since we met in Hawaii. They were attending a Blue Cross convention and had just come by way of a side trip to Mexico City. It was Elizabeth who first told me the story of Charlie's vivid "déjà vu" experience.

She said it was the first time they ever had been to Mexico City. But Charlie had been visiting the place in his dreams even before his marriage to Elizabeth. He had described the church, the fountain and the garden of his dream so often that Elizabeth

recognized the place from his description.

Abbott says these dreams occurred regularly, once or twice a year, and always were the same. He would find himself in a hot dry climate. "The streets were dirty and the people were very poor; some of them actually appeared to be hungry. In all these dreams I did not do anything except observe the community and the people. For some strange reason I paid particular attention to the buildings, the type of construction and the weather-beaten appearance that they always seemed to have. I would not actually come into contact with the people. But it was always very depressing for me."

About six months before their trip to Mexico City there was an addition to the recurring dream. Charlie says, this time he found himself in the same community but things were different. "I was leading a procession and wearing a garment that seemed strange to me. Another thing that seemed to be rather odd, even in the dream, was the way I had my hands gently clasped in front of me.

"As the procession made its way up the dirty, dusty street I saw the same people I had seen many times before. They were bowing as I passed and I was

deeply touched by the poverty that was all around me. Their faces seemed to express complete hopelessness.

"This procession which I was leading made its way to the cathedral and the dream ended there."

Of his trip to Mexico City Charles Abbott says: "I had no idea I would actually see the people and places of my dream there. I always had an idea that the dream was of Spain because of the appearance of the people.

"Elizabeth and I bought one of the tours in Mexico City and visited various points of interest. The last stop was the Shrine of Guadalupe. As soon as we walked into the grounds surrounding the church everything seemed familiar. The church is located on a hill and as I looked at the buildings and the streets below I was sure this was the same street I had seen in my dreams.

"As we walked into the church it was not so much what I saw as it was the strange feeling that came over me that impressed me. Again, here were the same poor people, just as I had seen them many times before, and what brought tears to my eyes was the fact that just as in my dreams, I felt they were my people. I wanted to help them."

Within the church Charlie

whispered to Elizabeth, "This is the place. I've been here before."

Since his return to Phenix City the dream has not recurred. Charles says he has a strange feeling that he never will visit his past life again. — *Boerne, Tex.*

MISSENT MESSAGE

By Joanne M. Bengert

WHILE I was a student at the University of Alberta in Edmonton I became close friends with Dezreen Bryan, a foreign student with a thyroid problem. In October 1971 Dezreen's problem became so serious she had to spend much of her time in the university's student health clinic. I often visited her when she was hospitalized and since it cost her money to telephone out, we agreed that if she wanted me to call, she would concentrate on me. If I felt the urge to call her, I would drop everything and do so. Our telepathy worked marvelously; somehow we always managed to communicate.

In late June 1972 Dezreen had a heart attack and was rushed to Misericordia Hospital in Edmonton. At this time I was very busy with studying and a whole week

went by without my thinking of Dezreen. When I visited her in the hospital, she described her attack in detail and how helpless she had felt all alone. She said she kept thinking, "Someone please pray for me."

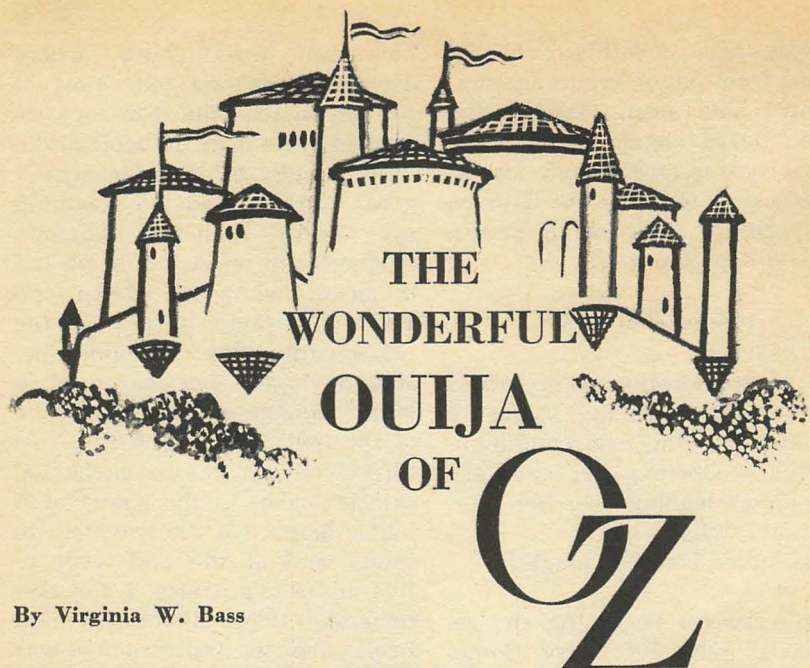
The next day I visited my sister Linda C. Giroux and she began to tell me about a puzzling experience she had. "The funniest thing happened," she explained. "I was just sitting doing nothing when all at once I had a vision of a colored lady sitting in a chair, looking very worried and saying, 'Please pray for me.' So I did pray for her. I wonder what her trouble was and if I helped her."

"Oh," I said, "that sounds like Dezreen. She always says, 'Please pray for me,' in times of of trouble."

Linda was amazed, for I never had bothered to mention to her that Dezreen was black. Yet somehow when I was so involved in studying Dezreen was able to get through to my sister whom she never had met and only heard about casually. I have introduced the two of them and now they are good friends. — *Edmonton, Alberta, Canada.*

STICKY SITUATION

EARLY IN 1973 an 80-foot barge ran into a reef near Key Largo, Fla., spilling its cargo of 2,300 tons of molasses. Appropriately enough the barge had grounded on Molasses Reef. — *Michael Lack.*



THE WONDERFUL OUIJA OF OZ

By Virginia W. Bass

What source of intelligence enabled my
nine-year-old brother and me to compose such a fanciful tale?

MAGIC WAS a part of my world when I was a child. I didn't own a horseshoe or a rabbit's foot but I carried lucky pencils and erasers to school on examination day along with round white stones, bright new pennies and various other lucky charms.

Two of my greatest loves were the Ouija board and the Oz stories of L. Frank Baum. Even more than other games, I liked to play with the Ouija board. The automatic movement of the planchette when two people's fingers rest

lightly upon it seemed to me pure magic. I bought each new Oz story when it came out and could scarcely wait to dip into it. I eagerly swallowed every word, practically living in the enchanting Land of Oz. And it was these two loves which led to one of the most unusual experiences of my life.

The Ouija board seemed to work unusually well for my younger nine-year-old brother Robert and me, spelling out words by sending the pointer

rapidly and smoothly over the board from one letter to another. I must have been 14 when the Ouija board began to tell us a story. It was an Oz story and as it was dictated I wrote it down sentence by sentence in pencil. This is how it began:

Invisible Inzi of Oz

"Lost!"

Princess Dorothy sat up in bed one bright morning, suddenly awakened by this cry sounding in her ears. Opening her eyes she saw Betsy leaning over her.

"Lost? What's lost?"

"Glinda's books of magic!"

This was the beginning and we received more every day. Sometimes I had a hard time persuading Robert to sit still. He seemed to think I was pushing the planchette and I suppose he thought I might as well write by myself without bothering him. But then he got interested in the story and we kept at it, sentence by sentence, chapter by chapter, until we had an entire story 15 chapters long.

The plot followed Dorothy and her companions in their search for the lost books of magic. They passed through three strange looking towns: Musictown, where music of all kinds filled the air; Flattown, where everything including houses and people were

flat; and Walkingbury, where even the trees walked! Most of the action took place in a castle shaped like a huge crouching lion. "The mouth of the lion was a great entrance and the gleaming eyes were immense windows studded with jewels." The wicked magician who had stolen the books hid them in one of the lion's ears, while Invisible Inzi secretly made her home in a small passage in one claw of one of the lion's paws. Invisible Inzi turned out to be an enchanted princess who, in the shape of a magic flame, led the travelers to safety and at the end went to live in Ozma's palace. I can still remember the thrill of excitement I felt when the last sentence was spelled out:

And so it is that sometimes strangers in the palace are startled by an unknown peal of laughter in their ears.

We put away the penciled copy of "Invisible Inzi of Oz" and Mother said that someday she would type it for us. When she got around to doing this a few years later—in 1924—it came to 48 typewritten pages. I have been asked whether Mother edited the story when she typed it. She did add a word here and there where words were missing. And she smoothed out some of the sen-

tences slightly but few corrections were needed and the entire plot and most of the words were left just as they came from the Ouija board. The Patchwork Girl's rhymes were exactly as dictated on the board.

My brother and I dedicated "Invisible Inzi of Oz" to the memory of L. Frank Baum and sent it to Mrs. Baum, making no mention of the Ouija board. She returned the story to us advising us to send it to a child's magazine called *A Child's Garden* which was published in Berkeley, Calif. My mother wrote a letter to the magazine, mailed it and the story and received from the editor the following reply dated January 22, 1924:

Dear Mrs. Wauchope:

Your interesting letter enclosing the one from Mrs. Baum came recently, soon followed by the Oz story written by your children. It is indeed a lovely tribute to Mr. Baum, and we shall be glad to publish it in *A Child's Garden*.

In Our Children's Own Department we do not pay for their contributions but "Invisible Inzi of Oz" is more deserving than these stories usually are and I shall be glad to send you four yearly subscriptions (amounting to \$12) or \$5 in cash and two yearly subscriptions. Then please

send the names of the young authors and their ages at the time they wrote the story. If you have a group picture of them taken about that time we might use it, also.

We had the misfortune to be in the path of the terrible fire which swept part of Berkeley last September and lost three stories by Mr. Baum which Mrs. Baum had sent to us. The sad part about this was that she had no copies so they can never be replaced. Now comes this story by your children which my little girl thinks God must have known we wanted!

Sincerely yours,
Francis M. Wigmore

"Invisible Inzi of Oz" was published in *A Child's Garden* as a serial with charming illustrations. There were 12 installments running from February 6, 1925, to March 6, 1926. A picture of my brother and me accompanied the story and there was no allusion to the Ouija board.

Although Robert and I grew up and had nothing more to do with Ouija boards, I often wondered about the strange phenomenon of "Invisible Inzi of Oz." Over the years there was always the unanswered question: Where did the story come from?

I wrote to Dr. Rhine at the Foundation for Research on the

Nature of Man at Durham, N. C., telling him of our experience and asking some questions. Soon I received a reply from his wife Louisa E. Rhine, whose books on parapsychology I had read also. She wrote, "What an interesting and unusual story you tell," saying that while the reception of material via the Ouija board is not too unusual, the fact that children of our ages were the active participants in the occurrence was, she believed, unique.

In answer to my questions she thinks time has broadened rather than narrowed our general concept of the ability of the subconscious. She said that when it comes to matters of creativity and inspiration, Dr. Walter Franklin Prince, the American psychologist who investigated and wrote *The Case of Patience Worth**, was leaving open the possibility of unknown "potencies" and she did not believe they could be entirely excluded even now, but that in recent years it has come to be considered less and less likely that any outside influence need be supposed. She went on to say that we now tend to think that automatic move-

ments of any kind are a mark of a certain amount of mental dissociation and that the movement is caused by the person himself without his consciousness being involved. In regard to our Oz story she said that it would seem to her the inspiration must have come from either me or my brother, neither one having any conscious awareness of what was taking place.

Mrs. Rhine added that the letter from the editor of the magazine was interesting, particularly because of the coincidence between his receipt of our manuscript and his loss of the other material, but that she supposed one would have to ascribe it to coincidence. She made the thoughtful comment that coincidence is a word which covers a lot of territory and perhaps like some other wastebaskets, sometimes includes material that really does not belong there.

She ended her letter by saying that although my experience was probably not in the field of parapsychology directly, "It is nevertheless interesting to know about and is in its way surely as intriguing as was the Patience Worth case."

Over the years and after many moves our copies of the magazine containing "Invisible Inzi of Oz" were lost. Also lost was my penciled copy, so that all I have

* Pearl Curran, a 35-year-old St. Louis housewife with an eighth grade education, beginning in 1913, took down hundreds of thousands of words in 17th-Century English dictated to her through the Ouija board by a personality calling herself Patience Worth.

left is my mother's typewritten copy. I often wished I had a copy of the lost Oz story when our two boys were young, but it was not until I had grandchildren that I finally decided to make a search and try to recover the story for them. The magazine in which it was published is out of print and I was wondering how to begin my search when I saw a front page article on the Oz books in the "Book Review" section of the *New York Times*. From this article I learned of the existence of the International Wizard of Oz Club, Inc., which has a national membership and headquarters in Escanaba, Mich. I wrote to Mr. Fred M. Meyer, secretary of the club, asking if he could suggest any way to trace copies of the magazine containing "Invisible Inzi of Oz." But I somehow misplaced my letter and it was not mailed.

Eight months later an astonishing thing happened. Out of the blue my brother Robert, who lives in another city, received a letter from Mr. Meyer, secretary of the Oz club, to whom I had addressed my unmailed letter. He wrote, "This is not intended to be a 'voice from the past' to haunt you, but I once read a story entitled 'Invisible Inzi of Oz' in a magazine called *A Child's Garden*." He went on to say that he wondered if my brother was one

of the coauthors. He said a friend of his working at the Library of Congress recently had come across it and that they were delighted to find a new and hitherto unknown Oz story. He closed by saying, "Also, would it be possible to correspond with your sister Virginia?"

Robert wrote to Mr. Meyer saying, "Your letter of September 25 may not have been intended to be a 'voice from the past' to haunt me, but it certainly is just that." And he went on to say that he was astonished to learn that anyone was even aware of the story we had written almost 54 years ago.

He forwarded copies of both Mr. Myer's letter and his reply to me and of course I was surprised to say the least. In the meantime my mislaid letter had turned up and I immediately sent it to Mr. Meyer telling of the coincidence of my having written to him. I also sent my dues and joined the International Wizard of Oz Club.

Mr. Meyer was most interested to hear of the Ouija board's part in the writing of "Invisible Inzi of Oz" and told me that he had obtained a Xerox copy of the story from the Library of Congress. So, since he knew the dates and supplied this needed information, I also was able to get a Xerox copy.

The happy ending of this true story is that five grandchildren now are enjoying the adventures

of "Invisible Inzi of Oz," authored by two children and a Ouija board.



RAINMAKER GOT RESULTS

By Hereward Carrington

A MOST striking story of successful rainmaking was reported in South Africa in 1935. As the Reuters correspondent in Harrismith commented, the account in the Cape Town *Cape News* might be dismissed as legend were it not attested by Messrs. W. D. Mylrea and M. J. Bronn, two leading landholders in the area.

After a period of insufficient rain the native workers on the Mylrea and Bronn farms took up a collection of money to hire the resident witch doctor to make rain. When they arrived at the old man's hut, however, they found that the wizard was away.

The witch doctor's son explained that he had been initiated into his father's secrets and was quite willing to take on the job and furthermore would guarantee results. The natives accordingly paid him the fee. With a wife on either side the son took up a position near the door to his hut and proceeded to make incantations and throw the sacred bones.

Within a half hour rain fell from the cloudless sky and what

is more, this rain was confined to the Mylrea and Bronn lands.

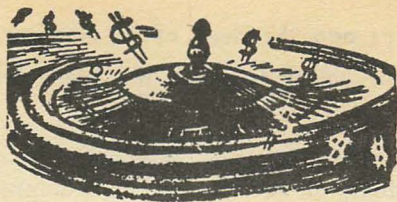
The natives, however, complained that the rain was insufficient and proceeded to collect money again, this time gathering up £1. But now they told the son that they would pay him only after sufficient rain had fallen. The rainmaker repeated the elaborate ceremony and waited.

In less than two hours rain began falling, again confined to the two farms. The deluge continued until 1.50 inches were measured, not only filling ponds on both farms but washing away fences as well.

Just as the storm was abating a black cloud formed directly above the witch doctor's hut and a lightning bolt flashed, killing the young rainmaker instantly. Natives standing on either side of him were uninjured.

The old father arrived shortly afterwards and explained the son was still inexperienced and had unknowingly mixed in bad medicine (*muti*) with the rain medicine, thus angering the gods.





Wheel of Fortune

By Paul Steiner

When he broke his hand actor John Phillip Law was forced to withdraw from his role in MGM's "Gypsy Moths." Not long after Law got the role of a photographer in Columbia's film version of Jacqueline Susann's "Love Machine" when the scheduled actor was injured in a motorcycle accident. "Things have a way of equalizing themselves," Law philosophized.

Actress Miriam Karlin didn't tell film director Stanley Kubrick she was allergic to cats when she accepted the role of an owner of 30 felines in "Clockwork Orange." She was so determined to work with Kubrick that she went to a hypnotist four times a week. The hypnotist cured not only her allergy but her 60-cigarettes-a-day habit as well. The treatment has remained effective; on her recent tour of Australia and New Zealand as star

in the play "Butterflies Are Free" Miss Karlin said she befriended some fascinating cats.

Born in Alabama in 1886, movie tycoon Arthur L. Mayer attended Harvard and became noted for his oratorical talents. After a frustrating attempt to corner the Panama hat market, Mayer decided to seek artistic rewards. Hoping to open an art gallery, he confided to a backer his interest in pictures. His friend mistakenly assumed Mayer meant motion pictures and referred him to Samuel Goldwyn, who convinced Mayer to use his oratory selling Goldwyn's silent films.

Gladys Shelley, lyricist and composer of Fort Lee, N.J., has to her credit a hit song "Flying Can Be Fun." Ironically, Miss Shelley is afraid of flying and never has been in an airplane.

As long as 30 years ago the dean of an Anglican seminary in Haiti was asked by a parishioner to visit "my friend who has a demon."

DO YOU THINK that exorcism is just a fashion of recent days sparked, perhaps, by the sharpened interest in the occult and surely influenced by the best-selling book (and its movie version) *The Exorcist*? You think, maybe, that it is only our Ro-

intrigue, was called upon to exorcise a demon.

"It was, by far," said Father Dahl, "the most mind-jogging experience of my life."

Here in his own words is the story of that exorcism:

"I had been in Haiti for some



Exorcism

ANGLICAN STYLE



By **Harry T. Cook, II**

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man brethren who do exorcisms?
Not so.

At least two priests in the Diocese of Michigan have had direct experience with exorcism, Anglican-style. They are the Rev. John G. Dahl, now rector of St. Stephen's, Wyandotte, and the Very Rev. Leslie G. Warren, Dean of the Cathedral.

Father Dahl served from 1943 to 1947 as dean of the Anglican seminary in Port-au-Prince, Haiti, and once in that land of voodoo

time and had been present on one or two occasions at voodoo ceremonies which, by the way, are a cross between African animism and the Latin rituals of the Roman Church. I had witnessed a voodoo 'baptism' and had seen their dramatic use of holy water.

"Then one morning I was approached by a man who said that his friend was sick, and would I visit him. No problem, I thought. Then he said, 'My friend has a demon.'

"Well, that changed the whole picture, and I was instantly nervous. The Bishop of Haiti was out of the country and the only American I knew of who might advise me on such matters was Sister Mary of the Sisters of St. Margaret, an Anglican order. She had been in Haiti for 20 years.

"Sister Mary provided me with the Bishop's own Prayer Book in which I turned up the form of exorcism he had used frequently. She also provided me with holy water and advised me to 'sprinkle it liberally.'

"I went home in a sweat and began searching through my French language Prayer Book, for French and Creole are the languages spoken in Haiti. I combed the Prayer Book and the Bible for references to supernatural, evil forces.

"I marked the passage in *St. Luke, Chapter 8*, which relates Jesus' driving the evil spirits out of the man and into the swine. I took note of the line in the 'Vennite' which says, 'For the Lord is a great God, and a great King above all gods.'

"So, armed with holy water, a French Bible and Prayer Book I set out to find the sick man. I found him in his poor shack on the edge of town.

"We talked pleasantly for a time, but I was getting more and more unnerved as dusk was ap-

proaching, as I needed plenty of light to make my way through the French scripture and prayers. Finally, I said: 'Our friend tells me that you are possessed of a demon.'

"At that the fellow became highly agitated. He explained quickly that the demon came nightly in the form of a pig — 'cochon.' *Mon Dieu*, I thought, one of the swine who never made it to the edge of the cliff!

"The pig would snort down the little alleyway between huts, come through the locked door, breathing hotly over the man's body. Only daylight would send the demon away.

"My approach to him then was to ask questions by which he could verbally affirm his strong belief in the omnipotence of God. Did he believe, I asked him, that if we invoked the Holy Trinity to drive out the demon that it would, in fact, be driven out?

"He said, yes, that he had confidence.

"I asked him then to kneel. I read the scripture I had noted, laid hands upon him and said:

'O Spirit of Evil, give honor to God the Living and the True, and to Jesus Christ His Son, and to the Holy Spirit, and depart from this child of God, and never dare to violate this sign of the Holy +

Cross which we trace upon his forehead: Through the same Christ our Lord. Amen.'

"The holy water was next sprinkled 'liberally' as Sister Mary had said over the bed, the threshold and the man himself, all in the name of the Trinity.

"My final request of the man was that he come to the cathedral on Sunday to give thanks to God for delivering him of the possession and to make his communion. I did not offer to return in case the exorcism didn't work. We all assumed that it DID work.

"Some rather hair-raising evidence of the effectiveness of the exorcism was to come that very night. It was, in fact, the most hideous night of my life. I could hear these footsteps approach the house in which I lived and then fade away, only to return again. This—all through the night. I was a wretched mess come morning.

"Next day the man who had taken me to visit the possessed asked how I had slept. Odd question, thought I. I said that I had slept just fine (which was a lie).

"He said that he was glad I had slept well because demons exorcised often returned to harass the exorcist. (Dear God, the footsteps!)

"Nevertheless, the man did come to communion on the following Sunday all smiles, and

the *cochon* never again returned."

* * *

THE VERY REV. Leslie G. Warren, Dean of the Cathedral Church of St. Paul and a native of Great Britain, was studying in Manchester at the time that the then Bishop of Manchester, William Temple (later archbishop of Canterbury), celebrated a solemn requiem and did an exorcism, putting to rest the ghost of a former rector some 25 years dead, who had stirred things up in old St. Benedict's Church.

"The old rector was not a bad sort at all," said Dean Warren, "and it was never fully understood why his ghost found it necessary to haunt the old church. The ghost was actually seen at one time by a congregation of over 600 people—he (the ghost) was in full vestments standing at the altar. I never saw him myself, and I must confess, it was always a disappointment."

The Dean remarked further:

"The faculty of exorcism is not out of favor in England even now. In fact, the present archbishop of Canterbury (noted theologian, Dr. Michael Ramsey) has appointed a commission to study and to do exorcisms when the need arises."

Neither Dean Warren nor Father Dahl claims any special

knowledge of exorcism or desire to take up the practice on a regular basis.

When asked if exorcisms will now become more frequent in main-line churches, Father Dahl said:

"If the existence of demons is more widely accepted as a possibility—and here we have an assistant to the President of the United States suggesting that some 'sinister force' might have been instrumental in the erasure of the 18-minute tape segment—if people can more readily countenance the reality of evil spirits, then I suspect we may see exorcism come into its own again."

Father Dahl added as an afterthought:

"Knowing mob psychology I fear that the book and the film may excite an epidemic of 'demon possession' among a lot of emotionally susceptible people. I can understand and accept the phenomenon among primitive and preternatural peoples—just as Jesus did, responding to people 'where they are.'

"But Christians ought to be 'somewhere else,' no longer preternatural but supernatural—if I understand those terms rightly—with a Savior and a sacramental system based upon faith in the atonement."

THE REV. Harry T. Cook II has served as rector of Emmanuel Episcopal Church in Detroit since 1967. He also is managing editor of "The Record," the official newspaper of the Episcopal Diocese of Michigan.

The Reverend Cook earned his B.A. degree from Albion (Mich.) College in 1961. Then, while studying at Garrett Seminary in Evanston, Ill., he served as Associate Chaplain for Northwestern University. After receiving his Bachelor of Divinity degree in 1964 he became pastor of Centenary Church in Pentwater Mich., then assumed his present position.

He has contributed articles and book reviews to the "Detroit News" as well as to numerous religious periodicals.

WALLET COMES BACK

A WALLET containing two weeks' pay was lost last August by Robbie Perry of St. Johnsville, N.Y.—but didn't stay lost very long. Perry had dropped it in East Caroga Lake while docking the boat after a crossing to a campsite owned by his family and figured he never would see it again. But only three days later the wallet

was caught on a fishhook and hauled up by Jeffrey Carter while he was fishing. Young Jeffrey is Perry's nephew and was sharing the campsite at the time. The spot where the wallet was hooked was a considerable distance from the route Perry took across the lake. Apparently an underwater current carried the wallet to the fishing site.

THE DEVIL



and the 12-Year-Old

"What you think of, thinks of you," Mother warned me and
I wished that I had listened to her advice.

By Ann Whitton

MY FATHER Robert is a captain in the army and we move around a lot. In August 1973 when I was 12 Father was transferred to Hattiesburg, Miss., to attend a civilian school. He found for us — my mother Irene, my sisters Mary and Kitt-Kat and our dog Lady — an old house with lots of room. Mother likes old houses because they do have lots of room.

The movers lost several things, including the cord to our television set. So until we could get a new one, Mother said we girls could buy two comics each day, provided we read them. I like ghost ones and spooky ones, so I chose them. Nine-year-old Mary chose Donald Duck and Kitt-Kat, 10, chose Jughead.

Mother didn't say anything about the comics I chose until after I had a weird dream. The room next to mine was vacant but this one night I was sure I

saw a figure in it. It was a misty figure, sort of tall but shapeless. It is hard to describe but I am sure it was there.

I told Father and he laughed it off as a bad dream. He told me I must be a bad girl and was having nightmares because of my guilty conscience. But when I told Mother, she said to see her in her bedroom after Mary and Kitt-Kat were busy playing.

While Father scoffs at the supernatural and laughs at ghosts, Mother believes in ghosts, demon possession and the Holy Spirit. I knew we could talk about things, so I did the dishes and when my sisters were busy entertaining themselves, I went to Mother's room on the other side from mine.

Again I described to her what I thought I saw.

"Oh, that was Gartickle," Mother said. "The first night we were here I met him. I asked,

'Who are you?' He said, 'Gar-tickle. I would like to touch but I can't.' Then he disappeared. About two nights later I was too tired to say my prayer of protection and the same shape re-appeared, touched me right here and I received what felt like a mild electric shock." Mother pointed to a blue spot on her leg. It looked like an ugly bruise.

"Now I don't want you to bring any more spooky comics home," Mother told me, "and stop reading them, especially before bedtime. What you fear, follows you; what you turn to, turns to you, so clear your mind of ghosts and such."

Mother is a gentle lady, very quiet and loving. She doesn't get mad very often. When the new girl who lives down the block came to introduce herself and gave me some new spooky comics, I knew Mother would not get mad.

But when she saw them she again told me to stop reading them and suggested that I study the Bible. I soon would start catechism lessons and I could get a head start on the rest of the class, she said.

About two weeks went by and school had started when a new batch of comics arrived at the comic stand. One was so interesting I had to buy it.

"Are you mad?" I asked

Mother when I showed her what I had bought.

"No," she answered in her usual understanding way. "It's hard to be 12 and to do just what you are told and not what you want. Don't let your sisters see the book and don't read the last story. I suggest you take it to your friend or toss it out after you read the first story."

But I did read the last story. It told about what Hades would be like and had a great picture of a demon. I read it twice because it was so interesting.

That night I could not sleep. The night-light kept me awake so I pulled it out. Then the one in my sisters' room kept me awake so I took it out of the wall socket too. Mother had just switched my sisters' room. They were now right next to me and I could see them asleep on their bunk beds.

I finally drifted off to sleep. Suddenly I felt wide-awake but I could not move. I became really scared and began to sweat. Except for the bathroom light the entire house was dark and my room seemed extra dark.

At the foot of my bed stood the demon I had seen in the comic book that day, looking at me, smiling, laughing and pointing his finger at me. He said, "I have you and I'll get your sisters next."

Chills rolled up and down me as he came closer. He surely would kill me and then kill my sisters, was all I could think of. I tried to scream or cry but I could not.

"Please, God," I thought, "spare my sisters. I disobeyed Mother, not them."

The demon stopped at the side of my bed and watched my parents' room. The door opened and my father walked by. He looked like his entire body was lit up like a rainbow. He went into the kitchen and came back. The demon watched the door to my parents' room close.

"I'm going to take you tonight, then your sisters," said a hissing voice.

I wanted to scream. He reached down to touch me but stopped sharply. He backed up into a corner and watched my parents' room again. The door opened. This time it was Mother. She had a soft blue-white hue around her, mostly light blue but with sprays of pink.

She went onto the back porch through the kitchen. The demon was standing in the corner grinning evilly. I was terrified. I heard Mother close the kitchen door.

Then she walked over to Kitt-Kat's top bunk bed. She touched the bed, covered Kitt-Kat up and kissed her softly on the cheek.

Kitt-Kat began to glow soft white. She did the same to Mary and she began to glow soft white.

"At least my sisters are safe," I thought as Mother plugged in their night-light.

Mother came into my room. First she plugged in my night-light. I heard her say, "Ann, the children need this light when they go to the bathroom."

"Mother, Mother, help me," I thought. I could still see the demon in the corner. He didn't look so large now.

"May the pure white light of Jesus Christ protect you from all harm, both visible and invisible," Mother whispered. She kissed me gently on the cheek. I felt warm inside and my blankets shone like Mary's and Kitt-Kat's. Mother had blessed us so we were safe for a while.

I could still see the demon in the corner. He wasn't happy anymore. Mother covered me up and touched my forehead.

She looked down at me and I heard her say softly, "Begone any evil that may harm my children. In the name of the living God, leave this house and go back whence you came." Then she went back to her room.

The demon had gone. I tried to sit up but I still was too scared. I put my head under the covers and repeated the quiet prayer of protection my mother

has whispered to me so many times.

The next day I told Father. He said I just had a dream. Mother suggested I get rid of the book and take up reading the Bible instead. I threw the book into the garbage and I have taken up reading classics.

I know it wasn't a dream. I could feel the cold touch of death reach out to me and the chill made me break out sweating. For about a week afterwards I felt something evil was watching me at times. I began to find fault with Mother. I mocked the way she wore her brown hair up on the back of her head, the shade of lipstick she always wore, the way she talked. I tried to fight with her over nothing. She insisted I brush my hair before I go to school and I didn't want to for some reason. About a week later Father and I argued because I was picking on Mother and I was sent to my room. Father had to go to New Orleans on business so the four of us girls would be alone in the house that night.

About nine o'clock, after my sisters were in bed and Mother had retired to her room, I got the strong feeling something right outside my window was watching me and I wanted to pull the curtains and see what it was. I became scared. I got

off my bed and slowly walked toward the window. As I parted the curtains, the feeling left me. There was nothing outside but the bright moon shining on the trees, no wind, nothing else.

I turned around and there stood Mother. Her eyes went right through me. Everyone likes Mother's blue eyes; they dance with love and shine so pretty all the time. But this time they were cold and they were looking inside of me for something that wasn't there.

"Are you all right, Ann?" she asked as I sat down on my bed.

"There was something outside my window. I know it was there but it's gone now," I said quietly.

"Would you like to sleep with me?" Mother asked.

I shook my head no and climbed back into my bed. She put something under my bed. After she returned to her room, I pulled it out. It was her favorite picture of Jesus. Every time we move there is a fight whether Mother carries her picture of Jesus or Daddy throws it out. Daddy has thrown it out at least a dozen times but Mother always finds it and brings it back. Ever since I can remember she always has slept with it under her bed. Now she put it under mine.

I went into her room with the picture and climbed into her bed. She was reading the Bible

and read some of it to me.

I didn't ask why she gave me the picture but I keep it under my bed and the feeling of something evil watching me has gone. I can't help but wonder if Moth-

er knows something the rest of the family doesn't know — but when I think of the way that demon looked at me I really don't want to know if she does or not.



BAD LUCK CHARM?

A CHINESE brass "good luck" charm seems to have brought just the reverse, report the Vancouver Island Royal Canadian Mounted Police. Known as "Ting" the brass incense burner was virtually the only object to survive a fire that gutted the converted chicken coop occupied by Yogi Tondorf in August 1973. Tondorf left Denman Island, off the coast of Vancouver Island, British Columbia, following the blaze, police said.

"Ting" was pulled from the ruins by Benjamin Bloomfield, who occupied a nearby house with Miss Marjorie Kraigen. Bloomfield was serving as caretaker of the adjacent house belonging to an American named Burgener, who had furnished the vacation home with

antiques brought from Chicago. While Bloomfield and Miss Kraigen were tending the Burgener house in November 1973, a cat knocked over a candle at home and a fire leveled the house. Bloomfield moved their remaining possessions, including "Ting," into the Burgener house.

On December 28, 1973, while Bloomfield and Miss Kraigen were visiting friends, an overheated wood-burning stove started a fire and the Burgener home was gutted. "Not even the chimney was left standing," remarked Fire Chief Lawrence Burns from nearby Courtenay. Again, the only object to survive the blaze was "Ting." This time Bloomfield deposited the brass charm on a nearby tree rather than take it along again.



IRONIC ENDING

A PASSING motorist reported to police that a car appeared to have torn through the fence around the Canton Town Cemetery in July 1973, reports the *Boston Herald Examiner*. Police found that the car driven by Glenora Fletcher of nearby Dorchester, Mass., had careened out

of control, slammed through the chain-link fence around the cemetery, slid down a 100-foot embankment and flipped over on its roof, breaking Mrs. Fletcher's neck. The car finally had been stopped by a headstone on which the name "Fletcher" was engraved.

Fingers of Fate

By Harold Helfer

Henderson Brooks of Ventura, Calif., searched for 54 years for his older brother Charles and found him too late. In a newspaper obituary he read that for the last 25 years Charles had lived only an hour's drive away in Semi Valley, Calif.

Angela Guardia, 41, and her daughter Piedad, 19, shared a Barcelona, Spain, hospital ward—both giving birth to sons within a three-hour period.

At Castle Air Force Base, Calif., there is a Sergeant Major and a Major Sergeant.

The man in charge of meat for a Washington, D.C., supermarket chain is Morris Hamberger.

Twin sisters Christine and Carol Foster of Reading, England, wound up in the hospital with broken legs—caused by Parmesan cheese. The two were walking along a road when a truck loaded with cheese drove by. A 65-pound roll of Parmesan bounced off, rolled down the hill

and knocked both sisters off their feet.

His hat cost Robert Johnson of Baltimore his life. He was fishing on a riverbank when a gust of wind blew his hat into the water. Johnson drowned trying to retrieve it.

A father and son who hadn't seen each other in 35 years were reunited recently—in Wandsworth Prison, London, England. Sentenced to jail for begging, Henry Collins met his father who was serving time for handling stolen goods.

Mrs. Terah Hamilton of Albany, Ga., bought a gun as a Christmas gift for her husband. As she was placing it in a rack the gun went off and killed her.

When fire gutted room 747 in the Diplomat Hotel in Hollywood, Fla., the room's contents were almost totally destroyed. The only item that was found intact and uncharred was a Gideon Bible.

SELF-MASTERY is the key to



WALKING

In ancient ritual still practiced in Japan and other parts of Asia, how do the participants avoid burning themselves?

By Richard P. Leavitt

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SHIMEI-IN, the Hermitage of Shining Purpose, is a Shingon Buddhist temple founded in the year 650 A.D. in the hills above Kyoto. There, where the valley narrows, a 13th-Century gate opens onto a stone-paved terrace; beyond is the Waterfall of the Flying Dragon and on each side steep banks and silent trees. The air is cool and the valley secluded and peaceful, an hour and 15 minutes by bus and on foot from the heart of the city. Every springtime Shimei-in is the scene of a long and colorful ceremony after which large numbers of ordinary persons walk barefoot over glowing coals.

This ancient practice is common throughout Japan and other

Asian countries, always as part of a religious ritual. Opinions of authorities and eyewitnesses differ greatly as to how the participants achieve immunity from burns.

In Japan the procedure is much the same as everywhere else. An open plaza is marked off by *shimenawa*, the straw ropes that enclose and create sacred space. A pyre of cedar logs is built about five feet high and five or six feet square, covered with evergreen branches and topped with ritual decorations. The ceremony begins with a processional entrance of *yamabushi*, members of an ascetic order that specializes in magic and exorcism, led by priests in scarlet,



yellow and purple robes carrying swords and staves, chanting and blowing on conch shells, long mournful bellows that die away in the surrounding woods.

The *yamabushi* of the Shimein are actually an association of Osaka businessmen and they wear Seiko watches and steel-rimmed spectacles as well as the traditional dress of their order: straw sandals, leggings, baggy white trousers, a turned-around fur apron to sit on and a wide-sleeved shirt under a vest with flaring shoulders. They carry various ritual instruments and march around the sacred enclosure beating on drums and sprinkling salt to purify the area. Next, six colored arrows are shot — one each in the four cardinal directions, one straight overhead and the last straight into the pyre itself. A magic sword is brandished to drive away any remaining evil spirits and then, to the accompaniment of prayers and chanting, the pyre is lighted.

The covering of evergreen branches is kept well soaked with water and as a result a sluggish ropy coil of thick white smoke pours from the side of the pyre. Sagging and uncertain at first, like a gluttoned snake the coil rolls heavily in the confused air currents until it grows warm. Then it lifts and mounts straight

up, rising faster and faster as the heat becomes intense, twisting into the blue open sky beyond the encircling trees. Finally the flames curl up through the greenery and the whole pyre dissolves into an angry roaring mass that sends out showers of sparks and blasts of heat. The covering burns away completely, leaving the crossed logs bare, black and skeleton-like inside a translucent orange ball. At this point talismans and votive offerings are thrown into the flames. These are mostly wooden slats about the size of a foot-long ruler which have been purchased at the temple and inscribed with the name, address, age and occupation of the donor and whatever vows, wishes or thanks he offers.

When at last the whole pyre collapses into a heap of sullen red coals these are raked out to form a flat bed about 15 to 20 feet long, five feet wide and six inches deep. The heap is packed down with a wetted log to make an even surface for walking and by the time the preparations are finished the top crust consists mostly of blackened charcoal with a layer of red live coals glowing through from just underneath. At each end of the bed a mat of wet evergreen branches is laid down for the walkers, and where the walk be-

ABOUT THE AUTHOR

RICHARD P. LEAVITT was born in New Hampshire, where he still lives, and educated at Phillips Academy, Andover, Mass., Yale University, the University of Paris and Columbia University.

He has been a teacher and librarian in private secondary schools and colleges in the United States and Japan while doing miscellaneous free-lance writing. His articles on travel and a variety of Eastern subjects have been widely pub-

lished in the Orient and the United States in such publications as "The Eastern Buddhist," "Japan Quarterly," "Christian Science Monitor" and "The New York Times." From 1968 to 1972 he served as East Asia Area Editor for Fodor's Modern Guides.

Mr. Leavitt is a member of the American Civil Liberties Union and of the Korea Branch of the Royal Asiatic Society.

gins there may be a bed of salt which, in addition to its ritual function of purification, is thought to protect the feet.

The chief priest, in his scarlet and purple silk robe, steps forward, sprinkles salt over the coals and for a moment stands in silent prayer, impassive and concentrated, amid the waves of heat. Then slowly, firmly and with complete confidence, he strides barefoot the length of the glowing path. At the end he turns and waits as the other *yamabushi* follow in the order of their rank, after which laymen and spectators crowd forward, old and young men, women and children, shopkeepers, students, fishermen, housewives and tourists. Anyone is welcome to file across in bare feet.

The secret is concentration. Most of those who walk chant Buddhist scriptures as they go. Actually, any short, clear, easily recited formula will serve to keep the mind steady and the

pace regular. It is dithering, distraction and hesitation that cause trouble.

Step out confidently but not too fast; plant your feet firmly, rolling them evenly from heel to toe, and walk with steady gait. That's where a good chanting rhythm helps. The hardest thing to accept is that you must press your feet firmly *down into* the glowing coals as you walk. The walker who skips about or goes on tiptoe will get burned. Some people do, of course, and it is their own fault.

I got blistered one day during a fire walk on the island of Itsukushima (better known as Miyajima) near Hiroshima and it was my own fault entirely. My companion, a businessman from a nearby town, had warned me: "You have to be single-minded. You concentrate on the strength that the Buddha gives you and you just walk across. Just do it, that's all. C'mon, let's go." And off he went, striding happily,

hands folded together in front of him, eyes fixed firmly ahead, chanting resonantly, his large bare feet rolling with gusto over the 20-foot-long bed of coals the priests had just laid out. After a moment's hesitation I followed him but I wavered halfway across and got properly blistered. I have walked successfully elsewhere — three times in Kyoto and once in Shizuoka — but that day I lost touch with myself and with the gods of the fire — and I muffed it.

Even as I hesitated and faltered I knew in a flash that I would get burned and in that same split second came the little stab of pain that I was already expecting and by expecting, insuring. There is no dividing line: either mind, body and environment are perfectly in harmony and all sequences of cause and effect become simultaneous or they are not — and nothing will go right. But if you walk properly you'll make it across as painlessly as the vast majority of devotees.

For the average *gaijin* (foreigner) the moment of truth is apt to come when some tiny wisp of a Japanese grandmother, bent double with age and all trussed up in her best hobble-skirted kimono, trudges matter-of-factly across the glowing coals leading a four- or five-year-old by the hand. If the frailty of the old

woman is not enough, the serene face of the child is the final straw that persuades the spectator to pull off his shoes and socks.

After a while it is finished. Everyone has walked across, even the timid who waited until the end when the coals are so trodden down that they are dead and harmless and the only risk is a few smudges on the feet. The chanting falls silent, the *yamabushi* flanking the fire bed cease the magical gestures that cast the protection of psychic force over the walkers, the conchs and drums are put away, and the fire walkers chat together as they disperse, carrying their cameras, coats and souvenirs. Although the magic is over for now the walkers should not wash their feet until the next day. If they wait, it is said, the effect of the experience will be more potent. But if you have completed the ritual correctly the effect, or something of it, will linger anyway, establishing in your mind the beginning of a realization of what some kinds of magic are about.

For the embarrassed foreigner who walks once because he would feel silly hanging back when old women and angelic children rush in to tread, there is an undeniably stimulating moment of excitement-blurred bravado. It would be shortsight-

ed to leave it at that, for if you walk more than once, often enough to get past the deluding veils of quaintness and gimmickry, of cliché and ego-tripping, so you can both produce and observe the conscious state required, there is something to be learned.

Remember, the Japanese have kept, both in their popular festivals and in the more selective and demanding ascetic practices of Shinto and Buddhism, something of that contact with the primordial elements of earth, air, fire and water, and some of those techniques of training the psyche that we have cast aside as old-fashioned. But all our modernism fails to nourish us, and one of the most valuable insights to be gained from living in Japan is the way in which, Antaeus-like,* the Japanese renew themselves at ancient sources. Amidst all our chromium gadgets the needs of the spirit have not changed.

The *Yamabushi* were established about 800 A. D. as wandering exorcists, living in the mountains, undertaking arduous pilgrimages, practicing ritualized austerities, specializing in magical spells. Today most of the

order's members live in cities and go to the office every morning, but from time to time they set out from the Shogo-in, their headquarters in Kyoto, for the mountains of the Kii Peninsula, where men are still hung by their heels over precipices, head down in empty space, as a test of their faith and determination; or they go into the forest to live as best they can on roots and berries to learn compassion for the plight of animals. Concentration and the unity of mind, body, will and emotion are hardened by standing motionless under icy waterfalls in the dead of winter while chanting Buddhist sutras. The traditional training places are everywhere, maintained by local groups who gather regularly. The men who leave the Shogo-in carrying staves and conch shells begin their pilgrimage by taking taxis to Kyoto Station but that is unimportant. Their goal is something quite different.

* * *

FIRE PLAYS some part in innumerable religious festivals all over the world. Among the major faiths, Christianity has particularly attenuated man's contact with the elements. The Midsummer's Eve bonfires of Scandinavia and the St. John the Baptist festival of the Ukraine are merely late, weakened echoes of the great and ancient

*Antaeus was a mythical Libyan giant who was long invincible because his strength was renewed by contact with the earth.

tradition of fire magic. But every year on May 21, the day of Saints Constantine and Helen in the town of Lankadas and in the village of Aghia Eleni in eastern Greece, *anastenaria* (fire walkers) dance barefoot and unharmed on hot coals in a ceremony formerly discouraged by the Greek Orthodox Church but now sanctioned as a tourist attraction. In Algeria the practice of fire walking is handed down as a family secret in certain dervish circles. But the most spectacular and definitely paranormal examples of it occur in southern Asia, across a broad belt encompassing Ceylon, India, Malaysia, Bali and Fiji, basically the world of Hinduism.

The conditions for the ritual imposed in this region are so severe that the practice anywhere else pales in comparison. In Fiji a pit is filled with rocks that are heated for six hours, to about 1,800 degrees F., before being walked on. In Ceylon, men, women and children dance on coals whose temperature has been measured at 1,328 degrees and their own explanation is simply "faith, total faith in our gods." (Gilbert Grosvenor, who described such a ceremony in the April 1966 issue of *National Geographic*, had no way of explaining what he had seen.) Experimenters from the Colombo

(Ceylon) Medical College have walked on coals at 620 degrees without either special preparation or physical harm, but in the villages the ritual preparations to strengthen, concentrate and purify the participants' psychic energy go on continuously for three months. Whatever the connection of these preparations with the mastery of heat may be, their advantages as training disciplines are beyond measurement. A Christian missionary who tried to fire walk in Ceylon in 1952 had to be hospitalized afterward.

In Malaya both Hindus and Buddhists practice fire walking: during the Hindu Thaipusam Festival (late January or early February), at the Chinese Festival of the Nine Emperor Gods in Penang and Kuala Lumpur (early October) and in Malacca (September). There as in Japan the bed of coals is raked out flat on the ground, whereas in India, Ceylon and Fiji a trench confines the coals (or stones) and intensifies the heat.

For the West, recorded tradition linking fire with religion begins with the Biblical account of Shadrach, Meshach and Abednego who relied on faith to survive the fiery furnace. Their successors have included St. Gregory of Tours, St. Catherine of Siena and an Italian monk later canon-

ized as St. Peter Igneus for fire walking in Florence in the year 1062. More recently, in 1871, one Nathan Coker of Talbot County, Maryland, is said to have licked a red-hot shovel with his tongue until it cooled; and in the 1950's in Riviera Beach, Fla., Mayne Reid Coe, Jr.,* a chemist, walked on red-hot coals, iron and stones and spat molten lead from his mouth, albeit quickly. In the July 1958 issue of the *Journal* of the American Society for Psychical Research Mr. Coe specified the conditions of his own experiments and like the scientists from Colombo Medical College, gave entirely naturalistic explanations for them.

But this is a limiting approach and it bypasses central issues: paranormal phenomena, the psychology of fire and the role of ritual. In the *Atlantic Monthly* for May 1959 Dr. Leonard Feinberg of the State College of Iowa describes his own experience at the festival of the god Katarama in Ceylon in 1957. The preliminary bonfire burned for well over four hours and of the 80 people who walked 12 failed and one of those died. Ten years later, when the Grosvenors (of the *National Geographic*) measured the temperature and found

it to be 1,328 degrees F., they also watched the chief participant being pierced with arrowheads, skewers, needles, spikes and hooks but they saw no evidence whatever of blood, wounds or pain. In 1935-1936 the English Society for Psychical Research conducted controlled tests on two Indian ascetics who walked unharmed over surface temperatures of 850 degrees F. (and interior temperatures of nearly 2,500 degrees F.). As Joseph C. Pearce neatly puts it, "These phenomena question our assumptions concerning biological necessities."

But whatever the external conditions, whether a fire walk does in fact involve genuinely paranormal abilities as I believe it does in southern Asia, or may as elsewhere be explained in conventional terms, its true purpose is not the production of either miracles or stunts but something more fundamental. Fire is not an element in the chemical sense but is a basic category of experience. Whether in the context of modern secular revolutionary ideology or ancient and traditional religious imagery, it is power, purification, destruction and creation. It is the apocalypse that purges away the corruption of the old order and clears the way for the brave new world. It is the end and the beginning. As

*See "Discovering the Yogis' Secret," September 1969 FATE, and "Does Science Explain Poltergeists?," July 1959 FATE, by Mayne Reid Coe, Jr.

a force of nature it is both inexorable and neutral; as a force in the human mind it is good and evil inextricably mixed; and its use is what we make it, according to what we have made of ourselves. The forces of the mind will move regardless because they are forces of nature. The

more separated we become from archaic ways of understanding them, the more we risk, despite all our technology, the descent into real primitivism. For the mastery of fire that enables some people to walk unharmed where others suffer and even die begins in a mastery of the self.



MARE'S EMERGENCY CALL

By Hereward Carrington

CRISIS TELEPATHY cases involving animals are not terribly common and can be quite striking. The late E. L. Calthrop records an interesting example in his book *The Horse as Comrade and Friend*. Calthrop kept a large number of horses but his favorite was a mare named Windermere.

"In the early morning of the 18th March 1913," wrote Calthrop, "at 2:30 A.M. I was awakened from the most dense sleep, not by any noise or neighing, but by a call conveyed to me—I know not how—from Windermere. I could hear nothing, not a sound outside, although it was a perfectly still night, but as I became fully conscious I felt the call in my brain and nerves and I knew that Windermere was in direst extremity and was entreating me to come instantly to her aid.

"I threw on a coat over my pyjamas, pulled on my boots and ran across the garden for all I was worth. There was no cry but in some extraordinary way I

could tell exactly from what direction this soundless SOS call was coming, although it was perceptibly feeble than when it awoke me. As soon as I left the house I realized to my horror that the call came from the direction of the pond. I ran on but the SOS became fainter and fainter and had ceased altogether before I could get to the pond. As I came near, I could just make out the surface of the water covered with ripples which had not yet subsided and in the center a dark mass silhouetted against the reflection of the dim light of the sky. I knew it was the body of poor Windermere and that she was dead."

The mare had slipped into the pond while taking a drink and could have waded out with no trouble except she somehow got her right foot stuck through her bridle and thus she was unable to swim or wade. The panic of her drowning no doubt facilitated the telepathic signal to her master.

My Proof of Survival

FATE will pay \$5 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 3500 Western Ave., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

MY PETS SURVIVE

By Betty Huston

IN THE fall of 1968 we were living near Sausalito, Calif., while my husband Tony was working at Fort Baker. One day he came home and announced he was to be sent overseas to Korea, where he would serve for several months. For some time I had been concerned that the damp ocean air was bad for our son Dale's allergies and so we decided that while Tony was away the children and I might try living in a drier climate. Accordingly we found a house in Colorado Springs, Colo., and in early November I moved there with Dale and our twin girls Laurie and Michelle, then seven, while Tony remained at Fort Baker.

During Tony's last furlough with us before leaving for Korea I told him that I wanted a dog for companionship while he was away. A classmate had given Laurie a sweet little kitten which we named Whit but I wanted a dog. Just before moving I had had a dream in which I saw again the adorable dog named Skipper I had known in my school days and I wanted a loyal companion just like him. Tony agreed with my request and I called a local radio station in Colorado Springs to ask if they would announce a request for a dog that

someone wanted to give away.

The man at the station explained that normally they announced only lost or found dogs on the air but he took my name and number. He must have broadcast my request because about an hour later I got a call from a schoolteacher named Ron Jackson who said he would give us a dog if we could come get him. Tony drove me to the address and we brought home a red cocker spaniel — already named Skipper! And Skipper turned out to be the best watchdog and the most loyal friend any person ever had. A friend later gave us a weimaraner named Haskell but Skipper was the daddy who taught all the



Michelle Huston

other pets their manners.

By the fall of 1972 Tony had returned from Korea and had decided to leave the service as soon as he could. Meanwhile I had grown lonesome for my native state of Wisconsin and we decided to settle there. We found a house in Glenwood City and Tony helped move the kids and pets and me there in December 1972. He had to return to Colorado and wait for his discharge, which came on March 1, 1973.

In January Whit the cat got a kidney infection and the vet was unable to relieve his suffering. Finally I consented to have Whit put to sleep and the kids and I were heartbroken. A few nights later Michelle came to my room and said, "Mom, Whit was in my dream sitting on the footstool you put at the foot of the bathtub. He said to tell you 'hi.' He *did*, Mom. And he said you will get another cat just like him." I didn't know what to make of the dream but within two weeks Richard Revard, the lawyer who had handled our house, called to say his daughter had a cat for us—and the new cat looked just like Whit! We named him Whit, too. I believe God saw the rips in our hearts and sent another cat to us.

After Tony's discharge in March he joined us in Glenwood City and got a job working for the town. Soon after this Skipper got sick and was in considerable pain from arthritis in his joints. After much tears and agony I agreed to let Skipper be put to sleep and I am still sorry for it to this day.

A few days after this I painted the girls' bedroom and both girls slept with me to escape the smell. Tony was relieving the town's only night policeman and didn't get home until 4:30 A.M. and decided not to disturb us. All of a sudden in her sleep Michelle squealed, "Oh, Skipper. Oh, Skipper." Then she turned to some-

one I couldn't see and said, "Oh, I am so glad to see Skipper. Thank you very much." I asked her who she was talking to and still asleep, she replied, "The pretty lady." Then she turned back to Skipper and said, "I didn't know they had dogs here in Heaven!" I woke her up and hugged her and she told me again of her dream of seeing Skipper in Heaven. (The "pretty lady" was the picture of an angel that hung on the wall in the girls' room.)

Shortly after this we found our present house in Milltown, Wis., where I had friends from my school days, and moved in early July 1973. We were not fully settled when one night Michelle's sobbing woke up the whole house. I roused her and asked what was wrong. She said, "Mama, Skipper said he is coming to get Haskell and take her back with him to Heaven. Then I saw Skipper on one side and Haskell on the other side of a yellow dog. You were crying so Skipper made the the yellow dog roll over on his back and you petted him and smiled. Then Skipper and Haskell just faded away."

I went about my work the next day worrying. Once I went outside to check up on everyone. Haskell was with Tony and Dale where they were loading branches into the back of a pickup. A little while later I heard Dale scream and I hurried outside to see what was wrong. Haskell was lying ill on the steps of the house across the street and the neighbor's pup was licking her. She had been struck by a hit-and-run car in the street.

We rushed Haskell to the vet who gave her a shot. I slept that night on the davenport so I could be near her. The next two days Haskell seemed better and on the third day Tony suggested I go fishing for an hour to take my mind off my worries. When I came back the kids told me Haskell had died.

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1958

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94, Jan.	250
95, Feb.	300
96, Mar.	400
98, May	200
99, June	500
100, July	250
101, Aug.	400
102, Sept.	200
103, Oct.	275
104, Nov.	270
105, Dec.	290



1959

106, Jan.	285
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109, Apr.	290
110, May	250
111, June	280
112, July	150
113, Aug.	270
114, Sept.	360
115, Oct.	400
116, Nov.	360
117, Dec.	300



1960

118, Jan.	85
119, Feb.	200
120, Mar.	150
121, Apr.	80
122, May	250
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I was really broken up to have lost both our beloved dogs and our cat within just a few months and I was almost convinced I never could love another pet. But that very same night Haskell died—July 8, 1973—the kids saw an ad in the newspaper that said, "Wanted: a good home for spayed yellow lab." Mrs. Wassermann, who placed the ad, was at her summer home in nearby Webster, Wis. All the way over to Webster to look at the dog I repeated to my daughters, "We won't take her if for one minute you feel it won't work out. It wouldn't be fair to the dog."

When we got there, the labrador (named Candy) ran out to greet us. When she came up to me, she rolled over on the ground and actually grinned at me. By the time the Wassermanns had come out I was kneeling on the ground, hugging the dog and bawling my eyes out. I had no doubt Candy was meant to be ours and that Skipper, knowing how heartbroken I would be when Haskell died, had found a new dog for me. I know that our pets continue to live and look after us after they leave this earth. — *Milltown, Wis.*

GOODBYE, MIRANDA

By Edna Curry

MIRANDA finished hand-milking the last of the cows and stretched her tired shoulder muscles as she stood up. Picking up her wooden T-shaped stool she placed it in its holder on the barn wall. Then she carefully closed the barn door and carried the tin pail of warm foamy-fresh milk to the well house. There she poured it through the strainer, rinsed the pail and strainer under cold water and set the big can of milk in the cold-water cooler for the night.

The chill of frost was in the air and it was getting dark as she stepped outside. She could see the evening star in the west, over the horizon.

"The wishing star," she said to no one in particular. There was only one wish in Miranda's life these days, or perhaps prayer would be a better word for it. "Please let Mother get well again," she wished past the lump in her throat.

She quickened her steps as she recognized the doctor's horse and buggy tied up in front of the farmhouse. He must have arrived while she was doing the chores. Indeed, the doctor was already saying good-bye to Aunt Agatha at the door. Seeing Miranda he waited while she hastened towards him, asking, "How is she?"

"Sorry, but only about the same. I'll stop back tomorrow. I must go over to the Johnsons' now, Miranda. Mrs. Johnson is due to have her baby tonight. I think it'll be twins. Chin up there, honey. Pretty thing like you ought to be out having fun, not doing farm chores."

Miranda smiled at him. Old Doc Holter had been coming to help with all their serious troubles as long as she could remember. He was more like a comforting uncle than a doctor. He unhitched the reins, climbed up into the buggy, waved to her and drove off down the dirt lane.

Miranda watched him go, then went on into the house. Aunt Agatha was putting out clean plates; evidently she'd fed Doc supper.

"Is Uncle John coming over to get you?" she asked.

"No, I'll stay the night. Your mom's no better and he can manage OK."

"I can sit with Mom tonight."

"You've been up the last three nights now. You go on up and get some sleep after you eat, before you get sick too," Aunt Agatha insisted.

Miranda was happy to obey. Besides, it did no good to argue with Aunt Agatha once she had made up her mind.

Miranda looked into her mother's



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bedroom but her mother was sleeping, looking as pale and ill as ever. Miranda went up to bed.

Sometime in the middle of the night Miranda was waked by her mother's voice. She sat up in bed and saw her mother clearly in the moonlight, standing in the middle of her bedroom.

"Mother!" said Miranda, struggling from under the heavy home-made quilts. "What are you doing up here? You shouldn't be out of bed!"

But her mother put out a restraining hand. "Stay there, my darling. I just came to say good-bye, Miranda. I couldn't bear to go without saying good-bye to you. Be good and God bless you, my baby!" Then she disappeared.

"Mother," cried Miranda. But her mother was gone.

Miranda struggled to find matches and lit the small kerosene lamp on her dresser. Trembling, she found a robe and was putting it on when there came a knock at her door. She opened it quickly to find Aunt Agatha standing there, her face white and grim. She looked startled to see Miranda up and the lamp lit.

"She's passed on, Miranda," she said. "I'm sorry. Doc came back but there was nothing more he could do."

"I know, Aunt Agatha. She was just here to say good-bye," Miranda said, picking up the lamp.

Aunt Agatha stared at her unbelievably. Then she looked again at Miranda's robe and the lamp, closed her mouth and nodded. "Yes," she said after a minute. "She would want to do that. You were always her favorite child."

They went downstairs together.

Miranda related this experience to only a few people because she soon discovered no one quite believed it. I was one of those few and I never have forgotten her sincerity, the soft, loving sadness in her voice as she

told it. And I believe her. The "ghost" was my grandmother who died in 1925 and Miranda Junker was my mother. At the time of this story they lived on the prairie of southwestern Minnesota. — *Lester Prairie, Minn.*

"BOYS, DON'T GO"

By Hannah L. Williams

as told to Irene McMullen

IN 1905 my husband Edward, his brother Don and I lived in the small town of Coalville in northern Utah with my mother Elmina Stevens. Edward and Don worked in the coal mine north of town.

One day after I had packed lunch for the two men I was resting on the bed when I was startled to see a young blonde woman appear next to the bed. "Don't let Ed and Don go to work today," she spoke. "There will be a mine explosion and every man will be killed." Then she vanished.

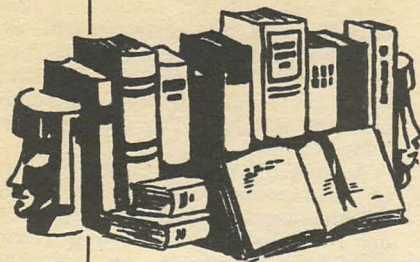
I pled with them not to go but they were unbelievers and made fun of me. As they were leaving the house Mother said, "Boys, don't go. You mustn't worry Annie so." They stayed home and made the day unpleasant for everyone.

The next morning as the family sat down for breakfast there was a knock on the door. Ed opened the door and there stood a young boy.

"Sir," he said sadly, "could you spare a little oats and some water for our horses? We have traveled all night and they are very tired. We're on our way to the mine at Coalville to claim our father's body. There was an explosion yesterday and every man was killed."

Then with tears in their eyes Ed and Don begged forgiveness for doubting my psychic warning. When I described the young woman who had spoken to me, Ed said, "Annie, that was my mother." She had died when Ed was only a child. — *Sheridan, Ore.*

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NEWS and REVIEWS



COMPLAINT FROM CHARLOTTESVILLE

NOT LONG after my March 1974 column appeared I received a letter from the distinguished parapsychologist Dr. J. G. Pratt of the University of Virginia School of Medicine, Charlottesville, Va. Dr. Pratt, as chairman of the publications committee of the American Society for Psychical Research, took issue with my statement that the ASPR refused to mention Robert Ashby's *Guide Book for the Study of Psychical Research*. Dr. Pratt pointed out that the ASPR *Journal* in fact had listed Ashby's book among "Books Received" in the April 1973 issue. (The book also was listed in the Summer 1973 ASPR *Newsletter*.) Furthermore, Dr. Pratt continued — apparently to refute my contention that the ASPR considered Ashby as competition to White and Dale's volume — the ASPR *Journal* did not intend to review White and Dale either. (I shall overlook the fact that the Winter 1974 ASPR *Newsletter* gave White and Dale an enthusiastic "plug," if not strictly speaking a review.)

Dr. Pratt requests some specific

instances of "pettiness" on the part of the ASPR as I charged, saying he considers this "vague accusation" no more accurate than my comments on Ashby's book. He concludes my "tone of superiority" is inappropriate and that "such remarks are surely damaging to the field."

SOME BACKGROUND

DR. PRATT is quite correct that I used the wrong verb. If I had said "review" rather than "mention," my statement would have been correct. I personally consider Ashby's volume (and White and Dale's as well) far more important than many books that have received extended reviews in the ASPR *Journal* and I do not feel that a listing under "Books Received" does justice to its importance. But the rest of my remarks are based on conversation with Robert Ashby himself rather than being made up out of thin air as Dr. Pratt's letter seems to suggest.

To set the record straight, I asked Mr. Ashby for a formal statement, which he supplied: "I mentioned my disappointment that it appeared the

ASPR *Journal* would not review my *Guidebook* to an individual closely associated with the ASPR. This person simply smiled and replied that since Dale and White were coming out with their own resource volume, reluctance by the ASPR to give exposure to mine could hardly be unexpected. I took this as a knowledgeable statement, although perhaps my conclusion was erroneous.

"In any event, the decision not to review my book nor White and Dale's, aimed at helping inform ASPR members, librarians, laymen and academics about scholarly literature in psychical research, strikes me as a serious policy error. This strongly contrasts with the fine effort in education being conducted by Marian Nester in the last two years."

The reason given by this "individual closely associated with the ASPR" strikes me as about as petty as one can get. But Dr. Pratt certainly is entitled to further documented instances of pettiness. I would group the instances I know of under the two categories of refusal to cooperate and refusal to allow reply to criticism.

REFUSAL TO COOPERATE

THE ONLY instance affecting me directly involves my ambitious project of assembling slides in the psychic field. Quite early the ASPR got wind of my collection and requested a listing. In return Mrs. Nester kindly sent me a listing of the slides owned by the ASPR. When I made the obvious suggestion that we might swap duplicates, Mrs. Nester hedged. She could not promise copies of the ASPR materials as the ASPR's "research documentary slides" were not available since they "should not be made part of a general collection" like my own. My distinct impression from Mrs. Nester's phrasing was that she personally was perfectly willing to cooperate

but felt that "the Society" would not be. (I would like to second Bob Ashby's compliment; Mrs. Nester is doing an outstanding job of education despite a very limited budget.) I need only contrast this response with the unfailing cooperation I receive from the ASPR's counterpart in England, the Society for Psychical Research, and the official SPR photographer John Cutten.

A particularly frustrating instance of pettiness occurred when FATE's editors heard the story of Mrs. Colleen Buterbaugh's interesting retrocognitive experience at Nebraska Wesleyan University in Lincoln. FATE immediately wrote Mrs. Buterbaugh to request her firsthand account of her experience. Initial correspondence from Mrs. Buterbaugh was highly favorable and later letters explained the preferred treatment, amount of payment and the like. Before a contract was concluded, however, Mrs. Buterbaugh wrote that she would be unable to oblige FATE. No specific reason was cited. Right at this time, however, Mrs. Buterbaugh was contacted by the ASPR. Exactly what transpired between her and Dr. Gardner Murphy is known only to them but the upshot was that FATE never got the story and the ASPR did. The article by Dr. Murphy and Dr. Herbert L. Klemme appeared in the *ASPR Journal* in October 1966.

Having been denied the firsthand account, FATE then asked permission to reprint Dr. Murphy's version. Permission to reprint was denied. No reason was given. FATE soon learned that this response was not unique. The ASPR since then has refused FATE every request for reprint rights on any ASPR material. This has held true even when the author of the article has done the requesting. For example, in August 1969 Dr. J. H. Rush sent FATE a letter authorizing our use of the material in a talk he

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had given to the ASPR and which the ASPR had tape-recorded. Even though this talk never was subsequently used by the ASPR, the ASPR never supplied FATE with either the tape or a transcript. Another outrageous instance occurred in April 1973. Dr. Jule Eisenbud requested permission to reprint his article "Some Notes on the Psychology of the Paranormal" from the January 1972 ASPR *Journal*. Even though it is standard practice with every scientific journal to release material back to its author for reprinting, the ASPR refused Dr. Eisenbud. Typically, no reason was given.

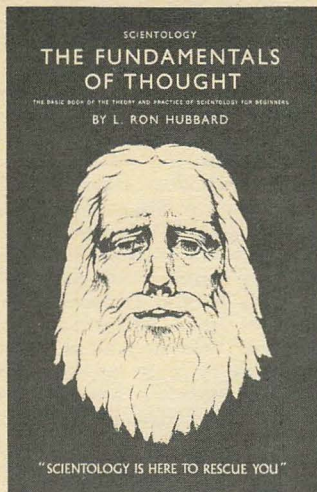
REFUSAL TO REPLY

A FAR more serious matter is the ASPR's reluctance to permit reply to criticism. In the January 1971 ASPR *Journal* Dr. J. G. Pratt authored a particularly strong review attacking *Psychic Discoveries Behind the Iron Curtain* by Sheila Ostrander and Lynn Schroeder. Dr. Pratt was not simply harsh but in the opinion of Ostrander and Schroeder, implied that they had "deliberately misquoted, deliberately skewed facts and deliberately made up information."

The two authors were at the time extremely busy with a heavy lecture schedule and before they could write in protest the October 1971 ASPR *Journal* had published two short letters disagreeing with Pratt, followed by a six-page reply by him, to add to the 15 pages devoted to the initial review. The two women thought this was a bit much and requested "the right of adequate and unhampered reply," even though the *Journal* had followed Pratt's second blast with the statement that the matter was closed.

The reply from the ASPR's editor Laura Dale was that "we cannot meet your demand for an 'adequate and unhampered reply.' Under no

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circumstances do we accept anything
for publication 'sight unseen.' " Mrs.
Dale agreed that a letter to the
editor would be considered on its
merits, provided Dr. Pratt had the
option of replying to it. Offered the
option of "half a loaf" or none,
Ostrander and Schroeder chose the
latter and saved their detailed reply
to Pratt for their most recent book,
The Handbook of Psi Discoveries.
(G.P. Putnam's Sons, New York, N.Y.).

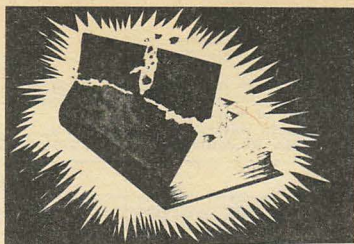
By a curious coincidence perhaps
the most enthusiastic member of
Pratt's cheering squad was frequent
FATE reviewer Raymond Bayless,
who wrote a letter for "Report from
the Readers" urging everyone to
read Pratt's excellent review. Mr.
Bayless' enthusiasm had a strange
reward. In the October 1972 ASPR
Journal Rhea White tore apart Mr.
Bayless' volume *Animal Ghosts*. At-
tempting to reply to the review, Bay-
less had even less luck than Ostrander
and Schroeder. His first reply was
returned by Laura Dale with the
request that he cut it to 250 words.
He did so and his abridged reply was
likewise refused. Mr. Bayless had to
resort to FATE magazine to have his
reply published. It appeared in our
December 1973 issue under "Report
from the Readers."

I think these are sufficient exam-
ples to make my point. I might
comment that the very request Dr.
Pratt made in his complaining let-
ter—that he be allowed to reply to
unfair criticism—seems to be one of
the things the ASPR seems unen-
thusiastic about allowing themselves.
I am not convinced that the "tone of
superiority" is on my part and I
certainly do not feel that my com-
ments are nearly as "damaging to
the field" as some of the policies
followed by America's leading psy-
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swer these criticisms.

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BOOK REVIEWS

EXTRATERRESTRIAL VISITATIONS FROM PREHISTORIC TIMES TO THE PRESENT
by Jacques Bergier, Henry Regnery Co., Chicago, Ill., 1973, 207 pages, \$5.95.

If ever I possessed mixed feelings toward a book, this is the one! As his title implies, Bergier's volume is yet another book on the concept of alleged space visitors in historical times. As such, it rehashes many of the familiar topics again.

"The interventions I discuss have been the acts of intelligent beings more advanced than ourselves: physical beings living in space," he states in the prologue. "For me, having extraterrestrial beings intervene in our history is no more absurd than having microbes intervene in the state of our health . . . In both cases, (the) interventions . . . are revealed by deeper study and confirmed by instrumental analysis."

When Bergier brings forth new pieces of the puzzle, he can be most enlightening. His comments on 18th-Century "arcane" knowledge are worth serious consideration, as is his concept of "outside" knowledge kept alive by mystic groups during the Middle Ages.

But Bergier's credibility plummets when he quotes from unreliable sources in attempting to strengthen his case. The tale of the "green children" belongs in 12th-Century England, not Spain in 1887. The "Oliver Thomas" disappearance story that supposedly occurred in Wales in 1909 is merely an updated version of the highly suspect "Oliver Lerch" case. Likewise the "vanishing Eskimo village" account apparently has no basis in fact. In the Thomas case he compounds his error by asserting that no UFOs were observed that year over England, whereas one of the largest British flaps on record took place in 1909.

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"bad" information keeps the reader on a mental roller coaster. Bergier has some good points to make. It's a shame he weakens them by adding false and questionable material. — *Lucius Farish.*

UFOLOGY by James M. McCampbell, Jaymac Co., 12 Bryce Ct., Belmont, Calif. 94002, 1974, 153 pages, \$10.00; \$3.95 (paperback).

Over the years I have read a lot of UFO books but this has to be one of the best. James McCampbell has solid credentials as an engineer and scientist and considerable experience with nuclear power stations. In this book he undertakes "to demonstrate a productive method of research by unveiling some new vistas of UFOs. . . ."

He begins with two assumptions, that UFO witnesses tell the truth and that UFOs are extraterrestrial vehicles. Many others have held similar views. But rather than merely rehashing familiar reports, McCampbell divides up the accounts by their various elements, such as "Electrical Interference," "Flight and Propulsion" and "Activities on Earth." Then in each chapter he attempts to fit that particular aspect into scientific knowledge.

For example, in his survey of "Composition and Luminosity" he reviews colors associated with UFOs against what is known about visible light production in earth's atmosphere. This requires a brief discourse on what light is and how it is produced. From there he moves on to the energy requirements to produce the observed colors of UFOs. He concludes that "often the source of UFO luminosity is not the object itself but the proximate air." He then estimates the energy output of the UFO from its associated luminosity.

Other chapters are handled in sim-

ilar fashion. The average reader may lack the technical background necessary to evaluate McCampbell's theorizing but he provides references for detailed analysis by the scientific community. He closes with a proposal for a study program not only to confirm the existence of UFOs but to analyze their technology in terms of possible terrestrial applications.

Buy this book. If you know a physical scientist, buy him a copy and badger him until he really studies it. — *George W. Earley.*

RELIGIOUS AND SPIRITUAL GROUPS IN MODERN AMERICA by Robert Ellwood, Prentice-Hall, Englewood Cliffs, N.J., 1973, 334 pages, \$8.95; \$3.95 (paperback).

An emerging scholar in the history of religion, Robert S. Ellwood in this work has done himself credit and performed a public service. The book is a basic survey of modern movements on the fringes of better-known religions, accompanied by a lengthy theoretical section interpreting the alternative religious tradition in the West. Ellwood devotes primary attention to movements found in southern California and the west coast but almost all these groups — such as Theosophy, The Church of All Worlds, Scientology and Transcendental Meditation — have become nationwide.

In his historical treatment Ellwood spells out what becomes more and more important as psychic-charismatic phenomena become the focal point of a significant segment of the Church. This alternative reality is the monistic, psychic, mystic, experience-centered tradition inherited from Plato, the East, Plotinus and the Hermetic writings. The central figure in this alternative tradition is the shaman, the one who embodies the mystical "supernatural" reality around which a group can function. He makes things happen and serves

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The sheer variety of religious expression in America, each group claiming to speak "the Truth," presents a bewildering choice for the person on a spiritual quest. These many movements are making a major challenge for the allegiance of the young and for us. — J. Gordon Melton.

EILEEN GARRETT AND THE WORLD BEYOND THE SENSES by Allan Angoff, William Morrow & Co., New York N.Y., 1974, 241 pages, \$6.95.

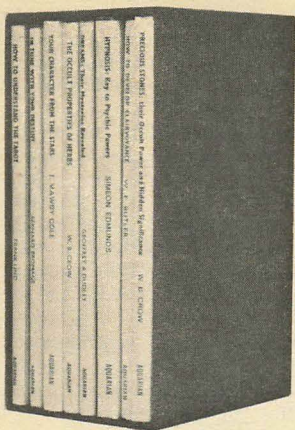
My ultimate test of Angoff's book is that, although I worked for Eileen Garrett for a dozen years, I found engrossing facts I never had known. The Irish-born medium spent her formative years in England but eventually settled in the United States, where she first functioned as a book and magazine publisher and later as founder of Parapsychology Foundation. In these capacities she bridged several generations in psychic research and parapsychology, encouraged research on various levels and acted as its dramatic catalyst.

Mr. Angoff went to work for Mrs. Garrett after World War II, kept in touch with her even when he was engaged in other activities and was again very close to her in the years before her death in 1970 at the age of 76. I doubt that a more comprehensive biography of this many-faceted woman ever will be written although Angoff emphasizes the periods of her life that he knows best. He traces her childhood, adolescence, marriages and career so meticulously that he provides a guide to her own writings. With this book, it all neatly falls into place.

This biography also offers a full array of anecdotes describing the medium's ability in such fields as out-of-body travel, clairvoyant diag-

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nosis, healing, telepathy, precognition and startling seance performances. Angoff probably is at his best when he recreates the sense of adventure and drama Mrs. Garrett evoked. She was quite frankly at center stage whenever she entered an office, restaurant, conference or drawing room. She demanded attention and received it.

Mediums, regardless of their admirers' desires, are not saints. For all its kindness and awe Angoff's account makes clear this was true of Mrs. Garrett in full measure. Eileen Garrett could be tyrannical as well as generous, destructive as well as creative, turbulent as well as serene.

In his final chapter Allen Angoff juxtaposes several psychological analyses of Mrs. Garrett's personality. In closing he quotes Dr. Ira Progoff as stating that, had the various conflicting elements within the medium not been able to "enact themselves," the "repression of the inward face in a psyche so intense and so rich in personal ties might well have broken the personality apart." Even during her final years, writes Angoff, "the momentum of a lifetime of her own probing into the paranormal made it impossible for her to abandon the field even as she became more and more dubious about its validity . . . Eileen Garrett found no answer to the meaning of her mediumship." She died an enigma. — *Martin Ebon.*

CULTS OF UNREASON by Christopher Evans, Farrar, Straus and Giroux, New York, N.Y., 1974, 258 pages \$7.95.

This witty put-down of various cults is a delight. Dr. Christopher Evans is an experimental psychologist with a weekly science show on British television. Previously he has written about cybernetics and neurophysiology. Having damned parapsychology on the BBC, Evans has a vested interest in his own cult of

disbelief, as witness his references to the "dubious phenomena of telepathy and precognition" and "the alleged findings of psychical research."

But *Cults of Unreason* is still a valuable antidote for the True-Believer types who make millionaires out of dynamic leaders of strange doctrines. Over half the book is given to an exposé of L. Ron Hubbard and Scientology and Evans makes a fascinating job of it. In the process he covers "Clears" — one of whom says he grew new teeth — Thetans and Operating Thetans and the thousands of dollars these mysterious faculties cost; also the grim episode of the Sea Org Gestapo (now phased out) who maintained authority among troublesome members.

Three chapters are given to blasting saucers from the skies in devastating detail. Apparently Evans makes no exceptions but classes all appearances with little green men. He even accepts the exploded Condon Report as gospel. He goes on to Black Boxes, de la Warr, Wilhelm Reich and the Hieronymus machine. Then from his own EEG research he issues a warning against half-baked biofeedback enthusiasms and religious groups that are burgeoning from them.

Next he reports on Gurdjieff, Ouspensky and J. G. Bennett. He devotes 12 scathing pages to T. Lobsang Rampa but tackles Theosophy, Subud and Hare Krishna more gently. The book is hilarious reading even though Evans' blithe judgments extend to the entire field of parapsychology.

Paraphrasing Evans' final paragraph, all the cults are trying to fill the vacuum created by men letting technical mastery move far ahead of philosophical and social expertise. Modern man has thrown out the bases of his age-old truce with the unknown — the multiple belief systems of religion — and now "the glowing uncertainties of the Universe

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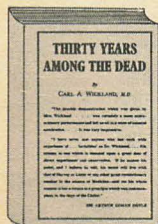
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and the enigma of Man's existence and purpose are revealed only too clearly."

It is of course dangerous for any writer to ascend the infallible throne without apostolic succession and Evans is no exception. Read the book for laughs and for detailed and carefully gathered information on many of the phonies but do not elect him Pope. — *Margaret Gaddis.*

THE FREUD/JUNG LETTERS edited by William McGuire, Princeton University Press, Princeton, N.J., 1974, 650 pages, \$17.50.

Publication of these letters illuminates the relationship between these two giants of psychiatry. Their publication was delayed due to Jung's expressed wish that his letters to Freud should not be published until 20 years after his own death. The letters begin on a friendly note in April 1906 and end four years later with Jung's resignation as president of the Internationale Psychoanalytische Vereinigung.

In the correspondence are many letters of interest to FATE readers. For example, Jung writes in 1909, "It seemed to me that my spookery struck you as altogether stupid and perhaps unpleasant . . ." This refers to the now famous episode: "While Freud and Jung were discussing precognition and parapsychology in the former's study, and after Freud had rejected the subject as 'nonsensical' there was a loud report in the bookcase. Jung predicted another would follow in a moment and that indeed happened." (Nandor Fodor discussed this incident in his article in the October 1963 FATE.)

In a letter dated May 9, 1911, Jung writes, "Occultism is another field we shall have to conquer — with the aid of the libido theory it seems to me . . . At the moment I am looking into astrology." Jung became fasci-

nated by astrology, stating, "... it appears that the signs of the zodiac are character pictures, in other words libido symbols which depict the typical quality of the libido at a given moment." Freud replied to his colleague, "I am aware that you are driven by innermost inclination to the study of the occult and I am sure that you will return richly laden."

By reading this volume one readily can perceive the growing estrangement of these two gigantic intellects. Freud felt he had to defend the theory of infantile sexuality against the "black mud of occultism." To Jung, occultism included religion as well as the traditional occult and he felt that its theory and practice would set the world aflame with its implications. These 360 letters, ranging from mere postcard greetings to essays approaching 1500 words, give valuable insights into the workings of the minds of these two great thinkers and this volume will be a worthy addition to one's understanding and to any library. — *Paul Dimmitt.*

KEYS TO INNER SPACE by Lehmann Hisey, Julian Press, New York, N.Y., 1974, 250 pages, \$7.95.

The pages of this book are so filled with metaphysical ideas, concepts and techniques that I find it almost impossible to review the book as a whole. The whole second section consists of excerpts from tape-recorded conversation with E Yada di Shi'ite, the entity who manifested through the late trance medium Mark Probert. The entity purports to have lived on earth half a million years ago. His knowledge of science, his wisdom and his prophecies (similar in flavor to the Seth material and Edgar Cayce's teachings) have an individualistic stamp that makes for interesting reading.

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person can expand his consciousness and pursue exciting vistas. These include self-hypnosis, meditation, Tarot symbology, rhythmic breathing, color and sound, astrological signs, tao, acupuncture, Gurdjieff's teachings, Zen, LSD-25 and the chakras. Hisey states that he intends only to present in capsule form various ways that have allegedly worked for him and for others in their search for expanded awareness. I personally have found that the desire for a goal is the most powerful force we have. Any of these keys will might work for different people and readers not familiar with most of these topics might find the book a useful survey. — *Paul Severson.*

ALSO NOTABLE

THE GREAT PYRAMID by Joseph A. Seiss, Steinerbooks, Blauvelt, N.Y., 1973, 256 pages, \$1.95 (paperback).

Modern reprint of classic 1877 study of the mathematical parameters of the Pyramid of Cheops features a new introduction by Paul M. Allen.

FORTUNE TELLING by Peter Brent, Marshall Cavendish, Hicksville, N.Y., 1974, 64 pages, \$1.95 (paperback).

Handsomely illustrated large-format volume explains divination by cards, tea leaves, numbers, dice, dominoes, palmistry and the I Ching.

ZEN FOR AMERICANS by Shoyen Shaku, Open Court Publishing Co., Box 599, LaSalle, Ill. 61301, 1974, 220 pages, \$2.95 (paperback).

New edition of 1913 translation includes the Sutra of 42 Chapters.

A REVISED COSMOLOGY by Merrill B. Taylor, 1309 Broadway, Little Rock, Ark. 72202, 1974, 23 pages, \$3.00 (pamphlet).

Author discusses such topics as a physical explanation of gravitation and the creation of matter.

YOUR PLACE IN THE CARDS by Donalitz Fitzgerald, Nash Publishing, Los Angeles, Calif., 1974, 530 pages, \$12.50.

Interpretation system devised by astrologer Edith Randall ties cards to individual birth dates and ruling planets.

WITCH BLOOD! by Patricia Crowther, House of Collectibles, 17 Park Ave., New York, N.Y., 10016, 1974, 190 pages, \$1.25 (paperback).

Former colleague of Gerald Gardner writes her autobiography and presents her witchcraft beliefs.

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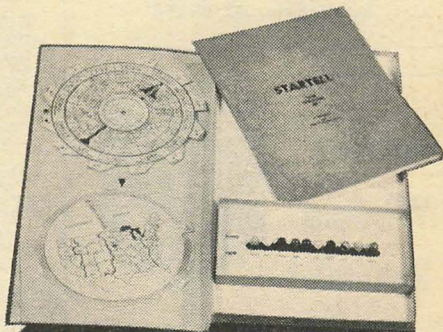
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VISITORS FROM OTHER PLANETS by Nada-Yolanda, Mark-Age, 327 N. E. 20th Ter., Miami, Fla. 33137, 1974, 334 pages, \$10.00.

Communications received from UFO occupants explain "who and what they are, why they are here, and how they are helping man of Earth into a new cycle of evolution."

LIVING BETWEEN TWO WORLDS by Joel Goldsmith, Harper & Row, New York, N.Y., 1974, 128 pages, \$4.95.

Popular inspirational writer presents his latest "inspiring guide to spiritual awareness."

THE FUTURE EVOLUTION OF MAN by Sri Aurobindo, Quest Books, Wheaton, Ill., 1974, 157 pages, \$2.25 (paperback).

Founder of integral yoga presents the sure ways by which man can achieve perfection, freedom, happiness and mastery over his circumstances.

THE JEWEL IN THE LOTUS by Grace Cooke, White Eagle Publishing Trust, New Lands, Rake, Liss, Hampshire, England GU33 7HY, 1973, \$3.90.

Author offers a "practical, deeply inspiring picture of the place of meditation in everyday life."

HOW TO LEARN SELF-HYPNOSIS IN TWO DAYS by Freda Morris, Intergalactic Publishing Co., 2301 Stuart St., Berkeley, Calif., 1974, 73 pages, \$4.10 (paperback).

Licensed psychologist presents detailed instructions on how to master self-hypnosis quickly to pass exams and meet other challenges.

CROSS YOUR FINGERS, SPIT IN YOUR HAT by Alvin Schwartz, J. B. Lippincott Co., Philadelphia, Pa., 1974, 162 pages, \$4.95.

Lighthearted collection of superstitions and other folk beliefs is illustrated by Glen Rounds' line drawings.

EXORCISM by Frank J. MacHovek, Peter Pauper Press, Mount Vernon, N.Y., 1974, 60 pages, \$1.95.

Author presents English translations of official exorcism rituals from Roman Ritual of 1614.

SCIENTIFIC STUDY OF THE HAND by Stanwood Cobb, Avalon Press, Box 9941, Washington, D.C. 20015, 1974, 142 pages, \$3.90 (paperback).

Introduction to dermatoglyphics is illustrated with 36 case studies of palm prints.

CHRISTIANITY IN CRISIS: NEW HOPE by Sun Myung Moon, HSA-UWC, Inc., 1365 Connecticut Ave., N. W., Washington, D.C. 20036, 1974, 123 pages (price not stated).

Paperback includes three speeches from Korean seer's 1973 crusade in the United States.

Report FROM THE Readers

FATE GETS THE NEEDLE

Some time ago I sent you a piece of fiction I had written and you returned it with the notation that FATE does not publish fiction. I had to laugh, for I have subscribed to FATE for many years and I believe you publish quite a lot of fiction!

For example, in "I Believe My Dogs Survive" (December 1973 FATE) I do not believe author Lindsay's tale that his dog Chief met up with the spirit of his mother Frosty over her grave. On the other hand, it's a nice touch and I think the author should not have omitted it.

I'm not put out because you refused my story—which was pure fantasy—just want to needle you a bit.—*Frederick Gigax, Montague, Mich.*

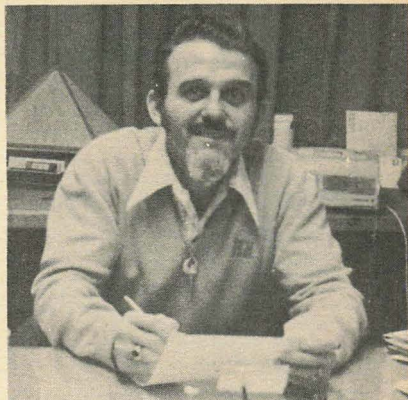
TO CONSERVE WATER

I have just read "My 8 Years in a Haunted House" by Mildred C. Hatt (March 1974 FATE). The incident of the mysterious flushing of the toilet brings to mind our similar experience.

Our toilet flushes itself several times each evening and sometimes once or twice during the day. We called a plumber who made a thorough investigation and found absolutely nothing wrong. Sometimes when I enter the bathroom after this

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mysterious flushing I feel a chill
although it disappears quickly.

For lack of any other solution I
have decided to leave a note for the
"intruder" saying, "Haven't you
heard of the need to conserve
water?" — Victor Werner, Takoma
Park, Md.

IF ESP IS REAL . . .

If ESP is real why can't mind
readers serve as interpreters for the
United Nations?

And why can't blind and deaf peo-
ple use their mind power to see and
hear and just bypass their senses? —
Gary Parrish, Roanoke, Va.

POLTERGEIST OR FORTEAN FALL?

In "I See by the Papers" in your
June 1974 issue Curtis Fuller com-
ments on a poltergeist stone-throw-
ing incident.

Apparently such incidents some-
times involve poltergeists and some-
times not. The thing to watch for is a
sign of intelligence, if only a childish
one. The incident discussed by Mr.
Fuller apparently was a poltergeist
but occasionally he mistakes a plain
old Fortean fall for poltergeist ac-
tivity.

To illustrate: suppose stones fall
on top of a house. Poltergeist or
Fortean fall? A poltergeist might be
attacking the people who live in the
house but on the other hand a For-
tean fall of stones might single out
one house. In such cases the distinc-
tion isn't always clear-cut. — Clyde
E. Wade, Jr., Little Rock, Ark.

THE EXPERTS' RESULTS

Can't resist commenting on Stuart
Nixon's "saucer story" ("Have Our
Astronauts Seen UFOs?" June 1974
FATE). He says that NASA — when
they get a report of a UFO sighting
— immediately put their experts to
work. I recall one of their experts,
Edward Condon, who spent almost
\$300,000 of taxpayers' money han-

dling the saucer question. As I understand it he and his helpers did a real job on sightings of objects that could be identified. But when they found a few that might be authentic unidentified objects they quickly judged these sightings were not sufficiently detailed and dropped them like hot potatoes. — *Lawrence J. Buckley, LaBelle, Fla.*

WERE THE PROPHETS WRONG?

In J. Gordon Melton's article on Comet Kohoutek (May 1974 FATE) he chides the prophets who have forecast the end of the world. Isn't it possible that what the prophets have foreseen is the end of civilization as we have understood it heretofore? Surely no one can deny the ample proof that this is indeed true.

The clouds of decadence were gathering at the turn of the century. By midcentury the signs were unmistakable and at present there is no point in trying to ignore the awful truth!

Today even the institution of motherhood is corrupt and when this happens humanity dies. In civilizations passing through this cycle moral values decay, human privacy and dignity fall by the wayside, the sacrament of marriage becomes a farce and rules of decency and modesty are laughed at. The result is a mongrel society bent on waste and destruction and in the wake of this outrage comes the desperate demand for methods to kill the fetus and we witness the death of the human race. History shows there never has been a civilization so great that it did not fall under the weight of sin.

But all is not bleak despair, for history also shows there is a core of decency and morality in every civilization, a segment of the population which remains upright and steadfast in the midst of devastation. And these few preserve the essence of humanity so that another civilization

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may rise on the ashes of the old. —
Kathryn Reagan, Sacramento, Calif.

THE MONTEITH RESEARCH

The article in your June 1974 issue concerning Henry Monteith's experiments and success in photographing the life field was excellent.

Mr. Monteith's research comes close to an area in which I have been endeavoring to uncover some old information and perhaps he or other FATE readers will be able to help me.

My query relates to statements made by the late Baird T. Spalding in his *Life and Teachings of the Masters of the Far East* concerning photography of past events which he and Dr. Steinmetz were working on at one time. I have contacted the publishers of Spalding's works but apparently the five volumes of *Life and Teachings* are the only extant record of his Far East tour as well as of his scientific accomplishments.

In my opinion the precepts contained in Spalding's works are the keystone which makes the mysteries of life comprehensible and ties together all diversities of consciousness. I would welcome letters from anyone concerning Mr. Spalding's research, especially his work with past event photography. — G. R. Short, Castro Valley, Calif.

A common Model-T Ford spark coil will work with Monteith's apparatus and such a coil is available from antique auto parts dealers. It makes a simpler, more compact device since it already has the interrupter points and condenser. Voltage output can be regulated with a shunt gap. — W. G. Bliss, Chillicothe, Ill.

CREDIT WHERE IT'S DUE

The February 1974 issue of FATE contains a letter from Edward J. Ramaley which severely berates Dr. J. B. Rhine. Mr. Ramaley writes, "If effects actually exist, then one who is

simply noting them is not really a serious contributor to either science or technology unless he takes the next step and ascertains the cause."

Why single out a dedicated pioneer who has made his life's work the study of the nature of man and harass him because he is still looking for answers? Dr. Rhine is indeed a proven serious contributor.

The decades of grinding out tedious numerical data in an effort to prove something to an academic Establishment, which wasn't too damned interested to begin with, would not appeal to just any run-of-the-mill scientist-experimenter. Rhine's hard-core repetitious experimentation, while it may seem dull, became the pavement upon which parapsychology has gratefully and firmly planted its tired but still moving feet.

Statistics lack the theatrical luster of a Lodge apparition or a Richet seance but without them I sincerely doubt that the American Association for the Advancement of Science would have brought the Parapsychological Association into its sedate intellectual fold.

Dr. Rhine once remarked to me in a letter, "Compared to other sciences parapsychology moves with the speed of a glacier."

With an exciting person like Uri Geller appearing on the psychic scene—who knows?—this may be the year for that inevitable breakthrough! When it finally does come it will be due to the efforts of men like Dr. J. B. Rhine and his dedicated colleagues.—R. E. Goodman, Cockeysville, Md.

BURIAL GROUND PHENOMENA

A few miles from our town, Charley Parkerson, a Creek Indian, has a farm with an old Indian burial ground on it. There is always a red glow in the sky over the old graves and lights and fireballs come and go at night when the sky is clear.

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Charley's wife Ruby once heard a baby cry when she was milking one evening. And the children say they hear music and drums beating when they play near the burial ground. I myself saw the lights and a fireball come up over Charley's backyard last summer.

I would like to have J. Allen Hynek and W. T. Powers explain this as glibly as they have explained the tri-state spook light in your November 1973 issue. — Louise Lestro, Coweta, Okla.

* * *

I live near Amado in southern Arizona about 30 miles from the Mexican border. In the mountains to the east are the widely scattered remains of a large cemetery reputed to be Indian. The graves are covered with rocks. On a dare one day I swiped a rock from one of the graves and put it in the trunk of my car. As I drove away things began to happen.

The sky suddenly grew dark and rain fell heavily for the first time after a long drought. Cattle marched single file up the road beside my car — not one out of line! I've been around livestock all my life and never have I seen that before.

I left the mountains and turned onto Nogales Highway. Now it was raining so hard I couldn't see two feet ahead of me. I pulled off the road and waited for the rain to subside before I drove the final half mile home. When I arrived I found all the windows and doors had been blown open and the house was full of water. Beds were wet and rain was still coming in.

I hurried to the car and removed the rock from the trunk. Less than 30 seconds later the rain stopped and the sun came out.

The rock has since disappeared from my yard — mysteriously. Did the rock have some mystical power — to start and stop a rainfall

so suddenly in a drought-stricken area? — *L. A. Farrar, Amado, Ariz.*

A HEALING WITH A BONUS

After reading James H. Neal's letter about the healing powers of David Pederson of Mason City, Iowa, in your January 1974 issue I contacted Mr. Pederson. I explained my condition to him and not only had an immediate reply but what amounts to an immediate cure.

For several years I have had arthritis in both knees. It had reached the stage where I could hardly get in and out of a car and I had to go up stairs one at a time, sometimes using my hands to take the pressure off my knees. On receiving my first letter from Mr. Pederson and following his instructions I experienced immediate relief. I could hardly believe it.

Furthermore I have received a bonus that I hadn't even thought of. I have smoked for 30 years and had no desire to stop. I received my first letter from Mr. Pederson on December 15, 1973, and from that day to this I have not had one cigarette — as my whole family can verify. But the greatest thing about it is that I have no desire to smoke — after having smoked for 30 years! Another miracle?

These are the results I have had from personal contact with David Pederson and I will be forever grateful to FATE for printing the letter about him. — *Alice Lundberg, Lynn Center, Ill.*

AN INSPIRED COMPOSITION

I used to be a skeptic when it came to accepting reports of clairvoyant experiences as truth but since my personal glimpse into the future I'm willing to admit strange things can happen.

Having been instructed by my high school English teacher to write a 500-word composition I decided to write



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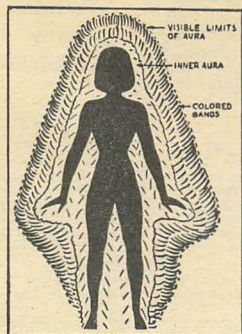


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an essay concerning the desecration of the Mississippi River from the viewpoint of an aged riverboat making its final journey down the great river. As the boat swept down the waterway it saw sights it didn't like: a rolling hillside being cleared for a new factory, an old factory spewing out liquid wastes into the water and discharging sulfurous smoke into the air, an all-too-small Indian reservation, and a crop duster over a peaceful cornfield spraying white death over everything in its path.

Then the once-grand riverboat witnessed the worst of tragedies—a freighter colliding with an oil tanker and ripping open its port side. Oil gushed from the wounded side and burned wildly as it trailed down the river. When the riverboat was finally moored it emitted its last puff of steam which condensed into large teardrops before falling into the Mississippi.

I was quite satisfied with my little fantasy when I turned it in and the rest of the school day—January 18, 1974—was all downhill. That is, until I got home and slumped into a comfortable chair to watch my favorite talk show on television. Normally when the talk show is over I turn off the set and begin my homework but that evening I decided to relax and watch the news.

To my amazement, the newscaster reported that an oil tanker, *Key Trader*, had been hit broadside by a Norwegian freighter, the *Baune*, near the mouth of the Mississippi River. According to newspaper accounts the next day the oil that spilled did ignite and flow downriver.

I had written the story two hours before the collision.—Glenn C. Johnson, Downey, Calif.

MARY OF CZEHOSTOWA

Your story, "Healed by a Santera" by Raquel Garcia in the April 1974
(Continued on page 143)

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REPORT FROM THE READERS

(Continued from page 132)

issue of **FATE**, is illustrated with a picture captioned, "Chango Lucumi is the most powerful and widely recognized santeria deity." This interests me very much for I have exactly the same picture. I've had it since I was a small boy and I am now 63 years old. It was given to me by my mother.

I call it the miraculous Mother Mary of "Czehostowa," for it comes from a little town in Poland where many miracles were given to those who prayed.—**Walter J. Palinski**, Toledo, Ohio.

MOON MADNESS SUCCEEDS

My article, "The Mystery of Moon Madness," which you published in your February 1972 issue has taken third place in a national contest of published informational articles sponsored by the American League of American Pen Women. Isn't that nice?—**Vivian Buchan**, Iowa City, Iowa.

RESEARCH ASSISTANCE WANTED

I have been researching cases of spontaneous human combustion for several weeks. My intention is to put together as much information as I can gather in the hope of finding a cause or combination of causes for this phenomenon.

I would like to hear from anyone who has personal knowledge of such cases, particularly doctors, firemen, nurses or friends or relatives of the victims.—**Liz Rozet**, 5959 Franklin Ave., No. 307, Hollywood, Calif. 90028.

* * *

I am collecting accounts of personal experiences with the Ouija board and planchette. I would appreciate hearing from any **FATE** readers who have had particularly vivid experiences, whether pleasant or unpleasant.—**Diana Robinson**, 42 Charter Oaks Dr., Pittsford, N.Y. 14534.

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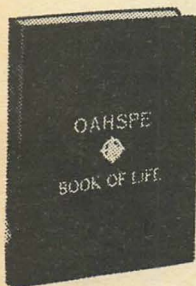
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* * *

I am in the process of writing a book about an 89-year-old survivor of the *Titanic* disaster. I would like to hear from any FATE readers who have friends or relatives who remember any incidents, psychic or otherwise, concerning the *Titanic*. — Rustie Brown, P.O. Box 111, Inglewood, Calif. 90307.

* * *

I need information on family curses. I believe our family carries a curse and would appreciate help to find out (1) when and why the curse was put on the family, and (2) what can be done to lift the curse.

Any help will be gratefully received. — Patricia Yatsyla, 161 Garfield St., Freeport, N.Y. 11520.

* * *

Do any of your learned readers know about "Oracology," the Chinese version of modern astrology? — Marie L. Champine, 5102 Lowell Rd., Tampa, Fla. 33615.

THE SEEKERS

I need some advice on automatic writing. I have had some unusual experiences lately and want to make sure I'm on safe ground before going on. Perhaps FATE readers can suggest books on the subject or persons to contact who know what they're talking about. — James L. Watson,

23 Chestnut Hill Rd., Holden, Mass.
01520.

* * *

I share with many FATE readers a concern with UFOs. I would welcome any information from individuals who know of government secrecy or attempts to cover up sightings of the mysterious craft, particularly contactee cases. — Anthony J. Braggaglia, 3118 King St., Endwell, N. Y. 13760.

THE AMERICAN CHESTNUT

In the April 1974 issue of FATE Curtis Fuller writes that all the American chestnut trees died years ago. That is not true. There are a few on a farm near Grand Haven, Mich. They are the only ones known to have survived the blight. — Charles Rezny, Grand Haven, Mich.

AN ODD POSITION

I find myself in the odd position of commending a negative review of one of my books. Your reviewer, Harold Steinour, disagrees with the basic approach in my book *ESP: The Search Beyond the Senses* (June 1974 FATE) but he gives as fair and accurate a description of its contents as is possible in a brief review.

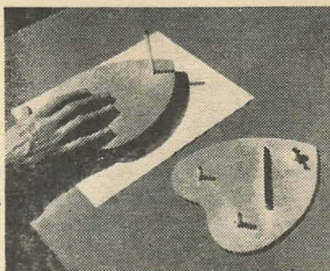
Then, instead of snapping and snarling (as reviewers often do when they disagree with an author), Mr. Steinour states the reasons for his disagreement. Obviously, I think that I am right and he is wrong but the tone of the review is the tone in which a debate on a serious subject should be conducted.

Frankly, I was so surprised to see such an intelligent and well-tempered review I felt I had to comment on it. — Daniel Cohen, Port Jervis, N.Y.



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