

TRUE STORIES OF THE STRANGE AND UNKNOWN

APRIL 1975 60¢

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HOW TO Program Your Dreams

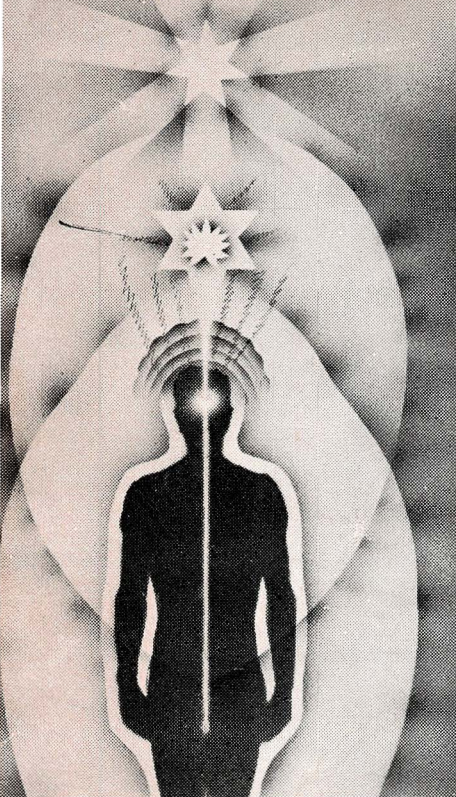
I HAVE made discoveries that reward me with more ESP dreams in a month than the average person experiences in a lifetime. I do not use self-hypnosis but I sometimes do use autosuggestion. And these wonderful dreams of mine, which predict future events and answer pressing questions, are not due to more psychic ability than other people have. I feel that I have arrived at an actual applied dream parapsychology, for I also have been able to train my friends to dream true by using my mental training and programming techniques.

As early as 1961 I tested some of my dream methods empirically by advertising a paper titled "Dream Control." When people in all walks of life reported good results I knew I had a breakthrough.

Sometimes when I say I have a methodology that induces true dreaming people inform me, regretfully, that they are unable to remember their dreams. I have solved this problem for some of my students by exercises. These exercises tend to make dreams more vivid; and in some instances the stuff of dreams becomes so objective that guidance symbols can be glimpsed . . .

(Continued on page 44)

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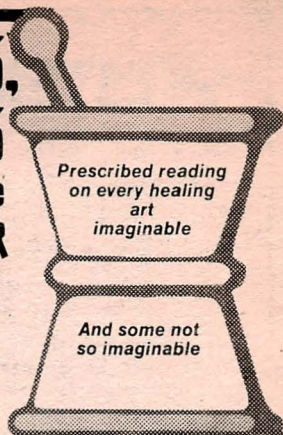
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I See by the Papers



Curtis
Fuller

QUOTE OF THE MONTH

As a correspondent in the New Scientist felicitously put it—in orthodox science things have to be seen to be believed, whereas with the paranormal things have to be believed to be seen. Psychic powers, too, tend to emerge spontaneously, if at all, so that it has been about as much use asking a man to exhibit them in a laboratory as it would to ask him to fall in love at first sight with the lab assistant.

—Brian Inglis
in *New Statesman*

INGLIS' article in the November 29 issue of *New Statesman* strongly supports Uri Geller and provides a case history of the problems surrounding any unorthodox claim. He tells how newspapers, magazines and sci-

entists lined up on both sides of the controversy — to support and to oppose Geller after he became a "nine weeks' wonder" in Britain.

Inglis describes some unusual accomplishments of Geller's which had escaped our attention. For example, thousands of keys out in the far-flung audience were reported to have bent when Geller performed on TV. The newspaper *The Sunday People* reported that letters from readers revealed "an incredible 856 watches and clocks, written off as useless, were reported to have started ticking again."

The *New Scientist* commissioned a panel to examine Geller but he backed out of his promise to permit them to test him. According to Inglis, he did so after being warned that the panel members were all skeptics "with the redoubtable Dr. Chris Evans in the van; and that they would be likely to be more interested in finding how he faked his results than in taking them seriously."



SUPPORT FOR GELLER

GELLER did, however, submit to tests by, among others,

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the two respected physicists John Hasted and David Bohm. They were impressed and concluded that Geller's abilities cannot be accounted for by presently known scientific laws.

Scientists opposed to Geller, on the one hand, gathered every scrap of hostile anecdotal evidence they could find to show he is a fraud.

Inglis concludes: "There are going to be — well, no, but there *ought* to be — many red faces in the scientific Establishment, as well as in the *New Scientist*. Its members have often, sometimes deliberately, smeared those of their colleagues who have interested themselves in psychical research as fools for engaging in it, and as cheats if they have produced impressive results. It is a sad but safe bet that when the first Nobel award is given for research into extrasensory perception it will not go to any long-serving member of the Society for Psychical Research — certainly not to Uri Geller — but to some Johnny-come-lately convert."



THE COMING BATTLE

THERE IS strong evidence that increasing numbers of Establishment scientists are girding themselves for a battle against the claims of parapsy-

The secret of teaching yourself music

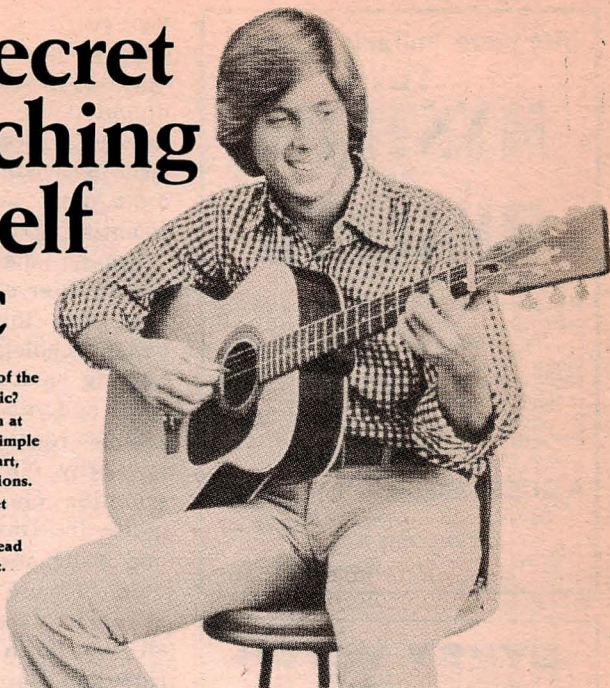
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Then you go on to more advanced pieces. By this time you can tell if your notes and timing are right, even without ever having heard the songs before. Sooner than you might think possible, you'll be able to play whatever kind of music you like. Folk. Popular. Classical. Show and dance tunes. Hymns.

You learn in your spare time, in the privacy and comfort of your own home. There's no one standing over you to make you nervous. And because you teach yourself, you can set your own pace. You're free to spend as much time mastering any lesson as you wish.

It's really a marvelous way to learn. As recent graduate Mrs. Norman Johanson wrote us, "My daughter has taken lessons for 8 years from a private teacher, and now she asks me questions about some of her lessons. How very proud I feel when she says to friends, 'You've just got to hear my Mom play!'"

Others also enjoy her playing, Mrs. Johanson reports. She plays for herself to relax after a trying day, and for her husband when he's tired. She also plays for friends when she goes to parties. "In a sentence," she says, "it's the most soul-satisfying thing that has ever happened to me."

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chology and all other unorthodoxies. John Dart writing in the *Los Angeles Times* recently documented the "debunking mood" he has observed sweeping the scientific community. He predicts more attacks on "pseudoscientific, semispiritual theories."

Among these, of course, are the abilities claimed for Uri Geller, plus the whole range of parapsychological claims: faith healing, astrology, numerology, yoga and meditative techniques, plants' response to prayer and telepathy, UFOs, and unorthodox scientific claims such as those made by Immanuel Velikovsky and Erich von Däniken.

All of these are grist for FATE's mill. The danger is that they are all too often lumped together. How can one equate numerology with the undoubted physical and mental accomplishments of yoga and meditative techniques? Numerology, dealing with a kind of numbers magic, is undocumented; yoga and meditation, dealing with both the psyche and physical disciplines, are well documented.

Many critics carefully select only those facts which prove their espoused case. James Bonner, a Caltech biologist, speaks out against the power of prayer to affect the growth of seedlings and plants. Yet some experiments seem to show that plants



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given love respond with increased growth. Many UFOs are hoaxes, others clearly are not.

Dr. William A. Nolen, author of the best-selling book *The Making of a Surgeon*, investigated the cases of 26 persons purportedly healed at a Katherine Kuhlman faith healing service and found that none of them was cured.

Yet such healings do take place — in Christian Science practice, at Lourdes, in hospitals, in the spontaneous remissions of cancers reported by specialists. Uri Geller's key-bending left Richard P. Feynman, a Nobel Prizewinning theoretical physicist, unconvinced. Other scientists, as we have reported here, were impressed.

Must we be forced then, as Brian Inglis warns in this month's quote, finally to conclude that in orthodox science things have to be seen to be believed, whereas with the paranormal things have to be believed to be seen? Is truth only in the eye of the beholder?



LET'S KEEP THE DOOR OPEN

WE WOULD prefer to think truth has its own reality. We would like to believe with Inglis that today's skeptics may be the next Nobel award winners for work in ESP. We would like

to believe this because it would mean we all are judging reality by similar criteria.

It is well to remember: all the great discoveries have involved unorthodox theories.

The abuse that initially greeted Wegener's ideas of continental drift half a century ago first died away to uneasy silence and finally turned to admissions that his theory represented the most important geophysical discovery of this century. But the work of many others had to be added to Wegener's original theories to bring this about. Now called plate tectonics, the theory of continental drift explains geological and biological mysteries for which we formerly had no explanation. The formation of islands and mountains, earthquakes, volcanoes, the distribution of plants and animals all are better understood as a result of an unorthodox concept that began with Wegener.

The danger is that the scientific scoffers, in their zeal to defend what is known and to put down what is not, may prevent and/or delay many similar discoveries.

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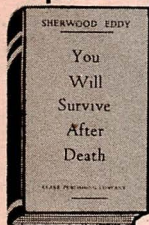


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"I don't know just what to think right now," said Burton Richter, head of a research team at Stanford University where one of the discoveries was made. "They leave us with more questions to answer and very little sleep for anyone."

All is not known.

When United States and French scientists reported finding the partial skeleton of a three-million-year-old hominid in Northeast Ethiopia recently they were attacked by Richard Leakey, son of the famous Louis Leakey, who denied their claims that these bones were of a man who lived earlier than did Leakey's finds. So scientists disagree, too.



THAT TRYING TRIANGLE

WE ALL have our prejudices. One of ours is the Bermuda Triangle. We've followed the evidence for this anomaly for 20-odd years and we suspect it is an invention built on coincidences and fictions. Many of the stories told about it are outright inventions. Furthermore, we believe anyone could find a dozen similar areas on the globe where similar numbers of sea and air accidents have occurred simply because of the enormous traffic that passes through them.

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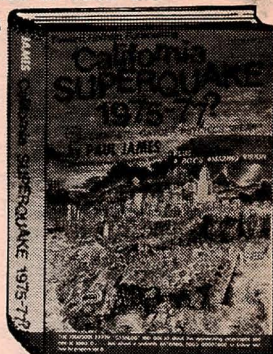
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Foreword by Gina Germinara, Ph.D.



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Also what do Buckminster Fuller, Dr. Paul Ehrlich, the **I Ching** and Criswell say about 1975? The answer is interesting, but what is more important is to **know the warning signs!**

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to link UFOs to the disappearance of ships and planes in this area of the Atlantic Ocean, is one new book on this subject. And now we have *The Bermuda Triangle* by Charles Berlitz, which makes numerous doubtful claims and reports all kinds of strange events as having occurred in the Triangle. The book argues that there is a huge "power source" located in "the sunken ruins" around Bermuda. First he ought to prove there are sunken ruins!

He suggests that creatures from space raid earth to get human specimens for extraterrestrial zoos. Their entry to earth is through a "window"

created by an electromagnetic or gravitational current.

Apparently Berlitz' ideas for this came from a report by the late M. K. Jessup, a writer on UFOs, who killed himself in 1959. Jessup purportedly told a friend of Berlitz that he had uncovered a secret United States navy experiment in which a giant magnetic field caused a docked vessel to disappear in Philadelphia and reappear in Norfolk, Va., in 1943. Although Jessup at one time contributed to FATE, he later wrote a book which cribbed heavily from FATE and which clearly violated our copyrights. Although Jessup had a scientific

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reputation of sorts he obviously didn't rate very high with our knowledgeable staff.

Jack Booth of the *Philadelphia Bulletin* has checked out some of the alleged mysteries that Berlitz extols. For example, Berlitz cites the "unexplained" luminous streaks often seen on the ocean surface in these areas. These luminous streaks have been known and understood for many years; they are caused by a luminescent finofflagellate called *Noctiluca*.

An Eastern Airlines jet crashed as it approached the Miami airport in 1972. Berlitz attributes this to a "magnetic anomaly" of

the Bermuda Triangle. But the National Transportation Safety Board said the crash was caused by the malfunction of the landing gear position indicator, which had distracted the attention of the crew.

Berlitz says the *Norse Variant* and its sister ship the *Anita* sank under mysterious circumstances in 1973. But a survivor of the *Norse Variant* said a sudden storm had caused the two ships to sink.

Basically, we think there are enough mysterious things in the universe without dreaming up catchalls such as "The Bermuda Triangle."



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FACTS OR FIBS?

THE DIFFICULTY of establishing truth again is demonstrated in the controversy over the cattle mutilations which are taking place in the United States and northern Europe. The stories usually describe amputations of the sexual organs, the mysterious disappearance of the creatures' blood and often the excising of one ear.

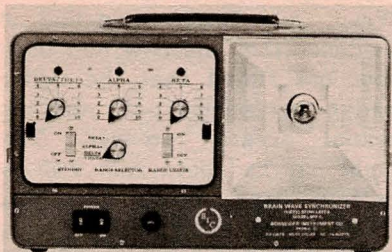
In the Kansas-Nebraska area overimaginative persons theorize the cattle are butchered by a mysterious cult which uses the blood and organs in bizarre religious ceremonies. Still more imaginative theories ascribe the butchering to UFO occupants.

Ranchers have become so uptight over the cattle killings they are carrying guns and not venturing out after dark; some even say they expect human beings may be next on the cult's blacklist. A trigger-happy Grand Island, Nebr., rancher, convinced that only men from helicopters could have committed the felonies, fired on a commercial helicopter pilot who was checking power lines. The Nebraska National Guard has ordered its helicopter pilots not to fly lower than 1,000 feet instead of the customary 500 feet. The Kansas Bureau of Investigation has tried to calm some of the apprehensive citizens.

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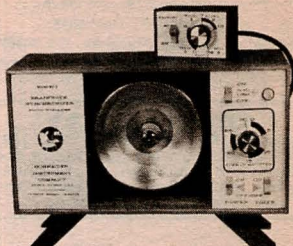
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Late in November Sheriff Gerald Davis of Yuma County, Colo., investigated the death of a Hereford cow at the Marvin Dickson ranch northwest of Wray, Colo. Davis could find no evidence that the cow had been shot but stated that the udder had been “peeled out” and the sexual organs removed. The right ear had been removed by cutting deep inside the head “with a very sharp knife of some kind. It was a professional and neat job.” An unnamed veterinarian told *The Yuma Pioneer* it was a “high-class surgical job.”



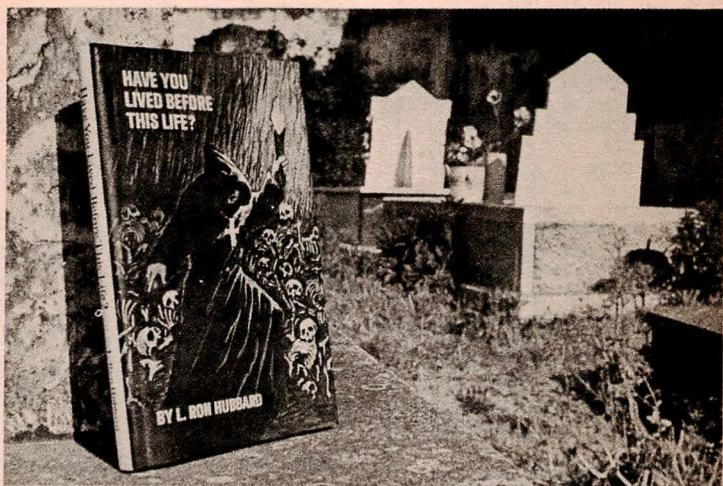
OR JUST FICTION?

INTO THIS charged atmosphere I has stepped Jack Olsen, Jr., a reporter for the *Rocky Mountain News* of Denver who in a by-lined article dated December 16, 1974, attacks the whole business as a fabrication.

“At least 30 autopsies have been done this year on cows that imaginative Nebraska and Kansas ranchers alleged were carved up or drained of blood by mysterious cultists,” he writes.

“The findings: all but one cow died of natural causes. Some subsequently were attacked by predators. One cow had been shot, apparently by beef rustlers who were frightened away before dressing out the carcass.”

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Olsen checked out rumors that 44 cows had been slaughtered in Platte County, Nebr. Sheriff Con Franzen denied the report completely. Platte County hadn't a single cow mutilation, much less 44, Franzen said.

The Nebraska State Patrol reportedly told Olsen that it had not received any mutilation accounts that weren't explained after autopsies.

Yet even while attacking the story Olsen reported some confirming data. Eight cows had been killed near Glenwood Springs, according to the American Humane Association. Frank Tucker, District Attorney there, told Olsen he suspected a cultist group was responsible. He based his conclusion on the fact that the meat had been untouched but a patch of cowhide had been removed from the same portion of each carcass.

On the other hand, Carter Jackson, a Glenwood Springs veterinarian, saw nothing to lead him to conclude that humans were involved in the animal deaths. And Marvin Smith, a wildlife official, felt the carcasses were too decomposed to allow anyone to reach such a conclusion.

Amid this fire and counterfire a man who has investigated many of these animal mutilations recently wrote *FATE* that

early in December authorities found "a makeshift Satanic church" in a field near Watson, Minn., in the central part of the state where many mutilations have occurred. "I am cooling my own probing a bit — too dangerous," he wrote.



A FUMING PROBLEM

FOLKS IN Harrison, Ark., call it "The Mystery of Crooked Creek" and some others call it "The Trahant Affair." It has been reported in detail by Carol Griffie of the *Arkansas Gazette* and it too dramatizes the problem of determining truth.

About two years ago some

folks in the Crooked Creek area, a rural community about six miles south of Harrison, complained of fumes that smelled like rotten eggs. The fumes were so overwhelming, they said, they had to fight for breath. First to be afflicted were Mr. and Mrs. Raymond Ruble. Soon other persons were affected by the fumes; the Yeager and Garland Brisco families were especially bothered. A number of other families complained.

They all blamed a copper wire stripping chemical process operated by Albert J. Trahant, Jr., who lives next door to the Rubles. Trahant has a conditional permit to operate the process but

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he swears he never has done so; investigators appear to have confirmed his assertions.

So what causes the fumes?

Every authority who has investigated concluded that there aren't any fumes. The Arkansas State Health Department, the State Department of Pollution Control and Ecology and the United States Health Service have tried to find evidence of air pollution and have failed. A mobile laboratory was stationed on the Rubles' property for seven weeks. It monitored the air almost continuously during the period and found nothing — except once the Rubles' son Jerry, who lives next to them, used gasoline to clean his motorcycle engine.

Samples are collected and tested weekly. Trahan's property has been inspected but the prevailing winds are in the wrong direction to carry fumes from Trahan's house anyway. And still the neighbors complain about the fumes and say nobody will work on the problem and that they've been sold out by the Pollution Control Board. Meanwhile poor Trahan doesn't run his plant which he borrowed \$30,000 to build.

Tempers are running high in Crooked Creek. Threats have been made against Trahan. Pollution control officials worry that

I SEE BY THE PAPERS

blood may be spilled.

"It's a hell of a mess," concludes Dr. Nick Carter of the Center for Disease Control of the Bureau of Epidemiology at Atlanta.

It's also a classic example of how an idea gets started, is reinforced and contradicted. The neighbors are absolutely sure they are victims of "fumes" and they believe the "fumes" come from Trahan's plant. The investigators, including the local sheriff's office, say absolutely there are no fumes, absolutely the Trahan plant is not in operation.

Yet it ought to be the simplest situation in the world in which to determine the truth.



OUTLAW KANGAROO,

EVEN THE *Wall Street Journal* has run a front-page story on the outlaw kangaroo which runs loose in the midwest. The animal stands better than four feet tall, weighs about 125 pounds and sports either a brownish-grey or brownish-red coat.

Last fall he was around for two months, seeming to center his activities around Chicago but also traveling across Illinois and Indiana. He has been sighted, the *Journal* counts, more than 50 times.

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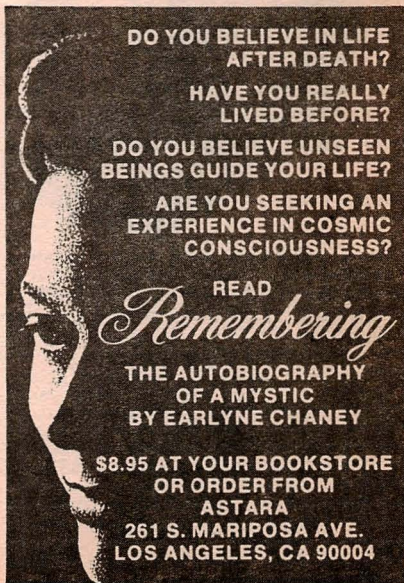
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President Ford even referred to him when he said, "The Chicago Bears want him for their backfield and the Democrats want to register him to vote — at least once."

Newspapers, radio and TV have carried the reports on him from Timbuktu to Sydney. But nobody knows where he came from, where he stays, where he goes. He's like a will-o'-the-wisp — or an abominable snowman.

Chicago policemen Leonard Ciangi and Michael Byrne swear they saw the kangaroo about 3:30 A.M. on October 18, chased him down an alley and cornered him in a fenced-in yard. He stood back on his tail and defended himself, then jumped the fence and hopped away.

Joann S. Lublin of the *Wall Street Journal* reports this happy episode with joy. She quotes Officer Byrne as saying, "If I could have caught up with him I would have given him a speeding ticket. It was a 15 mph zone."

A truck driver claims the kangaroo bounced across the road in front of him near Lansing, Ill., and there were several sightings in Indiana.

Donald Johnson, a Sheridan farmer, says he was driving down a deserted rural road in his pickup truck early the morning of November 25 when — you

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guessed it — he spotted a kangaroo barreling down the road toward him. Johnson stopped his truck but the kangaroo jumped a fence and took off.

As we write this in January there haven't been any recent kangaroo sightings to liven the midwest. What with inflation, recession and a dearth of monsters, we could use comic relief.

But to be serious, do you, dear reader, believe there really was a kangaroo in Chicago? Zoo officials doubt it. No kangaroo tracks have been found. No kangaroo has been reported missing from anywhere. No kangaroo has been captured. This problem ought to be easier to solve than that of the fumes in Crooked Creek. But the truth remains elusive.

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RESIDENTS of Chickasaw, Ala., thought they had a real Fortean mystery on their hands recently when light brown and gray flakes began to pile up in drifts. However, Eben Burns, an engineer with the Mobile County Health Department, said the flakes were soap flakes picked up by the wind from secondary water treatment of residue at an International Paper Company plant. The treatment pond was agitated, foam was created and

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winds picked up the foam, dried it and deposited it as soap flakes!

A more difficult fall to explain was the rain of small fish upon an Australian farm 200 miles from the sea in the Northern Territory. Local meteorologists gave it the old tornado explanation!

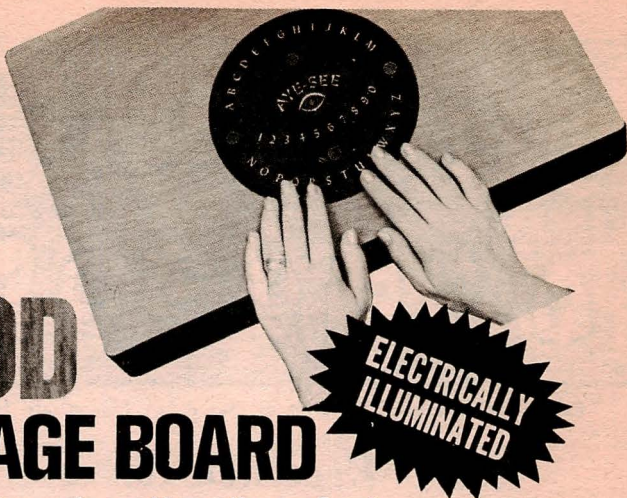
Data recently collated from a number of sources indicates a large meteor narrowly missed the Rocky Mountain states on August 10, 1972. If it had struck it would have had an impact at least four times that of the Hiroshima atomic bomb.

The data was compiled from a variety of sources, including readings from a satellite which traced it by heat south to north along a 1000-mile pathway for more than 101 seconds. In addition W. T. Rogers, a surveyor near Billings, Mont., was using a theodolite when the meteor flashed by. He made a series of accurate measurements of its height above the horizon. James and Linda Baker of Omaha were taking pictures when the meteor appeared and Mrs. Baker obtained a sequence of color motion picture photographs. At the time the Bakers thought they were seeing the reentry of a rocket. The fireball is estimated to have been 12 feet in diameter and to have weighed 1100 tons.

—Curtis Fuller.

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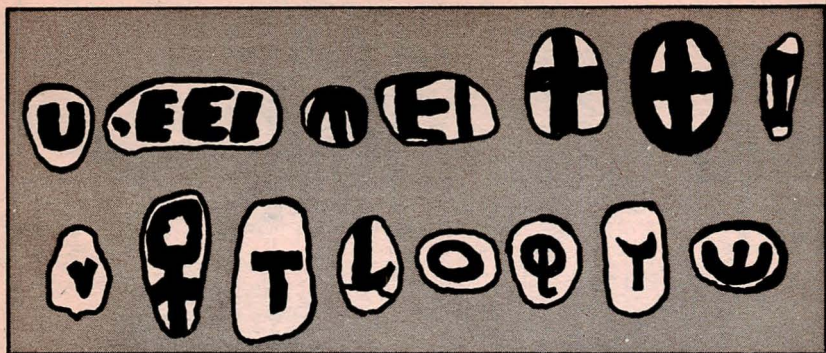
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Painted pebbles found in caves at Mas d'Azil, France, are 14,000 years old.

Evidence for a Prehistoric Alphabet

By George Wagner

HOW OLD is writing? Conventional archaeology tells us writing is not much more than 6,000 years old. The earliest recognized specimens are cuneiform inscriptions on ancient Sumerian clay tablets. The familiar Roman or Latin alphabet supposedly had its origin less than 4,000 years ago in Sinai. About 1600 B.C. the Phoenicians adopted this script and used it first on clay and later on paper. Phoenician sea traders introduced a modified version of the alphabet into Greece. This Greek alphabet underwent more changes to become the standard Roman alphabet we use today.

In widely-separated parts of the world archaeologists have found evidence that a written alphabet existed some 14,000 years ago.

There is convincing evidence, however, that man did use a form of written communication more than 10,000 years ago. This evidence, gathered by recognized and respected anthropologists, even indicates early man had an alphabet nearly as functional as our own.

French anthropologist Edouard Piette made the first widely-

reported discovery of a prehistoric alphabet in the 1890's. Exploring caves at Mas d'Azil — the center of the Azilian culture — Piette discovered a hoard of painted stone pebbles. To Piette's immense surprise, designs on these pebbles, painted 14,000 years ago, included nearly 20

letters of the Roman and related alphabets.

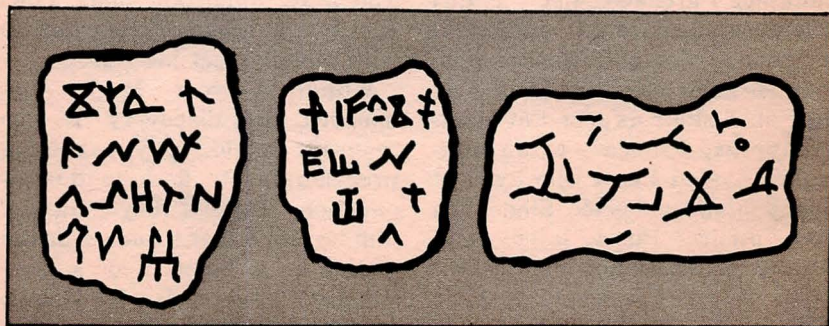
As early as 1874 similar stones had been discovered in France but largely ignored. Still others were found later in Spain and England. However, most prehistorians consider their resemblance to alphabetical letters only "coincidence." In his *Men of the Old Stone Age* (Scribner's, New



Glozel excavations yielded dozens of tablets.

York, 1924) Henry Fairfield Osborn wrote that the resemblance of the Azilian symbols to "certain syllabic and alphabetic characters of the Aegean, Cypriote, Phoenician and Graeco-Latin inscriptions" is merely "curious," bearing no relationship to writing.

Piette himself considered the pebble-characters to be hiero-



Inscriptions found on clay tablets at Alvao, Portugal, in 1893 contain symbols identical to those on Glozel tablets and in rock paintings on the Canary Islands.

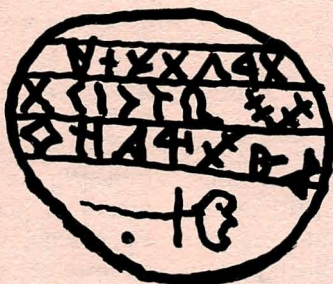
glyphics and believed they proved writing is many thousands of years older than prehistorians suggest. According to W. J. Sollas in his *Ancient Hunters* (Macmillan, New York, 1924) Piette held the Mas d'Azil caves were "a great school where the Azilian boys were taught reading, writing and arithmetic, as well as the rudiments of religion." Even the skeptical H. G. Wells was intrigued by this possibility. "Was this some sort of writing?" Wells asked in his *Outline of History*. "... Did the Azilians play with these pebbles or tell a story with them?"

About 1917 a schoolmaster and amateur archaeologist named Clement discovered additional evidences of a prehistoric alphabet. He gave one of his finds — an inscribed stone ax found at Montcombroux, France — to an antiquary named Perot who lived at Moulins and collected Stone Age inscriptions. Perot later catalogued his collection in the *Bulletin* of the French Prehistoric Society.

But the greatest cache of prehistoric writings was found in the

tiny village of Glozel, France, in 1924. Teen-aged farmhand Emile Fradin found the first lode while plowing a field. Originally he was not much impressed by his find and believed the artifacts dated from Roman times.

Dr. A. Morlet, a surgeon from nearby Vichy, held a different opinion. An amateur but precise archaeologist, Morlet began excavations at Glozel in 1925. Working alongside Fradin, the physician-archaeologist uncovered 5,000 relics, including stone weapons, bone tools, pots, bowls, fishhooks, needles, harpoons, arrowheads, clay ritual masks, fragments



Pioneer American archaeologist H. R. Schoolcraft vouched for Grave Creek Stone from Moundsville, W.Va.

of glass and decorated pebbles. The most important finds, however, were dozens of clay tablets with alphabetical inscriptions.

Within a year Morlet announced his discovery to the scientific world, fully expecting prehistorians to flock to the excavations. Instead they informed him he was either a hoaxer or the victim of a hoax. Few anthropologists bothered to visit Glozel. In June 1926, however, the magazine *Mercur*e sent ethnologist Arnold van Gennep to interview

Morlet. Van Gennep's report called the Glozel discoveries genuine.

The *Mercure* report induced Salomon Reinach, one of the greatest prehistorians of his day, to visit Glozel. Reinach was a world-renowned authority on Cro-Magnon man. After carrying out excavations at Myrina (1880), Cyme (1881), Lesbos (1882), Carthage (1883) and Odessa (1893) Reinach had become curator of the National Museum of Antiquities of France in 1902. He also was director of the Academy of Inscriptions and Belles-Lettres and a translator of Greek, Latin, English and German.

Reinach subsequently stated that the Glozel artifacts were genuine, of the same general period as the Azilian pebbles discovered by Piette. According to Reinach, the Glozel finds proved conclusively that Stone Age man possessed an alphabet. He later was joined in this opinion by several of Europe's most respected scholars: Professor Mendes-Correa of the University of Oporto, Portugal; Monsieur Esperandieu, member of the Institut de France; Prof. Joseph Loth of the Sorbonne;

ABOUT THE AUTHOR

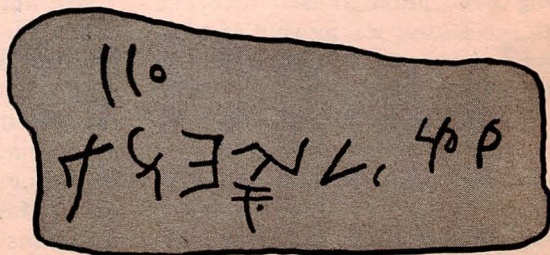
GEORGE WAGNER was born in Cincinnati, Ohio, in 1941 and now lives in Fort Thomas, Ky. After one year of college his love for books and magazines took him into the bookstore business. Currently he is a civil service employee.

His writing career began in late 1971 and already he has had reviews and articles published in "Occult," "Psychic Observer," "The Green Egg," "Spaceview," "Flying Saucers" and "Caveat Emptor." In association with three co-editors he has begun a new science-fiction magazine, "Laughing Osiris."

Mr. Wagner is a national director of the International UFO Bureau and an active member of the National Fantasy Fan Federation and of the Cincinnati Fantasy Group.

Professor Brinkmann, director of the Zoological Museum at Bergen, Norway; and Monsieur Deperet, a geologist who had excavated Cro-Magnon caves at Solutre, France.

The majority of Reinach's colleagues, however, branded the Glozel finds fraudulent and set up an international commit-



Inscribed slate-like ironstone was found near Bat Creek, Tenn., in 1885.

tee to "investigate" Morlet's discoveries. The committee consisted exclusively of experts who already had declared the Glozel artifacts fraudulent. French newspapers printed a *forged* telegram stating that chemical analysis had shown the Glozel items to be of recent manufacture. However, the supposed author of the telegram quickly revealed that *exactly the opposite* had been shown by his laboratory tests.

Typical of the "exposés" of the Glozel "fakes" was that written by Dr. David Riesman, professor of clinical medicine at the University of Pennsylvania. Dr. Riesman gave his testimony before the American Philosophical Society in April, 1930, and it was reprinted twice that year — in *Science* as "Glozel, a Mystery" (August 8), and in the *Scientific American* as "The Story of Glozel, a Chapter in Credulity" (November). Dr. Riesman wrote that he "determined while spending a vacation in the Auvergne to see Glozel for myself, but before doing so I determined to interview Dr. Morlet in Vichy . . . Dr. Morlet kindly asked me to stay over until the following day and dig with him and Professor Björn, of Sweden, but I was unable to do so. After leaving Morlet I motored, together with two American friends, to

Glozel. Emile Fradin . . . showed us the original oval pit and the two tombs subsequently discovered. As it was raining hard and as the clayey ground was slippery, I declined his invitation to crawl into one of the tombs . . . I offered to buy some of the artifacts, especially a clay tablet, but Fradin resolutely refused to sell."

Dr. Riesman apparently felt that *not digging* and *not observing* was the objective way to investigate an excavation!

The anti-Glozelians charged that all 5,000 Glozel artifacts had been faked by young Emile Fradin. Even the great Sir Arthur Evans, who had uncovered the history of ancient Crete, held to this view. When Morlet and Reinach pointed out the impossibility of such a hoax, their enemies claimed that both men had helped Fradin in his criminal activities! Morlet challenged prehistorians to excavate anywhere in the area and find artifacts themselves. There were no takers.

The skeptics also conveniently ignored inscriptions found at Alvao, Portugal, in 1893. For this reason the Alvao discoveries never had been widely known. Professor Mendes-Correa compared the Glozel and Alvao inscriptions and showed the symbols were identical. Stone Age letters on rocks near Parma in

the Canary Islands also seem related to those of Glozel. But all this was ignored by the "scien-tists."

* * *

PREHISTORIC alphabetic inscriptions also occur in North America. When hundreds of Azilian-type pebbles were found in Pennsylvania in the late 1930's the possibility of their being prehistoric was not even considered. Dr. William W. Strong, their discoverer, claimed they were stones left by Phoenician visitors in late biblical times.

The most famous alphabet inscription found in the New World is the controversial Grave Creek Stone, discovered in a mound at the mouth of Grave Creek near Moundsville, W. Va. Before its excavation the mound was 70 feet high and 320 feet in diameter. When the mound was opened in 1838 copper bracelets, shell beads and human skeletons were found along with the coin-sized sandstone disc covered with an alphabetic text and the drawing of a human face.

Most students of American archaeology immediately branded the stone a hoax. One scholar, however, believed in the stone's antiquity—Henry Rowe Schoolcraft, easily history's most famous authority on Indian lore. Schoolcraft was an explorer, ethnologist, chemist, geologist,

linguist and Indian agent. In 1817 at the age of 24 he published his classic *Vitreology*. At 25 he explored Missouri and Arkansas and the following year published his *View of the Lead Mines of Missouri*. After marrying the granddaughter of an Indian chief, Schoolcraft devoted his life to the study of Indians. His most famous work, the six-volume *Indian Tribes of the United States* (1851-1857, was financed by Congress.

Schoolcraft sent tracings of the Grave Creek Stone to European authorities. Danish antiquary Karl Rafn concluded the stone was ancient, a view shared by French Egyptologist Edme Francois Jomard. Count de Castelnau, a French naturalist who had explored all through the Americas, believed the inscription to be part of an ancient alphabet.

The antiquity of the Grave Creek Stone is supported by later discoveries of similarly inscribed stones. The Bat Creek Stone came from a Tennessee mound in 1885 (see "Ancient Rock-Writing in America" by William D. Conner, June 1972 *FATE*). The similar Metcalf Stone was discovered in Georgia in 1966. Dr. Cyrus Gordon links these stones with ancient inscriptions from the eastern Mediterranean.

* * *

SINCE 1930 little serious research has been done into the

existence of prehistoric alphabets. After the Glözel finds were used to attack the reputation of Salomon Reinach, few scholars chose to pursue the matter further. The earliest "accepted" writing in Europe is on a series of tablets found in Cluj, Rumania, in the early 1960's. These are not more than 5,000 years old and the script on them is imported from the Near East.

When prehistoric alphabetic inscriptions *are* found they tend to be glossed over or ignored. When new Stone Age caves were discovered in France in 1954 the *New York Times* remarked that the cavern walls contained "a number of markings formed in the shapes of hands and crosses and other signs." What these other signs might be is any man's guess!

Archaeologist Marcel Homet, for many years professor of Arabic at the University of Algiers, is an exception to this general skepticism. In the 1940's Professor Homet studied a giant boulder known as the Pedra Pintada (painted rock) in Amazonas State, Brazil. In his *Sons of the Sun* (Neville Spearman, London, England, 1963) Homet states that the Pedra Pintada contains "600 square yards of inscriptions." Further, he reveals, inscriptions in the Amazonas region are "typical of the French

Stone Age caves. . . . Our finds really did recall in an astonishing manner the remains of various prehistoric periods in the Old World!" Homet even goes so far as to suggest that the "primitive" cavemen of prehistoric Europe *migrated* there from South America!

Men other than Homet have studied the Brazilian inscriptions. These investigators include German geographer Theodor Koch-Grünberg, Dr. Gustavo Barroso, head of the Historical Institute of Brazil, Dr. Childe, curator of Egyptology at the National Museum at Rio de Janeiro, and retired industrialist Bernardo da Silva Ramos. But unfortunately their favorable reports have been forgotten or ignored.

In 1956 similar inscribed signs were discovered in Bolivia by George Michanowsky, director of the Amazonia Foundation. According to "Ancient Writing in Bolivia" (FATE May 1957), the markings include "recurring patterns resembling the '8,' the 'Q' and the musical clef. . . ."

In 1959, under the auspices of the Marquina-Jolicoeur Institute of London, Dr. Reesdon Hurdlop excavated at the site of William Niven's 1918-1919 digs in the Valley of Mexico. It was on Niven's work that Col. James Churchward based much of his theory of the lost continent of

Mu. According to *Mu Revealed*, by expedition member Tony Earll, Professor Hurdlop unearthed scrolls as old as 25,000 years.

What do these ancient inscriptions mean? Who made them? The answer lies, I believe, in Charles H. Hapgood's *Maps of the Ancient Sea Kings* (Chilton Books, Radnor, Pa., 1966). Through a study of ancient maps, most important that of Piri Re'is, Professor Hapgood came to the conclusion that "evidence for an ancient worldwide civilization, or

a civilization that for a considerable time must have dominated much of the world in a very remote period, is rather plentiful." If Hapgood's theories are correct — Dr. Cyrus Gordon calls them "groundbreaking" — during the Ice Age man had navigational and map-making skills that were not duplicated until the 18th Century of our own era — possibly 10,000 years later.

Is it surprising then that human beings so advanced in these technical skills also could write with an alphabet?



FATEFUL PREMONITION

By Hereward Carrington

DURING THE summer of 1900 the Reverend Collier of Whitefield, Okla. (then Indian Territory), was conducting a protracted evangelistic campaign in the Cherokee Indian nation about 10 miles from his home. Late one afternoon he began feeling depressed and worried for no apparent reason. He felt an uncontrollable urge to return home.

A short time before evening church service a neighbor rode up and reported that he had passed the Collier home that morning and Mrs. Collier had assured him that all was well. The Reverend Collier was relieved temporarily but soon the premonition returned, stronger

than it had been before.

Collier persuaded a brother minister to preach that evening, mounted his horse and rode home. On arriving at his house he found all was well except that his little daughter, six or seven years old, had contracted a severe headache and began to show signs of a fever. During the night she grew worse and became delirious. The distraught parents sent for a doctor but his treatment gave no relief. The child died the following day.

Throughout the rest of his life the Reverend Collier believed that the spirit world brought him the persistent premonition so he would return home to be with his afflicted daughter.

"Someone jinxed my travel orders — I'd have to fly! Cold with dread I saw icy hands reaching for my throat, then a fiery crash. . . . "

ON A COLD windswept mountain top in Alaska a man I never had known took my place in death. The scene of the crash was in full view of my future place of employment and when I arrived in Alaska in 1952 I looked

to swearing that I never would fly again.

In Washington someone jinxed my travel orders and when I received my air priority number I suddenly went cold. I closed my eyes and saw a pair of icy

The MAN WHO DIED In My Place

By Ralph W. McInnis

in horror at the frigid mountain-top where all the bodies would have to remain frozen until rescue teams could bring them out in the spring. There, but for the grace of God, would lie my frozen remains.

Several weeks earlier, when I agreed to accept a position with the United States Government, Department of Engineers, in Alaska, I had been scheduled to travel there by ship. The arrangements pleased me as I previously had had a bad flying experience which frightened me in-

hands reaching for my throat. It was a strange and unrealistic hallucination and I tried to blot it out of my mind; but then I dreamed of a fiery crash in the snow and woke up in a cold sweat.

My friends and relatives scoffed at my fears and said, "Oh, go ahead and fly! You'll enjoy it." But some nameless dread still gripped me and I wrote my regrets to Washington and offered to cancel my contract. A few days later I received new travel orders with

the original arrangement — travel by ship.

While waiting in Seattle I heard that the plane on which I had been scheduled to fly had crashed into the top of a mountain killing all of its maximum passenger load. With a shudder I realized someone had taken my vacated seat and had died in my place.

When I arrived in Alaska it was midwinter and the nights were long and bitterly cold. Nevertheless, I often went mushing through the snow and paused to stare in morbid fascination at the mountaintop where the bodies lay.

Sometimes brilliant displays of aurora borealis would turn the whole sky into a blazing fire or drape a multicolored curtain across the heavens. It was on such a night, when ghostly phantoms of light quivered across the arctic sky, that I first saw the apparition.

On first sight the phantom lights that moved around the mountaintop did not appear unnatural. The great northern lights sometimes assume weird and unexpected shapes. But then a strange red ball appeared. It was dripping with blood, or so it appeared to me. While I watched in fascinated horror I also felt a terrible cold. The dripping red ball then exploded and the ex-

plosion turned instantly into a swaying, multicolored stage curtain that momentarily obscured the mountaintop. A swishing noise could be heard as the curtain swung back and forth — as if pulled on invisible strings by unworldly spirits. Then suddenly, the curtain was flung open and there on top of the mountain

ABOUT THE AUTHOR

RALPH W. McINNIS, a native Texan, attended the University of Texas majoring in science, English and education, then did postgraduate work at the University of Colorado and San Jose (Calif.) State.

Mr. McInnis served in the air force during World War II, then continued with the United States government in a civilian capacity in Nagoya, Japan; Bad Nauheim, Germany; and in Alaska. His interest in travel has taken him to 22 countries.

For relaxation he gardens extensively and paints in oils.

stood a great white cross surrounded by a group of ghostly figures kneeling in silent prayer. Next I heard music so heavenly that it did not seem to belong to this world. It came from all the surrounding mountains, softly at first and then in a crashing crescendo. There followed a loud explosion; the cross and the ghostly figures vanished and for a moment there was dead silence and darkness. Then I heard ghostly cries and moans that finally faded away.

I lived in Alaska for two years and saw the strange apparition

on several occasions. The night before my departure in 1954 seemed strangest of all. That night blowing snow and howling winds screeched an endless dirge across the 10-foot-deep drifts and over the buried buildings. Suddenly the noisy winds stopped and the snow fell silently and gently. And there on the mountaintop, once again, was the strange red ball dripping with blood.

For a moment the red ball hovered in midair; then it seemed to come in a straight line down the mountain toward me. The snow continued to fall from heavy clouds and I remembered the aurora does not show itself on cloudy nights. The red ball moved toward me in eerie silence and then stopped dead about 10 feet away.

With a shiver of horror I tried to run away but my feet seemed frozen to the ground; I could not move. My terror was intensified as the quivering dripping ball evolved into the figure of a man, a middle-aged, gray-haired man of little substance except for his head and shoulders. This apparition scowled and pointed an accusing finger at me as I looked into the saddest face I have ever seen.

Then with trembling icy hands the ghost slowly reached out toward me — with the same icy

hands of death I had envisioned before leaving for Alaska two years before. I recoiled in horror but the apparition moved slowly closer. The phantom was beseeching me to come. My body became numb with intense cold and some irresistible force, like a giant magnet, seemed to be drawing me toward the ghost.

At that moment, from behind me, I heard heavy footsteps mushing through the snow. I felt my senses reeling; I seemed to stop breathing and I thought I was dying. At that point I blacked out.

When I regained my senses I was lying in the snow with a light shining in my face. In the darkness I could make out the shadowy figure of a man bending over me with a flashlight.

"What happened to you?" said the voice of one of my co-workers.

Unable to speak I pointed with trembling fingers toward the spot where the ghost had stood, but the apparition was gone. My feet were unsteady and I still felt like ice as I was helped to an upright position.

"I . . . I . . . saw . . . a ghost!" I mumbled.

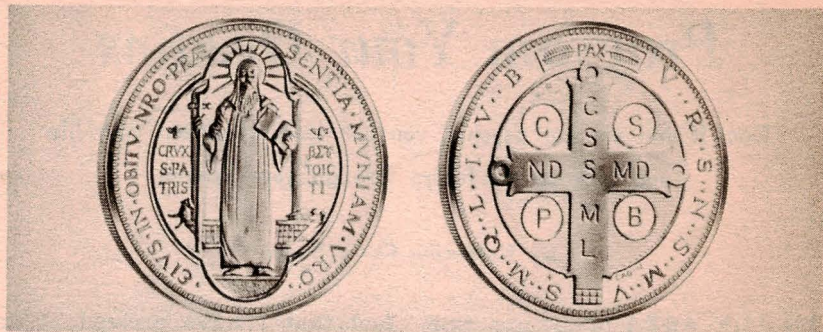
"Man, you've been too far north too long," my friend said.

"Maybe you're right," I agreed. "Maybe you're right."

It was many years ago that I

left Alaska but even now as the cold winds of winter whistle down from the north I still shudder as I remember the red ball

ghost of the arctic. I think it was the ghost of the man who took my place in death on top of that cold white mountain.



ANTI-SATAN MEDALLION

THE BEST-SELLING novel *The Exorcist* by William Blatty and the subsequent film version have created a sudden demand for a centuries-old Roman Catholic medallion. The Cross of St. Benedict caused little interest when it first was reproduced by the Catholic Art Guild in February 1972 as part of a series of 12 medals. When news releases pointed out the Latin inscription is an anti-Satan invocation, however, a flurry of orders came in.

St. Benedict, born in Nursia, Italy, in 480 A. D., is revered as one of the founders of western monasticism. He died in 547 in the famous Benedictine Abbey of Monte Cassino which he founded. Medals portraying the saint holding a cross in one hand and a scroll in the other have been carried by members of the order and later by laymen since the early Middle Ages. Over the centuries, the meaning of the inscription was forgotten.

In 1647 an old manuscript

dated 1415 was found in the Benedictine monastery in Metten, Bavaria, explaining the initials C. S. P. B. in the corners of the cross: *Cruz Sancti Patris Benedicti* ("Cross of Holy Father Benedict"). On the vertical bar of the cross are the initials C. S. S. H. L., which stand for *Cruz Sacra Sit Mihi Lux* ("May the Holy Cross Be My Light"). On the horizontal bar of the cross are inscribed N. D. S. M. D. for *Non Draco Sit Mihi Dux* ("Let not the Dragon be my Guide"). "Dragon" was a common medieval epithet for Satan.

Around the margin may be seen V. R. S. N. S. M. V. S. M. Q. L. I. V. B. These initials stand for the verses: *Vade Retro Satana! Nunquam Suade Mihi Vana, Sunt Mala Quae Libas; Ipse Venena Bibas* ("Begone, Satan! Suggest not to me thy vain things. The cup you proffer me is evil; drink thou thy poison.") These verses probably were among those used by St. Benedict himself.

Noted Psychic tells how to *Program Your Dreams*

Even if you are not psychic, you can learn to direct your life
and predict the future through your dreams.

By Katherine Cover Sabin

IN THE AREA of dreams ESP research in America always has been ahead of Russia. At the Maimonides Dream Laboratory in New York Drs. Stanley Krippner and Montague Ullman have done outstanding work to prove that telepathy often occurs in dreams and can be induced by conditioning the subject through hypnosis.

Far from the scientific milieu I have been conducting parallel research of my own. As a result I have made discoveries that reward me with more ESP dreams in a month than the average person experiences in a lifetime. I do not use self-hypnosis but I sometimes use autosuggestion. And these wonderful dreams of mine, which predict future events and answer pressing questions, are not due to more psychic ability than is normal. I

feel that I have arrived at an actual applied dream parapsychology, for I also have been able to train my friends to dream true by using my mental training and programing techniques.

As early as 1961 I tested some of my dream methods empirically by advertising a paper titled "Dream Control." When people in all walks of life reported good results I knew I had a breakthrough.

Sometimes when I say I have a methodology that induces true dreaming people inform me, regretfully, that they are unable to remember their dreams. I have solved this problem for some of my students by exercises that are detailed in my book *ESP and Dream Analysis*. These exercises tend to make dreams more vivid; and in some instances the

ABOUT THE AUTHOR

KATHERINE COVER SABIN was born in Denver, Colo., in 1910. After graduation from North Denver High School she attended McKay Business College in Los Angeles, Calif. Following her marriage she served as her husband's executive partner in his Capitol Life Insurance Co. sales agency in Denver and later in his Goodyear Tire sales agency in Fresno, Calif.

She now is retired from business and devotes her full time to research and writing in parapsychology. She is founder and president of Applied ESP Research Society in San Diego, Calif., and the author of articles in the "Indian Journal of Parapsychology" and "National Enquirer." Her paperback "The Cybernetic ESP Breakthrough," outlining her system for predicting the future with playing cards, was published by Award Books in 1971.



stuff of dreams becomes so objective that guidance symbols can be glimpsed for a few seconds when the student is fully awake and performing some daily task or engaged in conversation. But psychic development is an individual process and in a few instances objective daytime symbols have been reported by students who still could not remember their dreams. Even those students who experience no increase in dreams often report receiving a noticeably increased number of intuitive hunches.

I know I am exploding a bombshell in the face of conventional science when I say that consulting a dream dictionary to

search out ESP meanings for objects seen in a dream can, under certain conditions, provide a meaningful interpretation. Our psychologists are right in their contention that there is no universal symbology, with the exception of the Freudian sex symbols. They also are right in their contention that dream books vary so greatly in their coding of symbols that interpreters using different dream books must come up with different meanings for the same dream.

Nevertheless, I claim the human subconscious can be trained and programed to present ESP data through the symbology of any dream book that may be

selected. I have experimented by putting aside a dream book my mind had been trained to use and selecting another. After a little training my dream faculty adjusted to the new dream book and used its symbology effectively in presenting ESP messages. One reason this discovery was not made long ago is that an arbitrarily coded dream book cannot always be used as an exclusive technique. The associative processes of the dream also must be considered.

Although space will not allow me to give the entire methodology for the correct use of coded dream books and associative processes, I can present a general how-to-do outline of these techniques as they apply to some categories of dreams.

The first step is the attempt to relate the dream to your present affairs or to some question you have on your mind. If you can detect no such relationship turn to your dream book and look up the coded meaning of each symbol. A little reflection should tell you whether the dream applies to present conditions or whether it predicts a future event you have not anticipated. Let me give examples of these two dream situations, beginning with the associative type.

At one time I received a letter from my daughter who was then

in Hawaii, telling me her husband would be transferred either to San Diego or to Guam. I prayed the transfer would be to San Diego where I reside. While this matter was still pending I dreamt I set our dining table with nine places. When I woke up I knew the transfer would be to San Diego for there are three persons in my immediate family and six in my daughter's family which adds up to the nine places I set in my dream.

By contrast, here is a dream I had to interpret with the aid of a dream book. I dreamt I was preparing a certain vegetable. I could not associate this with my affairs so I referred to the listing of this vegetable in my dream book and learned that it arbitrarily symbolizes a series of parties at which one meets people interested in artistic pursuits. Since I knew of no parties the dream had to be predictive. And sure enough, shortly thereafter I was invited to a series of parties attended by prominent contributors to various fields of American culture.

This next dream is an example of the way symbols in a dream book can relate to our affairs and help us make correct decisions. But first I must describe the situation that led up to it.

Two friends of mine who had had a falling-out decided simul-

taneously that they wanted to come to my home for the Christmas holidays. I tried to reconcile them but each one informed me, flatly, that she never wanted to see the other again. I was in a quandary for one woman is a dear family friend and the other is a fascinating celebrity who has helped my career with valuable publicity contacts. A dream solved my dilemma.

DREAM OF THE TWO JEWELS: The doorbell rang and when I answered it I was delighted to see my stepfather. I knew he was dead but in the dream it did not seem strange that he had come back on a mission of some kind. In his hands he held two jewels. One was small and had no monetary value but as I looked at it I wanted it for a sentimental keepsake. The second jewel was large, brilliant and valuable. My stepfather threw this jewel into the garden beside the door and handed me the smaller gem.

"How wise you are," I remarked gratefully. "You know that I should take this small jewel into the house now and that I can bring the large jewel in later."

The next day when I consulted my coded dream book I learned that jewels represent friends. The ESP content of the dream became clear. I could invite the family friend without offending

IN 1969 FATE assigned reporter Elizabeth Read to test Mrs. Sabin's claims that she had evolved a method of "telling fortunes" with playing cards into a predictive science, that this science was so objective even persons without psychic ability could use it to advantage, and that this card-reading could provide messages on three levels—personal, national and international.

They experimented by using the upcoming Los Angeles mayoralty race of that year as a target. Beginning with the primaries Mrs. Sabin eliminated the losers and picked the winners. For the final election she picked incumbent Sam Yorty to win over Thomas Bradley which he did, although the odds and polls were against him. Meanwhile, Mrs. Sabin also demonstrated this "science" by making remarkably accurate predictions about the Apollo Nine spaceflight then in progress. As a result of these experiments Miss Read wrote the article *Everyone Can Be a Prophet*, published in our November 1969 issue, which many FATE readers will remember.

the celebrity or losing contact with her. This dream advice proved to be sound. When the family friend arrived she confided that she would have been deeply hurt had I not preferred her company. The celebrity accepted the situation with good grace and came to visit me at a later date.

I was not aware of the ESP values of the above dreams while I was dreaming them. Only after I woke up and applied the keys of association and arbitrary coding did the advice or predictions become clear. Dreams usually are presented in symbols because one of their functions is purely psychological — the release of tension and forbidden desires through symbols that will not offend or lead the dreamer astray when he wakes up. Actually, this psychological veiling of the ESP content is a blessing for it evades the emotional pull that instigates many dreams. For example, if a woman loses a piece of jewelry and dreams that she is overjoyed at finding it, such a dream is seldom paranormal. Most likely it is nothing more than a simple wish-fulfilling dream and if the jewelry actually is found ESP still may not be involved for realistically true dreams are rare. But if this imaginary woman dreams symbolically that the lost is found, the dream is far more likely to have paranormal value.

In the main, my new theories of dream analysis are not at variance with conventional dream psychology. I simply have added a new dimension. Every dream element that was isolated by Freud and some of

the additions made by Jung and to a lesser extent by Adler actually are verified by my findings.

Here is a remarkable dream, with telepathic overtones, that illustrates the way the ESP determinant can manipulate the following dream elements:

- (1) The simple wish fulfillment.
- (2) The latent (hidden) wish fulfillment.
- (3) The censor.
- (5) Dream material taken from the past 48 hours.
- (5) Dream material taken from associations with the remote past.

THE SICK DOG DREAM: I was still a child playing happily with other children in the neighborhood in which I grew up. Suddenly I noticed that my beloved mongrel dog Teddy was quite ill. As I petted him his tongue became so swollen and black that he began to choke. When I decided to take him to our family physician the dream scene changed to accommodate this desire and I found myself at the doctor's office. Without rising from his seat the kindly old physician motioned me to place my dog on his desk where he conducted an examination. Finally, he peered over his glasses at me and pronounced his diagnosis.

"I want you to know that this

condition is not mental; it is entirely physical. Do you understand me? This condition is not mental. It is physical! Physical! Physical!"

The telephone on the doctor's desk began to ring but he ignored it. Pointing a commanding finger at me he rose from his desk chair and shouted above each ring, "Physical! Physical! Physical!"

I was awakened by my own telephone which was ringing. Who would be calling at two o'clock in the morning? Somehow I managed to get to the telephone and mumble a sleepy "hello." The voice at the other end of the line belonged to a friend whom I shall call Mrs. A.

"Kay, dear," she sobbed. "Help me, help me. I am losing my mind. It is Sunday and I can't get to a psychiatrist until Monday. By that time I fear it will be too late. I am actually tempted to destroy myself."

"What makes you think you are losing your mind?" I asked. "Exactly what is the trouble?"

"That's just it," wailed Mrs. A. "There is no trouble. A bit of gossip was relayed back to me. It is nothing at all; just a trifle that I should ignore. But Kay, it's killing me. I can't get it out of my mind. During the past week I have been blowing this silly incident up to gigantic pro-

portions. I tell you I am actually going mad. Please get a psychiatrist for me."

"No!" I replied. "I'm going to ask your physician to come to you right away. You are not losing your mind. Your condition is purely physical."

While Mrs. A. was talking I had reviewed my dream. I remembered that according to the coded dream book I was using at the time a dog portrays a friend (Mrs. A.). The dog's swollen black tongue represented the gossip that was making Mrs. A. ill. This, plus the fact that Mrs. A. had been trying to reach me while the dream was in progress, convinced me the dream doctor's diagnosis had to be correct. And it was. When Mrs. A.'s medical doctor visited her that Sunday at my urgent request he found she was desperately in need of thyroid extract because her thyroid gland had been removed three years previously. After a few weeks on the proper medication Mrs. A. regained her poise and was able to laugh at the gossip that had so disturbed her.

The urge for wish fulfillment which instigates most dreams was in this case a simple wish on my part to return to the carefree days of childhood. There also may have been a hidden sex wish for the dog I was *petting* was male and the fact that his

name was *Teddy* could refer to one of my early beaux. Although my conscious daydreams never went beyond *petting*, the swollen tongue of the dog (disguised penis?) may have symbolized an unconscious wish to arouse this young man sexually. The association with the past 48 hours that so often supplies the dream material in this case had been a visit to my own physician two days before the dream. The remainder of the dream material had been supplied by the past.

I also am involved with programmed techniques. Often when I have to decide between two choices or two courses of action I program my mind with a method as old as Egypt. *ESP and Dream Analysis* includes a modernized version of this technique, one that produces remarkably accurate results for most people. When I have to choose from among more than two possibilities I take advantage of the fact that dreams usually draw their material from the past 48 hours and I deliberately set up an association for each possible choice and then program my mind to dream of the associative symbol that will indicate my best choice. While making initial experiments with this sophisticated technique I chose horse races for targets because they offer a multiple-choice situation

that soon can be verified. My on-paper results were amazing. Actually, I never have used this method for gambling; I am afraid my superego would thwart me. My reward lies in the fact that I won in the race for a breakthrough in dream programming that may prove valuable for all mankind.

Of course, I am grateful that my card-reading and dream techniques have helped me in business. I am doubly grateful that I often have been able to help my loved ones and my friends, sometimes even saving their lives. My husband is with me today only because my dreams and cards saved him.

As early as June 1973 my psychic friend Luba Sundquist told me to "watch your husband very closely in the months ahead. I see trouble for him and get the feeling only you will be able to save him."

On this same occasion she told me she felt my husband's mother would die before the end of the summer. When my mother-in-law did die unexpectedly in August the frightening prophecy concerning my husband assumed new proportions.

I consulted the cards and they pinpointed the danger to my husband as coming in January 1974. And when January came I had one of my prophetic dreams

—one of the most terrible nightmares of my life. I dreamed I was having a massive heart attack. I was gasping for breath and thought I was dying by the time I forced myself awake.

While I lay analyzing the dream and remembering that whenever one of my loved ones must have surgery or becomes ill it is always I, not they, who suffers in the predictive dream, I became aware that my husband was in the kitchen fixing a bicarbonate of soda. It was 3:00 A.M. In response to my questions he said he had “a little upset stomach” and advised me to go back to sleep.

But suddenly everything clicked in my mind — the three ESP warnings: from my psychic friend, the cards, and now my dream. I was horrified. Without another word I rushed to the telephone and called our son to come immediately. Then I phoned our doctor who finally at my frantic insistence agreed to alert the hospital and to meet us at the emergency entrance.

Even as I turned from the phone my nightmare became reality. My husband was having a heart attack. Our son arrived seconds later and rushed us to the hospital where the alerted staff and the doctor were able to save my husband's life. One of the nurses remarked, “A few

minutes later and he would have been dead.”

I want the rest of the world to have the same benefits. The card-reading and dream-divining methodologies that my students and I find so helpful have been attempted for centuries but never before with the use of scientific procedures. When I divested these practices of their occult trappings and considered them in the light of psychology, cybernetics, probability theory and neural association theory (sciences which those who use my systems do not have to know) I was the first to develop a technique of applied ESP that even nonpsychics can use.

Discovering these techniques has been simpler than giving them to the world. Because I am a nonacademic parapsychologist I cannot present my theories in American scientific journals nor can I call in the press and announce a breakthrough. I can call attention to my work only by continuing to make national and international predictions and by writing books that allow the public to experiment with my methods and judge for themselves.

Every moment I can find is dedicated to my research for I have a great dream — to bring man to the full potential of his Creator-endowed ESP powers and so make this a better world.



“Oh, Let Us Never Never Doubt WHAT NOBODY is SURE ABOUT”

—Hilaire Belloc

The surprising thing about telepathy is not its proven existence but its comparative rarity in everyday experience.

By David Stafford-Clark

Reprinted courtesy THE ILLUSTRATED LONDON NEWS

IF URI GELLER has begun to make people doubt that seeing is believing, let's give credit where credit is due. Albert Einstein told us that it was not only possible, but inescapably probable, that everything is not what it seems—first in his special theory and then in his general field theory of relativity. Einstein was not a popularizer—which is probably one reason why today, some 50 years after he made his greatest contribution to man's understanding of

the universe, not more than one in 1,000 educated persons really can understand it. Indeed, when sophisticated mathematicians found ways of expressing it elegantly and concisely in pure mathematical terms Einstein himself confessed that their version, although possibly entirely accurate, had now begun to become incomprehensible to him.

But he did not despise popularizers who attempt to explain complicated ideas to intelligent but not necessarily specially

educated people. Sir Arthur Stanley Eddington* was one brilliant popularizer; another was Sir James Jeans.* If you have not read anything they wrote about the cosmos you certainly should do so. It may well strike you as impossible at first but that's because the sheer wonder of the universe invites disbelief.

Lewis Carroll put it as well as anyone ever will:

"I can't believe that," said Alice.

"Can't you?" the Queen said in a pitying tone. "Try again: draw a long breath and shut your eyes."

Alice laughed: "There's no use trying," she said. "One can't believe impossible things."

"I daresay you haven't had much practice," said the Queen. "When I was younger, I always did it for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

When we suspend crude commonsensical disbelief we may not simply become gullible.

*Sir Arthur Stanley Eddington (1882-1944), an astronomer, is known especially for his researches and writings on the motion, internal constitution and evolution of stars, and his elucidation of the theory of relativity. Sir James Hopwood Jeans (1877-1946), a physicist and astronomer, worked especially on the kinetic theory of gases and on radiations. He is the author of a number of books popularizing science, including *The Universe Around Us*, *The Stars in Their Courses* and *Through Space and Time*.

We may open our minds to the wonders of the universe — of which we ourselves are only a tiny and very recent fragment.

Take first our necessary everyday assumptions about solidity and stability: they are illusions, created by our limited sensory perception, in turn interpreted by our brains as concrete evidence of the nature of reality — probably for our peace of mind and to enable us to dare to try to understand our environment.

Our sensory perceptions are limited by the range of the perceiving organ. Our eyes are by far the most sensitive. Of all the electromagnetic vibrations of the cosmos, our eyes alone respond to pure wavelength — but even so only over a very limited wave band.

The highest frequency our eyes can register is ultraviolet light, the lowest, infrared. Below infrared we feel the energy of the electromagnetic waves purely as heat — as when an electric heater, switched off, continues to warm while ceasing to glow. We do not directly perceive the electromagnetic waves above ultraviolet at all, but they provide us with radio, television, radar and X-rays. These waves pass right through us without our feeling them. Hence the painlessness of X-rays, despite the real hazard

of radiation sickness from over-exposure.

All other senses—sound, touch, taste, smell—are infinitely cruder than sight. They involve perception only of massive movements of millions of molecules. And what are molecules? Essentially constellations of minute packages of energy convertible into matter or matter convertible into energy. Hence atomic energy, hence the similarity of microphysics to astronomy.

The galaxies of outer space, like the molecules of my hand and my desk as I write these words, are alike compounded of particles of energy in orbit around each other. Relative to their size the molecules of material things are scarcely more densely packed than the stars of the Milky Way. Moreover they have this in common: they are in constant regular motion. Nothing is still in the entire physical universe; everything is whirling around. Something as intangible as light is both particles in motion and waves of energy, all traveling at about 186,000 miles a second.

Apply more energy to the system (heat it up, that is) and its physical structure changes. Fire is only one example. Sealing wax and those little glass toys that spurt colored liquid upward de-

spite gravity when you hold them in your warm hands, are others.

If Uri Geller happens to be closer to this invisible restless universe which is the reality behind our perceived world, then he needs no conjuring tricks to change metallic shapes or perceive patterns through opaque envelopes. Extrasensory perception is more natural than supernatural. The surprising thing about telepathy is not its proven existence but its comparative rarity in everyday experience.

Our daily life is lived in a world of concepts or constructs fashioned for us by the relatively minute collection of data garnered by our senses. The real world, of which we are a part, is pure energy in motion—intangible to our senses, unknowable except through our instruments, inconceivable except by our ideas (and the more imaginative, the better) and inexpressible except through mathematical concepts incomprehensible to most of us (or through oversimplified analogies supplied by Edington, Jeans, Poincaré and Lewis Carroll, to select a few at random).

The fact that conjurors can fake Uri Geller's claimed accomplishments doesn't matter. If Geller himself were proved to be simply a brilliant conjuror, that

wouldn't matter either. Conjurors can fake television but television remains closer to raw natural physics than conjuring. I once encountered a man who had metallic fillings in most of his teeth and who discovered to his amazement (and at first his consternation) that he could hear radio broadcasts in his head without a radio or earphones. Nothing impossible about that: saliva, metal, dental enamel and nervous tissue can easily become capable of transistor function.

Stars we can see tonight, millions of light-years away, may have burned out 1,000 years ago. If we could construct the appropriate kind of receiving apparatus we might be able to see the Crucifixion on color television today, or watch the fatal arrow enter Harold's eye at the Battle of Hastings. Fewer than a million days have elapsed since the former, fewer than half a million since the latter. Energy, in our finite world, is infinitely indestructible and the patterns traced in it through history need not have vanished forever.

As human beings, we are not only like Keats, "more than half in love with easeful death. . .," but also agog for blinding mystery. Awe is all very well but uncritical awe is awful. Magic dulls our senses but creative imagination quickens our per-

ceptions and heightens our sensibilities. We must learn again to live with wonder and to wonder at life. We may never understand completely but this is no excuse for not seeking understanding.

Three wonderful quotations may help:

"He has made everything beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."—*Ecclesiastes 3:11*.

"A particle can have a position or it can have a velocity, but in the strict sense it cannot have both. . . . Nature puts up with our probings into its mysteries only on conditions. The more we clarify the secret of position the more deeply hidden becomes the secret of velocity. It reminds one of the man and woman in the weather house: if one comes out, the other goes in. . . . The product of the two unknowns is always an integral multiple of an elementary quantum of action. We can distribute the uncertainty as we wish but we can never get away from it."—Werner Heisenberg (*Zeitschrift für Physik*, Vol. 43, p. 172 et seq., 1927).

"Oh, let us never, never doubt What nobody is sure about."—Hilaire Belloc.

It does make us think, doesn't it? Or if it doesn't, then we, alas, are the losers. Without intelligent imagination, understanding may be the one thing that does remain impossible.

ABOUT THE AUTHOR

DAVID STAFFORD-CLARK was born in England in 1916 and educated at the University of London, from which he received his M. B., B. S., M. D. and D. P. M. degrees. After interning at Maudsley Hospital in London and serving six years as a medical parachutist with the Royal Air Force he spent a year in this country as a psychiatrist in residence at Massachusetts General Hospital and an instructor at Harvard Medical School.

More recently he has served on the psychology faculty at Reading University and as a physician and psychiatrist with Guy's Hospital, Bethlem Royal Hospital, Maudsley Hospital and the Institute of Psychiatry, all in London, England. Among his publications are three books—"Psychiatry Today," "Psychiatry for Students" and "What Freud Really Said"—and innumerable articles in professional journals. He also has been active as a medical advisor for British television and motion pictures and serves on the Archbishop of Canterbury's Commission on Divine Healing.



EXORCIST OF MONTREAL

A ROMAN CATHOLIC priest in Montreal, Quebec, has performed 600 exorcisms during the last three years, reports the *National Enquirer*. The Rev. Paul Sauve conducts most of the rituals in the basement of his church, St. Augustine of Canterbury, with the approval of the diocese vicar-general, the Rev. Jean-Marie LaFontaine. After most exorcisms the victim is sent to live for a month with a devout religious family to help him overcome the aftereffects of the demonic possession.

All the classic symptoms of demonic possession reported over the centuries—and appropriated by William Blatty for "The Exorcist"—occurred in a recent case treated by the Reverend Sauve. "The 17-year-old

boy was suffering from fits of uncontrollable rage," the priest told the *Enquirer*. "He showed a desire to kill, to destroy. Whenever I sprinkled holy water on him, he screamed out in pain: 'I burn! I burn!'"

The youth came to the Reverend Sauve's attention when a psychiatrist was unable to explain the boy's violent behavior. "The first sign that the battle had started was when he gave a long growl from deep in the body," the priest states. "The growl was followed by a satanic sneer, shrill laughter, vomiting, screaming and blasphemous language—words from the gutter." After an exhausting eight-hour ritual Father Sauve succeeded in exorcizing the possessing demons.

True Mystic Experiences

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

TO SAVE A LIFE

By Buddy Hyde

BEFORE I began producing films I was for many years a theater and nightclub entertainer.

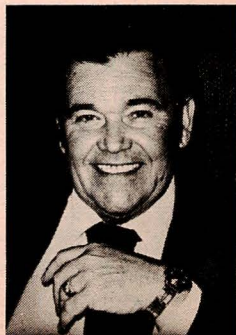
During my tenure in the army I produced hundreds of G.I. and bond shows. After my separation from the service I was visiting my friend Police Chief Adams of Burbank and there met Peggy Ryan and her family. Peggy offered to book me into her restaurant and cocktail bar, the Ryan Pan in Burbank, Calif. I entertained there for quite some time and later took over a cocktail lounge just across the street which I called Buddy Hyde's Yacht Club.

After this Peggy and I remained good friends but didn't see too much of each other. I was a guest in her home only two or three times during that year.

About a year later, on a hot summer afternoon in 1950, I was driving down Hollywood Way in Burbank when I suddenly felt a

compelling urge to turn right and drive the six blocks over to Peggy Ryan's house. I did this but couldn't understand why I was there. Nevertheless, I found myself on her front porch, ringing the bell and knocking on the screen door. It was very warm and the front door was open. I could see clear through the entire house. Finally I opened the screen door and walked through to the backyard, calling out, "Anyone home?"

Then something compelled me to turn and enter an alcove lead-



Buddy Hyde

ing into a hallway. As I did I saw a hand on the floor in one of the bedroom doorways. I rushed over to discover Peggy unconscious, lying there on the floor. Her face had turned a color that was absolutely frightening. I immediately called an ambulance and tried to reach her parents. She was rushed to the hospital where it was discovered she had a burst appendix. Later I was



Peggy Ryan

informed that she was expecting no one to visit her that day and that within another hour she most certainly would have died.

Peggy Ryan lives in Hawaii now and whenever I am there I always manage to visit with her. She currently plays the secretary to Steve McGarret (Jack Lord) in the Hawaii Five-O series and in real life is happily married to Eddie Sherman, columnist for the *Honolulu Adver-*

tiser. We often reminisce about that nearly fatal day in Burbank.

Neither of us can explain nor understand the force that compelled me to turn my car and drive to her home, enter the house uninvited, and save the life of Peggy Ryan. — *Los Angeles, Calif.*

MINE INSPECTOR

By Grace Staggs

MY GRANDFATHER John Lewis Davis worked for railroad companies most of his life. In 1903, when he was 57, he accepted a position as general manager of a short railroad line that connected with a coal mine near Kingwood, W. Va. His duties included periodical inspection of the mine itself.

The night before one of his planned inspection trips to the mine his wife Martha had a terrifying dream in which she saw the mine timbers crack and rock fall on the miners — including John; after the dust settled she no longer could see her husband. Grandmother awoke so frightened that she persuaded John to send someone else in his place.

There was a mine accident that day and the only man killed was the substitute inspector.

The mine was cleaned and repaired and Martha was at ease until the time approached for

another inspection. Then she had another dream—almost identical with the first dream of broken timbers, clouds of dust and falling coal. In this dream she saw the still figure of a man lying under the piled-up coal. Again she begged John not to go into the mine. And once again he reluctantly sent another employee. This man too died in a mine explosion.

When it was nearing time for the mine inspection again, Martha went to bed every night fearful of dreaming another dream. Her fear was realized. This time the dream was not so vivid—she saw just a few flames, heard running feet and cries of dismay and had the awful knowledge that something had gone wrong.

When Martha pleaded with Grandfather once more not to make the inspection trip, he replied, "Those two accidents have got you so upset you're dreaming about them every night. Lots of miners have worked there for years without mishap. The mine's safer now that it has been repaired than at any time since it opened. This is my job and I can't keep pushing it off on somebody else. I'll be down in the stopes only a few hours." Martha could say no more.

When John left the next morn-

ing for the inspection, Grandmother could not settle down to her usual routine. She kept glancing nervously out the window in the direction of the mine. She tried to settle with her crocheting but kept watching the clock. At 11:00 she would start fixing lunch and John should be home shortly after noon. As she waited she prayed that her vision had been wrong.

When there was a knock on the front door Martha answered it with a sinking heart, knowing someone must be bringing the news of an accident. The man at the door confirmed her fear. Grandfather, however, had escaped with a broken leg and a slight head injury. However, he must have suffered internal injuries also as his health was poor for the rest of his life. He died in 1911 in Grand Junction, Mich. — *Everett, Wash.*

FROM DESPAIR TO HOPE

By M. Dewey Bogart

IN 1910 when I was a boy of 12 in Buffalo, N.Y., my older brother John Albert Bogart, then about 22 years old, became seriously ill with severe spinal meningitis combined with jaundice. For two straight weeks he lay in a coma.

We had day and night nurses on the case. Our family doctor, Dr. Percy Cripps, was baffled as

John was extremely constipated and could retain no food. When John's circulation nearly stopped and his body turned blue, Dr. Cripps told my father that John was near death. Although a raging blizzard was crippling all transportation my father Charles Bogart, Sr., insisted Dr. Cripps call in for consultation three leading Buffalo doctors, including the famous Dr. Roswell Parks, the innovator of blood transfusions. After an all night consultation the four physicians announced medical science could do no more and advised Father to arrange for the funeral.

Father was prejudiced against organized religions but at this point he was willing to try anything. My cousin Albert Gravenor told Father he had heard of a faith healer who had achieved some remarkable results and Father asked him to send for the man.

As soon as Dr. J. Van Allen entered the house the atmosphere changed from despair to hope. Dr. Van Allen asked to be alone with the patient. Father watched through the keyhole as Dr. Van Allen prayed over John and treated him by the laying on of hands.

Within an hour John regained consciousness, sat up and said, "I'm hungry. I want something to eat." Within a month John

was well enough to return to his job.

We learned later that Dr. Van Allen had been a physician and surgeon but had given up his medical practice to become a faith healer. He was completely successful in this case. My brother John lived to the age of 80. — *Wellesley, Mass.*

HORSE SENSE

By Henrich Henrichsen

MY GRANDFATHER Morton Olsen had a farm in the mountainous Gjaerestad section of Norway where he kept busy taking care of his extensive livestock. He loved animals but his favorite was a gentle brown gelding with a docile disposition. Sudden noises that startled the other horses left the gelding unruffled. Nothing could alarm that horse.

Grandfather claimed the horse was psychic and often showed me how he could get the gelding to come to him just by concentrating.

One day in 1912, when I was 10 years old, Grandfather decided to visit his old friend Ole Torkilsen who lived on a farm some distance away. He hitched up his favorite gelding and away they went. When they came to a place where the road went through a narrow pass with tall steep mountains on both sides the

horse stopped abruptly and refused to go any further.

Grandfather was greatly puzzled by the behavior of the horse who never had acted that way before. The animal was shivering and seemed greatly frightened. No amount of cajoling could get the horse to continue down the road so Grandfather turned around and headed toward home.

He had driven only a short distance when with a tremendous roar an avalanche of earth and rocks came tumbling down the mountainside. If the horse had continued into the pass they would have been buried under tons of rock.

How did the horse know the avalanche was coming? Did his keen sense of hearing detect sounds of loosening earth? Or was this a case of animal ESP? — *West New York, N.J.*

THE SOUND OF GLASS

By Solange Stryk

SINCE childhood I have had a variety of ESP experiences. Most of them have been helpful in one way or another but there are times when ESP seems to serve no purpose. The following incident is an example of this.

In the summer of 1966 when my children were two and five years old I waked one morning to the sound of crashing glass.



Solange Stryk

Although I recognized the sound as psychic in nature I continued to hear the sharp crushing sound of glass breaking.

Later while I was having my usual "wake-up" cup of coffee this feeling of broken glass was so strong I actually imagined my cup of coffee was filled with broken glass and I threw it away. I poured the second cup of coffee through a strainer to assure myself there could be no bits of glass in it. Even so, I continued to feel surrounded by broken glass.

This feeling continued throughout the day but I could not zero in on it enough to understand its meaning. Furthermore, during the afternoon I picked up the impression that I should get out of my worn old at-home clothes and dress to go out. This feeling was urgent but I could think of no rational cause

for it and so ignored it.

It was about 6:00 P.M. when I heard the actual sound of breaking glass, accompanied by the piercing screams of my five-year old. Sharon had fallen through the glass in the storm door when she ran out of the house to play. Many stitches were required to close the gashes on her arms but I am thankful it wasn't worse than that.

You can see that this type of ESP experience is very frustrating. It angers me that I couldn't focus on the forthcoming accident and thereby prevent it. What purpose did my ESP serve in this instance? — *Blackstone, Mass.*

"THE LADY IS DEAD"

By Dorothy Reed

GREAT-AUNT Maude Flint's picture had stood on the same spot as long as my four-year-old son Jimmy could remember. Auntie Maude never had come east from Oregon

but I had corresponded with her since childhood and we had worked up a close relationship through our letters. Auntie Maude was a Spiritualist while I was a stout disbeliever.

One day in 1925 we had just finished lunch when Jimmy walked into the living room and picked up Auntie Maude's picture.

"Mama," he said, "the lady is dead."

I quickly took the picture from him and said, "No, dear, Auntie Maude is very much alive. Whatever made you say such a thing?"

"Because she is dead," he insisted. "I know it."

A cold tingle went up and down my spine. "Jimmy," I ordered, "I don't want to hear you say that again."

Then the phone rang. It was Corvallis, Ore., calling. Great-aunt Maude had died unexpectedly a short time before the call. — *Clearwater, Fla.*

PEPI COMES HOME

WHEN Mr. and Mrs. Harold Mee moved from Fontana to San Bernardino, Calif., a year and a half ago they left their dog Pepi in a Fontana animal shelter. One day in July Pepi, part German shepherd and part collie, turned up in the front yard of the Mees' new home in San Bernardino. They were baffled. How could Pepi find her way to

a house she had never seen? Now that she's back, said Mr. Mee, "she's home to stay."

Pioneer parapsychologist Dr. J. B. Rhine has collected many such cases of animals finding their way to strange locations in pursuit of their owners. This ability, called psi-trailing, may be evidence of ESP in animals, Rhine speculates.

Fingers of Fate

By Harold Helfer

Mrs. Gordon Hittenmark of Joplin, Mo., jokingly scolded her dog for being such a big eater and not paying for his keep. That evening he ran after something fluttering in the breeze, grabbed it and brought it home. It was a dollar bill.

Sidney Robert Higgins of Toccoa, Ga., somehow survived an accident in which his car overturned. But the car landed on a yellow jacket nest and repeated stings from the insects killed Higgins.

Gary Long of Little Rock, Ark., contested a parking ticket that said his car had been parked four hours in a two-hour zone. The judge dismissed the ticket. But when Long returned to his car after the hearing he found another ticket made out by the same officer. Long paid this one.

After her name had appeared in a news story Mrs. Bertha Engleman of Mountain Home, Idaho, received a letter from a Mrs. Bertha Englemann of Cincinnati, Ohio. The two ladies

found they were not related but each has two daughters named Dorothy and Bertha.

When a bettor at Finger Lakes Racetrack in Farmington, N.Y., asked for five tickets on horse No. 4, the ticket seller, Mrs. Harrison Reed, mistakenly punched five tickets on the No. 5 horse. Track rules require that sellers must themselves buy any tickets punched in error and Mrs. Reed had to pay for the five tickets. Horse No. 5 came in first and Mrs. Reed won \$1015.

Hector Albarron of New York City stopped his car to go to the aid of an auto that had struck a ramp wall. The three passengers in the wrecked vehicle sustained only minor injuries but Albarron was killed by a passing automobile.

The bandit who robbed an Orillia, Canada, bank of \$3,000 looked like a cinch to get away—until his car had a flat tire. Police pounced on him while he was trying desperately to change tires a few blocks from the bank.



Mynyak the Afghan hound was seven months old at the time this photograph was taken.

Dog's Love Conquers Death

Our neighbor told us Mynyak had been struck by a car and lay beside the road—but why couldn't we find the body?

By Gail P. Shevitz

LATE IN the afternoon of November 27, 1973, I stopped at Happy Harry's Pharmacy in Brookside, Del., where my husband Harold worked, to tell him my shopping was done and I was going home. The look he turned to me made my heart stop.

"What is it?" I whispered.

He hesitated, then blurted out, "Woody Gonce called, hon, and said that Mynyak has been hit by a car."

He didn't have to tell me the beautiful Afghan hound I loved so much was dead; I knew by the look in his eyes. All the way home I kept hearing my husband's voice repeating what our

neighbor had told him: in the heavy fog Mynyak had been hit and was lying beside the road. I felt my heart would break. I had to find him and take him home.

I knew I shouldn't try to do it alone but I had to. As I came abreast of the Gonce farm I slowed the car. Mynyak was supposed to be between Woody's house and ours. Keeping the car at a crawl I looked from one side of the road to the other until through a break in the fog I saw our mailbox. I had gone the distance from Woody's place to ours but somehow had passed Mynyak.

I backed the car and began

again. After driving up and down for about 20 minutes I gave up and parked the car at the side of the road. Armed with a flashlight I searched again, this time on foot, although in the swirling fog I could hardly see the road under my feet, much less the shoulder where Mynyak was sure to be.

I seemed to have walked for hours when headlights shone dimly through the fog. It was my husband and together we began again the grisly search — but to no avail. We couldn't find Mynyak. My heart took hope; perhaps he wasn't dead. But that hope died when Woody came out to help, for he had seen the dog hit. Where then was his body?

Nearly exhausted I stood on our front porch wrapped in a blanket and watched the eerie lights of a third search bobbing up and down. Finally I couldn't stand being alone and plodded over to the stable. A tear trickled down my cold cheek as I stroked the old mare's nose and she nuzzled me in response. Except for the soft sounds of the other horses rummaging in their stalls everything was quiet. Then, suddenly, a pitiful cry of fear rent the silent night.

Sudden sweat beaded my forehead; I stood rigid with fear. I turned woodenly toward the stable door and there in a shroud of fog stood Mynyak! Nothing could equal the joy I felt as I reached out to clutch him to me. But he eluded me and as if in slow motion began to run.

"Mynyak," I cried, "come back!" But he was loping away so I followed. We had gone some distance into the woods behind the house when Mynyak disappeared into a thicket.

I tried to hurry after him, clutching at the underbrush to keep my footing in the fog-shrouded woods. I tripped and fell, then came feebly to my knees. I looked in vain for Mynyak, whispering his name over and over. Then miraculously the fog parted and Mynyak was in front of me again, staring with conscience-stricken eyes, as if he knew the agony I felt but had a reason for leading me on.

Shevitzes' goat Sugar stands proudly with her four-month-old kid Spice at their home in Townsend, Del.



For what seemed miles we kept on into the dense woods, my weary bruised body complaining at every step of the blind, incredibly slow pursuit. Finally we came to what seemed to be a clearing. I heard strange guttural frightening sounds and I saw Mynyak bare his teeth. He had a terrible look. Then, in one awful moment, my eyes took in a horrible sight. At last I knew why Mynyak had brought me here.

Torn and bleeding, our sweet little goat "Sugar," Mynyak's lifetime companion, huddled against some rocks with a look of sick fear in her eyes. And beside her was the baby she had miraculously just borne and by the look of her torn body had fought long and hard to save from two hungry wild things now feasting on the other kid Sugar had not been able to save.

As I took in the awful scene I became an animal myself. Dazed as I was, my mind began to work quickly and coldly as I watched the two wild dogs. They looked at me contemptuously, their glowing yellow eyes terrible to see. They began to move toward me. Terrible fear and rage possessed me as the dogs lurched sickeningly through the air. Before I knew I had moved they were scrambling beneath the blanket I had thrown over

them, the blanket that incredibly I had not lost in my long pursuit of Mynyak. In a flash I was blindly beating the blanket with a heavy branch I didn't even remember picking up.

Aghast, I realized the thing I was beating was no longer moving and the other dog had run off long since. I stared at the grotesque form under the blanket and waves of nausea rolled over me. I dropped to the ground.

When I recovered I called Sugar's name. She moved slowly toward me on shaky legs. I picked up her frail baby and my eyes filled as I watched Sugar look at the pitiful torn body of her other baby. Her large eyes wavered, closed ever so slightly, then she came to me. I called softly to Mynyak to follow but I knew in my heart he would not come. He lay quietly, a look of sadness in his eyes.

I felt humble as the fog slowly began to lift and a glorious moon shone through to light our way. Barely comprehending what had happened I set my mind to getting Sugar and her baby home. When I came out of the woods holding my tender burden my husband was waiting for me.

"We found him," he said, "about 20 minutes ago, but hon, he wasn't there before, I know he wasn't."

They had found Mynyak's

body at about the same time I had seen him for the last time. Mynyak was dead but some part of him stayed long enough to save the friend he loved so much. In our hearts and mem-

ories he will always live.

When I watch Sugar's baby "Spice" leaping freely and joyfully in the green grass I gaze at the sky and whisper, "Thank you, Mynyak."

TWO CURES AT LOURDES

TWO NEW cases of remarkable healings at the famed shrine of Our Lady at Lourdes, France, were reported in 1974, according to the *National Enquirer*. Emile David of Durtal, France, some 300 miles from Lourdes, faced amputation of both feet. In February 1972 a brick-loaded wagon rolled over the factory worker's feet, mangling them so severely that the 250-pound father of five could barely hobble around in specially-built orthopedic shoes. When circulation in David's feet diminished his physician Dr. Charles Soubeyran decided amputation was necessary to avoid gangrene.

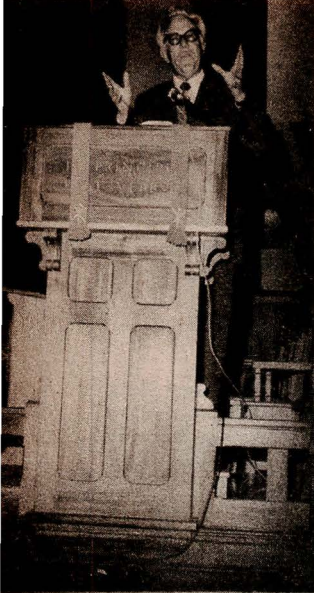
In desperation David journeyed to the shrine of Bernadette in May 1974. After he had immersed his feet in the water, he explained later, "suddenly a great wave of heat traveled from my spine, down my thighs and into my feet. It was a strange, breathtaking experience." He decided to try standing and discovered he could walk normally once more. Dr. Soubeyran confirmed that circulation has returned to normal and surgery is no longer required.

Two months later, in July 1974, a seven-year-old Italian boy with severe brain damage had an equally dramatic healing.

Paolo Tecchia of Casapulla, Italy, was born when his mother Lucia was 45. When the boy had not learned to walk by the time he was two and began to have epileptic seizures, doctors at University Hospital in Naples decided the forceps used during his difficult birth had caused brain damage. After three years at the Center for Spastic Children in Caserta, Paolo was sent home as "incurable."

His mother decided Lourdes was her only hope and persuaded a charitable organization to send her and the boy there. For three days Paolo was immersed in the healing waters without detectable effect. On the fourth day Lucia took the boy in a wheelchair to watch a religious ceremony together with a thousand other pilgrims. At the end of the ceremony the lad's wheelchair was found empty. A half hour later Paolo was found inside the grotto. The boy, who never had taken a step before, had walked the half mile unaided. Although he still is unable to speak, the boy now can walk and kick a soccer ball.

The special medical commission at Lourdes is following Paolo's progress to ascertain whether his dramatic cure can be added to the small number of healings the church accepts as miracles.



that such dental repairs were impossible.

Here are two paradoxical experiences related by Monterey, Calif., publisher Andre D'Angelo:

During the summer of 1971 he and his wife Dorie with a number of their friends attended several of the Fuller meetings.

"A lady who was one of our group had a

Reverend Fuller's MINISTRY OF DENTAL HEALING

Neither skepticism nor lack of faith have prevented patients from receiving healings during or after Brother Fuller's services.

PART TWO

By James Crenshaw

WHAT PART does faith play in the healing ministry of Brother Willard Fuller who seems to bring about miraculous dental repairs by a simple laying on of hands? If a deep abiding faith is necessary some interesting contradictions must be considered. Testimonials and reports of dental miracles, including the materialization of fillings, gold crowns and even new teeth, abound in the case histories of persons who didn't expect healing or who believed

silver filling that turned to what looked like gold," Andre told me. "But she said she needed that gold filling like a hole in the head. The truth was that she had a cavity she wanted filled and it was not. Instead, the silver filling turned a gold color, then two weeks later fell out.

"This became a kind of joke among our friends because here was someone who needed a gold filling like a hole in the head and she ended up with a hole in the tooth!"

Dorie D'Angelo urged another friend, a woman about 45, to go to one of the Fuller meetings to try to overcome her discouragement over personal problems. Dorie told her that Brother Fuller had a reputation as a fine inspirational speaker and just listening to him might help her. Not expecting dental attention the woman was surprised when Brother Fuller approached her at the end of the service and asked whether she had any cavities. She replied that she had two, one on each side in her lower jaw.

"Brother Fuller looked into her mouth with his flashlight and a dental mirror. After a few seconds he handed her a mirror so that she could see what was happening. She gasped and said, 'A tooth is being filled!' Then she asked Dorie to look. Dorie tells me she saw something incredible — something that looked like a kind of fog spiraling into one wisdom tooth and filling it with a whitish substance.

"The main point is — this woman is Jewish. She asked us 'Now do I have to believe in Jesus?' "

The D'Angelos first learned about Brother Fuller in the summer of 1971. Andre's publishing house is in Monterey but their home is in nearby Carmel. One day Andre saw a notice on

the Carmel Bulletin Board — which is used for all sorts of announcements — with the catch line: "Can God Fill Teeth?"

Andre went home and told Dorie, "I've just seen the silliest thing — but there must be something to it, for it's a service in



Attractive Amelia Fuller conducts the singing during her husband's services.

the Episcopal Church hall." They decided to go.

They listened to Brother Fuller deliver his inspirational teaching-preaching message and enjoyed the singing conducted by his wife Sister Amelia. They didn't know what to expect next but were hardly prepared for the excitement that followed. This is how Andre described it:

"Toward the end of the meeting those who wished to have dental healing were asked to

stand up. Almost everybody did — and they were asked to form lines down the aisles. Brother Fuller went to each one, placed his hands on the sides of each head and gave a blessing, 'In the name of Jesus, be thou every whit whole!'

"Afterward he looked in people's mouths and asked them whether they had any cavities or fillings — especially in some cases if they had any gold fillings. Sister Amelia held a microphone so that almost everything could be heard by everyone in the hall.

"One man we knew said he had a silver filling that was put in by a dentist and it apparently had turned to gold. At least it was the color of gold.

"Women kept pulling mirrors out of their purses, trying to look into their own mouths. One woman came over to me and said, 'There's something odd happening to this tooth,' and asked me to look.

"She said, 'What do you see?' I told her it looked like it had a combination of gold and silver in it. She said, 'That's very strange because I don't have any gold fillings.' About 15 minutes later she came back and asked me to look again, saying, 'Now what do you see?' After looking carefully I replied, 'Believe it or not, it has more gold in it than it had

before.' Still later she came back again. This time the filling had turned completely to what appeared to be gold."

The D'Angelos were so impressed that they attended a series of Fuller services in Watsonville and San Jose churches. Afterward the Fullers were brought back to Carmel where they were invited to hold their meeting in the main sanctuary of All Saints Episcopal Church rather than the church hall. At several of the meetings Andre was able to photograph some of the healing scenes.

One of the persons he photographed was Gayle Barnes of San Jose whose experience with Willard Fuller's healing hands Andre calls "very startling." This is his description of what happened:

"I noticed a woman standing by herself after Brother Fuller had gone along the healing line. She was holding her jaw and making strange noises. Of course, there was the usual excitement going on elsewhere — people exclaiming and exchanging remarks about what was happening to themselves and their friends. You would hear someone say, 'Look what's happening to me. I never had that before!' Or 'I never did have any gold in my mouth and here I have a gold crown!' . . . all sorts

of remarks like that.

"While all this was going on this one woman was standing holding her jaw. I tried to speak to her but she couldn't talk. All she seemed able to do was make a kind of groaning sound. So I called Mrs. Fuller over. When she saw what was happening she brought Brother Fuller.

"After some little while they managed to get her to say that she could hardly move her jaw. She spoke with great difficulty. (It developed later that this temporary condition suddenly occurred during the meeting.)

"Finally when she was again able to open her mouth, Brother Fuller asked her if she had any gold fillings or crowns. She said she did not. When we looked we found she had five gold crowns!

"What is most remarkable, however, is that these crowns were so beautifully molded they might have been done by a sculptor. They also had almost an iridescent appearance; they didn't look at all like ordinary crowns. I have never seen dental work that perfect.

"Later — some time after the meeting — this woman reported several regular fillings had come into her teeth. Absent healing, she called it. She was so impressed by her experience that she began giving lectures reporting what had happened to her

and describing the spiritual power that manifested through Brother Fuller."

I asked Andre whether he knew with any certainty where Brother and Mrs. Fuller were at the time the incident began.

He replied, "I would say it occurred while the Fullers were examining somebody else."

* * *

ONE OF the types of phenomena frequently reported by those attending the Fuller meetings is the straightening of crooked or protruding teeth. Mr. and Mrs. D'Angelo observed one such case the first night they saw the Fullers in Carmel.

They noticed a youngish woman whose excitement was beginning to border on hysteria. With her was her daughter who appeared to be about 10 years old and who was the center of the commotion — although her mother was more excited than she.

"Look at her teeth! Look at her teeth!" the mother kept exclaiming. As various persons gathered around the girl they saw the wires which had been placed on her teeth by an orthodontist. Yet all the teeth were now straight. Some who watched claimed that they saw at least the end of the straightening process. One of these was Dorie D'Angelo.

"Dorie says she observed the

teeth as they went back into proper alignment," Andre told me. "I didn't see this but I did see that the orthodontic wiring was loose. The mother was really carrying on over what had happened, showing her daughter to everybody and saying, 'Look at her teeth that were sticking out! They're straight!'"

When she became calmer the mother explained that the girl had had protruding eyeteeth. Expensive orthodontic treatments had been started which obviously would no longer be necessary. However, there was an ultimate irony.

"The mother told me she attended the meeting specifically to find out what kind of fraud was being perpetrated. She was especially interested because she said she was a dental nurse."

She is not the only dental nurse to be skeptical, then convinced of Brother Fuller's unique powers. Dr. Dan Fry in his paperback book titled *Can God Fill Teeth?* quotes a long letter from a Mrs. G. Ruddick of Pueblo, Colo., who said she was a "dental assistant for almost 25 years" and a "doubting Thomas" until she attended a Fuller service.

"I saw a cavity on a five-year-old boy being filled with a white material moving with a slow circular motion," she wrote. "I kept saying to myself, 'What am

I seeing?' I was on the borderline of doubt." (Such white fillings as she spoke of often are described as looking like enamel or porcelain.)

Mrs. Ruddick was so impressed that she suggested to the parents of a nine-year-old deaf boy that he be taken to Brother Fuller's next meeting. The boy had two large cavities but was terribly afraid of the dentist. The parents were skeptical but agreed to go. Mrs. Ruddick's own nine-year-old deaf child, a daughter, got a filling at that meeting. But although the deaf boy's brother received a filling, he did not.

"We came home," Mrs. Ruddick writes, "and I sat with the parents and kept saying (or maybe it was prayer in my own way), 'He needs fillings.' I checked off and on in his mouth. (About) 11:10 P.M. I asked the little deaf child to let me see as it was late. His mother and father and I all looked into his mouth. His teeth were being filled slowly with a circular movement and a white material was being molded into the cavity as we watched. I was so excited I was speechless. . . . There is still some decay which I know will be completely taken care of. This morning I checked again and a little more filling has been added to what was there before."

WHO IS Willard Fuller, this comparatively obscure evangelist who serves as the instrument for such wonders? Why has so little been said of the man himself?

Perhaps it is because he is humble, because he never has pushed himself or his work. He depends entirely on donations — “love offerings” — for both direct and absentee healings. I know of one instance in which an admission charge was proposed for a meeting but the Fullers refused to appear under those circumstances.

“We have never had any financial managers or promoters, no advance men or publicity machinery,” says Mrs. Fuller. “Brother Fuller and I have never pushed to be known or to be ‘discovered.’

“His healing gifts have worked beautifully, oftentimes in restricted and humble environments throughout the country. The beauty of it is that he has not had to prove anything. People can see what is done through him. It happens and it is seen right then and there. This has been the really exciting part of it.”

Willard Fuller was born in Grant Parish, La., on September 29, 1915, and raised in the predominantly Southern Baptist tradition of the region. At the

age of 17 he felt the “call” to become a minister but he had a speech impediment. (“I stuttered with almost every word,” he says.) Thus, frightened by the prospect of public speaking, he felt that he must give up the idea of becoming a preacher.

He could sing beautifully, however, so he sang with his high school chorus and other groups and eventually overcame his speech problem. Meanwhile, he enrolled at Louisiana State Normal College and received a B. A. in business administration. Later he earned another degree in electrical engineering and as a master sergeant taught radar mechanics during World War II.

After the war he attended a revival meeting which re-awakened his desire to become a minister. At the age of 31 he entered the New Orleans Baptist Theological Seminary and earned still another degree. After his ordination he served as pastor in several Baptist churches and also spent considerable time as a traveling evangelist. In 1960 his healing gifts began to become apparent.

In time he broke with the church and became an independent evangelist. He and Mrs. Fuller formed a religious corporation known as the Lively Stones World Healing Fellowship, now located in Jackson-

ville, Fla. (P. O. Box 7556, Zip Code 32210). The name of the fellowship is taken from *I Peter* 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood. . . ."

"The dental phase of my ministry is a special gift that came to me in 1960," says Brother Fuller. "I have been trying to use it successfully, along with the other gifts of healing, whenever help is requested. As channels for spiritual power we join together for divine healing. During our meditations we find several gifts of the spirit at work in us to help meet the varied needs of those for whom we pray.

"Our prayers are for the well-being of the whole person-spirit, soul and body. It is true that not everyone who writes to us is healed but since the vast majority receive help, it is most encouraging.

"I do not charge for my ministry. If a person cannot send an offering, his or her request is handled in the same way as all others."

The Fullers believe that the world is entering a New Age of spiritual advancement, and regard themselves as among the pioneers in the demonstration of the various "gifts of the spirit."

They long since have branched out into New Age areas such as ESP research (Mrs. Fuller has

established an ESP laboratory) and speak of "spiritual energies" that might possibly be measured through such new techniques as Kirlian photography. Their advanced thinking has not always endeared them to their Fundamentalist brethren, who are often suspicious of anything with metaphysical overtones.

Mrs. Fuller is described by her husband as "an inspiring teacher of meditation and spiritual development" who works with him in the "New Age" ministry. A San Antonio lawyer's daughter, she was brought up a Methodist but became a Presbyterian—in fact, a deaconess of that church in the Texas city. She is a graduate of Trinity University in San Antonio and for eight years taught first grade in elementary school. Her mother was of German descent and her father, Mexican. He is Manuel Carvajal Gonzales, chief trial deputy in the San Antonio district attorney's office. As this is being written, Mrs. Fuller informs me he has been elected president of San Antonio Junior College.

Some years ago Mrs. Fuller had what she believes was an authentic experience in "cosmic consciousness."

"My ability to 'know' certain things developed almost instantly. For many months I had a gift

of psychometry that was truly fantastic. With prayer and meditation, my experience led me into an awareness of spiritual realms of being. So I have moved on into the New Age aspects."

Mrs. Fuller's "awakening" has at times resulted in an interesting overlapping of clairvoyance and healing. As she was about to open a healing meeting in the Unity Church of Lake Worth, Fla., in 1972, she was impressed to say that there was a woman present who had a healing "need," one who could be identified because she always wore a red scarf as a kind of good luck piece.

No one responded at first. Then after an awkward pause a woman stood up and waved a red scarf. It had been hidden under the neckline of her black dress so that she was not able to withdraw it immediately. Brother Fuller went to her to give her healing. It developed that she had been bedridden for days with a heart condition that became steadily worse. Nevertheless, she said something "told" her that evening she must force herself to go to the meeting.

She had been unable to work for more than a month, but Mrs. Fuller says she subsequently learned that the woman returned to her job the following day and was still working a year later.

Perhaps significantly, her name was "Mrs. Good."

Another example of the interaction of ESP and healing power related by Mrs. Fuller concerns a San Antonio minister, the Rev. David Edmunds of the Little Church of LaVillita. While visiting with him in Florida in 1972 Mrs. Fuller "saw" him helping a man with badly burned hands. The man would be healed, she said, after the minister placed his own hands over the injured hands and prayed. Mrs. Fuller predicted this would happen within two weeks and that it would be the beginning — a "sign" — of the minister's own healing abilities. Brother Fuller prayed with him that this would be so.

Back in San Antonio two weeks later the Rev. Mr. Edmunds was visited by a man who had been severely injured in World War II. He had been given medication that produced a discomforting allergy, especially a rash on his hands that had not responded to any kind of treatment over the years.

"David wrote that he examined the man's hands and they looked as if they had been badly burned," says Mrs. Fuller. "He then covered them with his own and prayed that they would be healed."

Apparently nothing happened

as a result of this first session but two days later another prayer session produced results. The man telephoned several hours after the session to say that the sores had disappeared. His hands became smooth and unblemished—and the Reverend Edmunds did in fact undertake other healings that were successful.

* * *

WHILE dental healing has been Brother Fuller's mark of distinction for years, since it is so immediately evidential, his principal concern is for the whole body. Testimonials of bodily healings are often as spectacular as those concerning new and repaired teeth. Here is a case in point.

"I was conducting a three-week campaign in Raymondville, Tex.," says Brother Fuller, "where I met a young man who believed God could do anything through me after the two enormous cavities he had had were filled.

"He began asking me to go to persons who were bedridden and could not attend the services. Almost all of them were healed.

"One day he asked me to go to someone bedridden with arthritis. I drove 27 miles into the country to find a 77-year-old man lying on an army surplus cot where he had been for seven

years. He could speak only Spanish so the young man, Carlos, translated and showed him his new silver fillings.

"After prayer and the laying on of hands, we got him on his feet. Carlos urged him to walk. First he moved his feet slowly with a little sliding motion, then began lifting them off the floor. By the time we left, he was running and jumping and crying, 'Glorioso Dios!'"

On another occasion Brother Fuller was asked to cross the border into Mexico to the town of Matamoros near the mouth of the Rio Grande. There at the request of a local minister he conducted an open-air street meeting by the light of a single butane lantern. After his sermon which was translated sentence by sentence people lined up for healing. It proved to be a line four hours long.

"The Mexican pastor explained that as people were healed, many went to their homes and returned with other members of their families. I believe that night I saw the greatest proportion of dental miracles of any service in my entire ministry. The pastor estimated that about 80 percent of those in the healing line were healed instantly—of all manner of illnesses, malfunctions and malformations, including teeth."

During the first part of the service, a six-week-old baby cried continuously. Before treating any of the others Brother Fuller prayed for the child and laid his hands on a ruptured navel that was causing the trouble. As he prayed the baby stopped crying. An examination showed the child was healed.

Despite the almost sensational nature of his healing record, Brother Fuller has had little publicity, except for such sympathetic attention as he received in Dan Fry's book and a chapter in David St. Clair's new book *Psychic Healers*. There have been few newspaper reports. One rather comprehensive article appeared in the May 4, 1968, *Miami Herald* under the by-line of its religion editor, Adon Taft. He wrote of "fillings turning to gold, cavities being filled and teeth being straightened."

Describing a series of Fuller meetings in the Miami Evangel Temple, an Assembly of God Church, Taft wrote that the pastor, the Rev. Martin Luther Davidson, "is known to be very cautious and slow to endorse the work of any of the so-called faith healers" but quoted the minister as saying, "I've never before seen dental healings. And these things happened right before our eyes." The minister stated that approximately half of the some

100 persons who lined up at one service received some type of dental healing.

Taft described the preaching and healing service as "very unemotional," but quoted Brother Fuller, whom he interviewed, as saying:

"There are always a few people who become emotional and think something happened that did not. One woman thought her fillings had turned to gold and went to her dentist to tell him what had happened to her. He reminded her that he had put in the gold fillings himself some time ago."

On the other hand, the article reported cases such as that of a woman who displayed a "gold tooth" in the back of her mouth. She said it had not been there before the service. The tooth was in a bad state but since it was used to anchor a bridge, it had not been extracted, she said.

A check with the Fort Lauderdale dentist who had treated the woman for 12 years confirmed that "he did not gold-plate the tooth," said the editor.

Although dentists are reluctant to verify Brother Fuller's tooth healing, a reporter for the *Valley Times* (San Fernando Valley, Los Angeles) managed to corner a dentist who wouldn't allow his name to be used but who confirmed that several of his

patients had come to him with "extra teeth" and fillings they said they had received at Fuller's services in the Valley community of Sylmar. In the June 22, 1967, article he was quoted: "The fillings are lighter than gold and yet more yellow than silver. I've attended conferences of dentists and have never seen anything like this before."

The *Valley Times* article made no further reference to the "extra" or new teeth. However, there are many testimonies to such phenomena. Here are excerpts from three letters in the Fuller files:

From San Diego, Calif., July 28, 1965: "I . . . received two silver fillings. . . . Also, three old composition fillings . . . disappeared completely, leaving perfect whole teeth. This was done in an instant as evangelist Willard Fuller prayed for me."

From Alameda, Calif., March 1, 1967: "One of my sons had two teeth filled. . . . My other son lost his baby teeth about three years ago and the permanent teeth never came in. There was no sign of one being even below the gums. Tonight God gave him that tooth, out and whole." The one tooth that appeared "out and whole" during the Fuller meeting was taken as a sign more might come later.

From Amarillo, Tex., October

14, 1965: "My son, age 13, had lost an upper front permanent tooth. . . . Right before our eyes he received a new tooth. It is beautifully white and is perfectly normal in every way. It had grown to about half its full maturity before we left the altar. . . ."

But Andre D'Angelo also tells of a "weird" example of the appearance of "new teeth" and an "even weirder" explanation by a dentist. Mrs. Lenora Huett of San Jose, a psychic who is also a columnist for one of Andre's Angel Press publications, went to a Fuller service in 1971 with her son. Both needed dental work and hoped they would be helped. They were not.

However, Mrs. Huett's daughter Diana, who needed and expected nothing, also went along. She had seven silver fillings that had been put in by her dentist. During the service the fillings all disappeared and the teeth were once again perfect! The young woman consulted the dentist who confirmed from old X-rays that the teeth had been filled.

"The dentist rationalized that the fillings must have been in Diana's baby teeth, which were replaced by her permanent teeth," says Andre.

When I had almost finished this report on the strange and wonderful world of tooth healing

my wife Brenda remarked that many persons reported their cranky dentures had been adjusted and sore gums healed through Brother Fuller. Well, she remarked, this was just the sort of thing she needed because a small dental bridge had been bothering her for days and the gum was inflamed and sore. She

was planning a visit to our dentist.

That evening Brenda sent out a thought to Brother Fuller. She wasn't asking for a new tooth, not even a gold filling — just a little comfort.

The next morning all the soreness and inflammation were gone.



THE WILL TO DIE

MANY "UNEXPLAINED" deaths may be due to "psychic suicide," Montclair psychiatrist Berthold E. Schwarz told the *National Enquirer*. Many persons when suddenly faced with a major disappointment in life "cause their own death by physically and psychologically depressing their flow of vital energy," explains the New Jersey physician. "'Giving up' is the real cause of death although it is rarely noted that way on death certificates."

Dr. Schwarz cites the case of one woman, suddenly widowed, who walked away from her husband's funeral vowing, "Now I'm going to die." And although she apparently was in perfect

health she did die the very next day. Many other crises — financial disappointments, career reverses, retirement from an active job, the feeling of not being needed — can lead to unexplained death. Individuals who give up the desire to live are little more than "walking zombies," states Dr. Schwarz. "In this syndrome, the person becomes so depressed that heart rate, digestion, circulation, nerve and muscle function are all practically brought to a standstill. The body becomes vulnerable to stress, infection and further emotional shock. . . . Anyone who views life as hopeless is vulnerable to psychic suicide."



GHOST SHORTENS WORKDAY

IN NOVEMBER 1972 the management at an English printing plant had to discontinue allowing overtime. Workers at the Chertsey, Surrey, factory complained that whenever they stayed in the building after dark Charley the ghost would open and close locked doors. The management decided to ban overtime until they found some way to get rid of Charley.



Perhaps psychic ability is fostered by the mechanisms I had to use to escape the misery of poverty.

My Childhood Dreams FANTASY or FUTURE?

By Kitty Kaufman

AS I LOOK back over more than 60 years during which spontaneous "feelings" have guided me, sometimes given me glimpses of the future and on occasion enabled me to help others, I wonder how and why this comes about. I believe psychic ability may be fostered by such mechanisms as I had to use to escape the misery of poverty, the deprivations unknowingly wrought by an irresponsible father who to the end of his life remained a spoiled little boy and an overworked mother whose all-too-frequent child-bearing left little time to lavish tender loving care on her growing brood.

Until well into adulthood I made my father Harry Vinokur

the villain of the piece. An impulsive redhead, he had a fiery temper quickly expressed when things didn't go his way. On top of his other misfortunes his first four children were girls. He desperately wanted sons and at last three were born in quick succession. But Harry Vinokur cared little for the burdens of parenthood after children had passed the cute stage.

My father had come from Russia and could speak and write many languages but in his bachelor days in Philadelphia he worked as a cobbler in a basement shoe repair shop, dreaming of someday having his own store.

In 1907 he married my mother Pauline, a pretty apple-cheeked

curly-headed newcomer from Hungary, after they had been brought together by a matchmaker, Old Country style. Mother was unschooled, having been bound out to work when she was only 12 years old, but she would be the one to mind the store most of the time when my father went into business for himself.

That happened in 1912 when he moved us into the big sprawling clapboard house on Frankford Avenue in the section of Philadelphia called "Fishtown." How he found the monstrous weather-beaten old place I'll never know but once he'd made up his mind that its storefront would be ideal for a shoe store and a cobbling business he consulted no one — just moved us in along with mounds of shoes and his cobbling tools.

The house was near the Delaware River and the neighborhood was cobwebbed with countless tiny streets winding among the factories, the most important of which was the sugar mill. Many of our neighbors depended on the sugar mill. When it closed down there was no money in circulation and our shoe store often came to the brink of failure.

From my earliest memory I was ashamed of our house. Father never thought to have it painted and Mother was so busy working in the store, cooking,

sewing and keeping house she never had a minute to herself. The place was freezing cold in the winter and sweltering in the summer. If our second-hand furniture fell apart it stayed that way.

As the oldest child I had many responsibilities. At the age of seven I was selling shoes, making change and running errands. It seemed to me there were always diapers, dishes and floors to wash.

My father tired of one business after another and how we survived the abject poverty I'll never know. The old house on Frankford Avenue was first a shoe store, then a dry goods store, an oyster saloon, a restaurant, a grocery and finally a cigar and candy store. Through it all there was constant grueling work — and for me, constant daydreaming.

I dreamed of getting away from the squalor of the neighborhood, of becoming an artist and a writer. On a less pretentious scale I had a favorite fantasy that I worked in a shiny bright confectionery store. I saw myself clearly: my hair would be piled high on my head while I worked behind the counter arranging sweets in boxes, putting money in a cash register and getting to know the regular customers. This proved to be a

glimpse into the future.

When I was 14 — a skinny undernourished 14 — my father took me out of school. I had to go to work. I found a job in a dreary paper box factory, folding boxes. But my dreams stayed with me. At night I went to school to learn typing and shorthand and my writing career did begin. I became editor of the school paper.

One morning I awakened earlier than usual and prepared to help my mother in the store, a combination candy and grocery store at that time. Something impelled me to get a broom and sweep up that morning. My heart ached for my mother; I knew she didn't have any money at all. While I was sweeping I found a knotted handkerchief on the floor and inside it a sizable amount of money in bills and change. Of course I gave the money to Mother. Although she needed it desperately she would not use it until she had tried to find the owner. What impelled me to sweep that morning?

I had already noticed that I would get "feelings" that something was about to happen and these premonitions always proved out. The summer that I was 15, our store had failed and the feeling that I must save money came upon me. I worked at my deadly monotonous job from 7:30 A.M. to 6:00 P.M.

each day and a half day on Saturday for a weekly wage of \$6.00, but somehow I knew I had to save some of it. Penny by penny, nickel by nickel, I built a little stockpile under a grate in the floor of my room.

One sweltering day in July that year a feeling of dread came over me as I trudged home. It seemed to congeal my blood and encase my feet in cement. I was frozen with fear by the time I reached Frankford Avenue. Through the door I could see my father pacing back and forth like a half-crazed animal. His right arm was in a sling and his hand bandaged. When our store failed he had gone to work in a machine shop and that day had crushed his hand in a monstrous press.

As usual there was no money to pay his lodge dues and his lodge would give him a tiny monthly sum as compensation when he couldn't work. That is when I understood my compulsion to start saving; I had just about enough to pay his back dues. A little money started to trickle in and he received some other small compensation in addition so life went on.

At the age of 16 I felt like an old woman. I saw no future in the box factory so I quit. Getting another job proved difficult and my father was unhappy about

my lack of employment. What I earned was needed. There were six younger children growing up right behind me and their lot was as miserable as mine.

One Friday afternoon quite late I was dreamily scanning one of my beloved books when the feeling came over me that I had to get out of the house and go looking for a job. When I reached Front Street and Girard Avenue and started to go up the steps to the elevated train platform I had no idea of my destination. Halfway up I glanced down and saw something that looked like a cigar coupon. When I picked it up I found to my amazement it was a \$10 bill. In those days I would have been lucky to find a job at six or seven dollars a week. Needless to say, I rushed home and gave the money to my mother—who by that time was no longer surprised by my sudden “feelings.”

When I was 17 I got the job in the confectionery factory and store, just as I had fantasied, and I was to stay there seven years. I earned a small fortune—\$9.00 a week—and this I gave to my mother. The money I earned clerking in the store in the evenings I kept, for I needed clothes desperately.

There was a dress in a store at Second and New Market Streets that I simply had to have—a

slinky black satin with fringe around the bottom. Its \$16.00 price was out of my reach but I decided to start putting away a dollar a week until I reached my goal. Every payday I put a dollar in a drawer in the dining room buffet. My father had now opened a cigar store and a little money besides what I earned was coming in. It never occurred to me that my meager savings were not safe in the buffet. Everyone in the family knew the money was there and what I was saving it for.

One night when I had about \$15.00 saved I awakened from deep slumber and in a kind of daze I had a feeling I should scoot down the stairs and get my precious hoard. When I got back in bed I shoved the money under my pillow.

In the morning my grey-faced mother awakened me. “Where is your money?” she asked. I’d forgotten about my trip downstairs the night before. “In the buffet,” I replied.

“We were robbed last night. Your money is gone.”

Then I remembered. Mother was relieved when I explained that my money was safe but the entire first floor of our home and Dad’s cigar store had been torn apart. The cash register had been emptied and most of the stock was gone.

My father gave up on the store and went to huckstering. He hired a horse and wagon and loaded up with produce each day to sell around the neighborhood. However, nothing improved at home. The place was in decay and the bills were never paid. I was 18 years old and I had just about had it.

For the first time I mustered the courage to speak up to my father. He had been boasting about his popularity with his customers and I could imagine that his ready wit and hail-fellow well-met attitude led people who didn't know him to believe he was a dedicated husband and a great provider.

I spoke up, "I wish they could see the way we live. I wish they could see Mom. You've made a workhorse out of her. I wish they could see our broken furniture and the paper peeling from the walls."

In anguish and sudden rage I screamed, "I hope this damned place burns down!" My mother's face turned white. And my father smacked me across the face as he bellowed, "You're an evil spirit!"

Less than a month later a fire broke out in the attic where all the debris left over from my father's numerous merchandising efforts was stored. Mother awakened me and together we

herded the children out. My parents were in such a panic they had forgotten there was such a thing as a fire department. I hadn't, however. I threw a coat over my shoulders and ran out. I think I broke every fire box within a radius of four blocks.

Ever after when Mother spoke about the fire she looked at me with apprehension. It hadn't been the first time that things I had said came to pass. I tried to convince her that the accumulation of junk in the attic had made the fire inevitable.

"Mom, it was spontaneous combustion." But this meant nothing to her. Despite the dusty flammable material in the dark airless slant-roofed attic she was sure my words spoken in anger had wrought the devastation.

Yes, Mother's lot was hard but I can still hear her words when we all survived the influenza epidemic of World War I: "I'm the luckiest woman in the world. My whole family is alive."

And while all seven of her children shudder when we discuss those early years of hard work and deprivation, they may have made us strong, for each of us has known a measure of success.

The art school I yearned for, the classes in journalism — both were a long time coming. Today one of my paintings hangs in the

Municipal Services Building in Philadelphia and my writings have been published.

Possibly the childish fantasies in which I sought escape were not merely fantasies after all.



TERMINAL CANCER HEALED

A YOUNG housewife has been healed of terminal cancer by a 44-year-old spiritual healer from Reading, Pa., reports the *National Enquirer*. In 1960 Mrs. Elaine Barone, a 29-year-old resident of Bohemia, N.Y., contracted cancer of the bone—osteogenic sarcoma—in her left leg. The leg was amputated but the cancer continued to spread. By January 1974 she had tumors in her lungs, pelvis, arm, back and jaw and her doctors told her her case was hopeless.

Racked with pain, Mrs. Barone was willing to grasp at any straw. She recalled that her best friend's sister worked for a Dr. John McTammany in Reading, Pa. She phoned Dr. McTammany in May and liked him so well she traveled to Pennsylvania to see him. When the Reading physician saw her condition, he immediately put her in Community General Hospital, where two cancer specialists began treating her. By this time she was in such pain even morphine failed to bring relief.

While conventional drug and radiation treatment was administered Dr. McTammany sent for his friend, the Rev. Lawrence Althouse, minister of Calvary Methodist Church in nearby Mohnton and national president of Spiritual Frontiers

Fellowship. Althouse holds weekly healing sessions in his church and is widely known in the area for his spiritual healing. The minister came to the hospital and laid his hands upon Mrs. Barone's head, praying for healing. By the time Althouse returned for a second healing session the woman's condition had improved remarkably. "Her tumors almost all disappeared," explains Dr. McTammany. "The only tumor she has left is on her jaw and that is healing." Mrs. Barone was discharged from the hospital in June and is now home with her two young children in New York.

Doctors who treated Mrs. Barone admit that their conventional methods could not have caused her dramatic recovery. "The radiation treatment I gave her would not heal anyone in such an advanced state of cancer," states Dr. Donald Faust. "And there isn't a single known case of spontaneous remission with osteogenic sarcoma."

Dr. McTammany was even more blunt. "I saw a healing that couldn't be called anything but a miracle," he told the *National Enquirer*. (The Reverend Althouse can be reached in care of Spiritual Frontiers Fellowship, 800 Custer St., Evanston, Ill. 60201.)

AT LEAST four generations of my family have possessed ESP. My mother Gladys Fairchild is very psychic and my own gift seems to have been inherited by my daughter Linda and my young grandson Mark. My familiarity with ESP since childhood, however, has not made it easier to convince others of my psychic impressions—and I am haunted by the tragic instance in which I ignored my own precognition.

entry I became friendly with the Chicago mailman who served our neighborhood near Ashland and 18th Street.

One morning in early July, Tony—I never knew his last name—mentioned that he would be gone the next two weeks as he and his family planned to go on their annual vacation in Wisconsin. A terrible sinking feeling came over me as he talked and I begged him to postpone his vacation or to stay in

SECOND SIGHT

Can Be a Terrible Burden

By Elinora Moonchild

But before that, in 1959, I experienced my most frustrating attempt to convince a skeptic. That year I was undergoing extensive oral surgery and consequently was unable to hold a regular job. To occupy my time at home I took up the hobby of entering contests. Incidentally, it proved profitable as well. I won close to \$4,000 in two years. As I frequently was awaiting word on the success of my latest

the city and not to drive. I came on so strong I suspect Tony thought I was nuts.

Tony assured me he was an excellent driver. He and his family had driven this same route at this same time of year for the last five years and nothing had gone wrong. We never had discussed psychic phenomena and my attempts to explain only drew a quizzical glance.

About two weeks later Mother

came over late one afternoon to report that Tony's car had been struck by a semitrailer just before he reached Chicago on his return trip. His wife and older son had survived the accident but Tony and his younger boy had been killed. I was terribly distressed that my warning had gone unheeded as I feel sure the tragedy could have been averted.

But not long afterwards I was guilty myself of ignoring a premonition. The Kuntz family lived a block west of our home on 18th Street. Both parents were hopeless alcoholics and teen-aged Carol and her kid brother Butch were virtual orphans due to parental disinterest. Carol and I had struck up a friendship and she was always willing to help out with whatever job I was doing. Sometimes after my family had gone to bed I would sit out on the front steps and almost invariably Carol would pop over and we would talk for an hour or so.

One evening in early spring 1964 Carol and I somehow started to talk about death and what happens to you after you die. Although the evening was warm I suddenly shuddered and got the creepy feeling that Carol would die before a year had passed. Carol also shivered and tried to make a joke of her own foreboding. Then she asked me very

seriously if I felt her mother were going to die. Mrs. Kuntz was then in the hospital due to complications arising from her chronic alcoholism. As gently as I could I pointed out that her mother's death was quite possible after so many years of heavy drinking and that Carol and Butch should prepare themselves for the possibility. Deep down in my heart I hoped that it was her mother's death I sensed and not Carol's.

Mrs. Kuntz died in May and soon thereafter I was occupied nearly full time starting up a new bookshop close to my home. In June Carol was graduated from high school and soon got her first job. Between my bookstore and her job I didn't see Carol again until October. While she was in school she had fallen and chipped her front teeth. Her job enabled her to earn the money to have them capped and one afternoon she ran up to my car to show me her new caps. At that moment I got my second premonition: "Take a good look at her; you'll never see her alive again." I shivered at the thought but deliberately shook it off, telling myself that I was overtired.

In early March 1965 Carol called me at the bookstore to ask if I carried a book that was then on the best seller list as she wanted to buy a copy. I explained

that the only hardbacks I carried were those which were required reading at nearby schools; otherwise my stock was paperbacks. She said she would try to pick up the book when she was next downtown and I asked if I could read it when she had finished it.

About 10 days later on the evening of March 15, 1965, I was sitting at my desk in my home working on the sale tax figures for the bookstore when the sudden thought occurred that by this time Carol probably had gotten the book and might have read it. When I finished with my figures I decided to call her and ask if I could borrow it. I picked up the phone and had dialed the first four digits of her number when I glanced at the clock. It was a quarter to midnight and I hung up the phone not wanting to waken her so late.

But the desire to call was so strong that I picked up the receiver a second time and began to dial. But again I stopped. I knew she would not be angry with me for waking her but it

seemed terribly selfish to disturb her over such a trifling matter. I hung up the phone and went to bed.

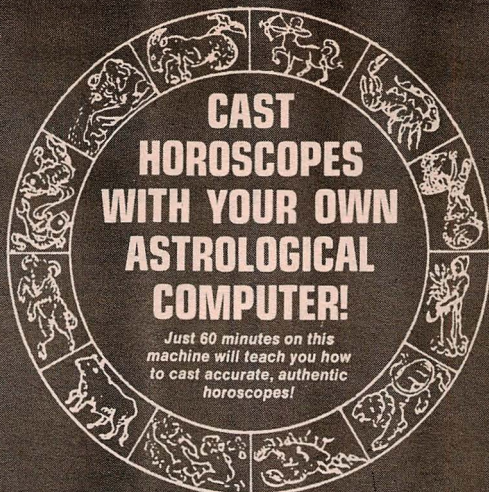
The next thing I knew my daughter Linda was shaking me and saying, "Ma, Ma, wake up. Carol's dead!" On her way to school Linda had seen firemen in front of Carol's house. She had fallen asleep with her cigarette still burning and her mattress had caught fire. Her 17-year-old brother Butch had tried to beat out the flames with his bare hands. Then he tried to carry her to safety. But he walked past the exit door and collapsed near the phone where both he and 19-year-old Carol were overcome by smoke inhalation.

As nearly as the firemen could reconstruct things the smoldering fire had broken out some time between 11:00 P.M. and midnight. If I had completed my silly phone call I would have awakened them in time to save their lives. I vowed never again to ignore a psychic hunch.



LUCKY FRIDAY

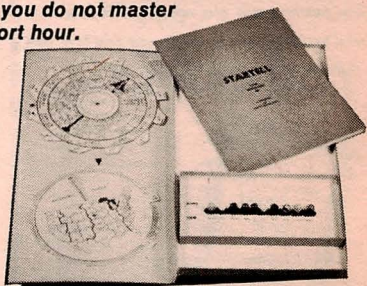
DERYL CURTIS of Houston, Tex., celebrated his fifth birthday on Friday the 13th of October 1972. While many people consider Friday the 13th unlucky the Curtis family hold quite the opposite view. Young Deryl, his father Don Curtis, 43, and his grandfather G. Jack Curtis, 63, all were born on a Friday the 13th. The first year Deryl's birthday fell on a Friday again was 1972.



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My Proof of Survival

FATE will pay \$10 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, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

OUR DOG PENNY

By Grant Adelman

PENNY, a copper-colored miniature dachshund, came to live with us when I was eight years old. We thought she was the cutest, most lovable dog in the world—but she thought she was a human being. She insisted on sleeping with me with her head on the pillow and the rest of her under the covers and she always sat at the dining table waiting to be served with the rest of the family. We lived happily together for seven years.

In February 1973 Penny became ill. We rushed her to the veterinarian, Dr. Cosnow, who said he would do all he could but he didn't hold out much hope. On Friday, March 2, he called with bad news—Penny had just died of uremic poisoning. Very upset, we built a coffin and held a funeral for her and put her to rest in our backyard.

About two months later a strange thing happened. My mother Betsy works with blind students and had invited one of them, Pam Clien, to dinner and to spend the night. My younger brother Skyler also had a friend staying overnight—Bob Cohen.

About 2:00 A. M. that night I sud-

denly woke for no reason at all. Then I saw Penny. She walked into my room, jumped on the bed and sat looking at me.

The next morning Pam Clien said, "I didn't know you had a dog. I



Grant Adelman

heard your dog scratching at the bedroom door last night." Later in the day Skyler and Bob said they thought they had heard Penny going down the hall during the night her tags jingling. I was the only one who actually saw Penny but we all heard and felt her presence in our house that night.—*Skokie, Ill.*

BECKONING APPARITION

By Elma Rowbotham

RECENTLY I came across a postcard sent me many years ago by my Aunt Alice Coysh. It made me recall the strange apparitions I have seen.

When I was 10 years old I first met Aunt Alice, a tall, beautiful but delicate woman. She had come to Victoria, British Columbia, in the hope of regaining her health but she died within a year of her arrival.

As I lay ill in bed in my teens in 1939 a figure appeared in my bedroom doorway. The tall thin apparition was clad in a long black robe. The hood nearly hiding its face. It raised one arm and gracefully beckoned me to come. I cried out, "No, no!" and in defense pulled my bedcovers around me. The figure disappeared as silently as it had come.

After my marriage I moved to Montreal. Two or three weeks after our first child was born in 1945 I became ill and was confined to bed. One evening the same black-clad form appeared in the doorway beckoning again. As on the first occasion I screamed in terror and pulled the covers closer. The silent being vanished.

The years went by and I almost forgot the two visitations. But illness caught up with me in 1949, a serious illness, and for the third time the apparition appeared, beckoning. I remember how frightened I was when it seemed to urge me to go with it. I pleaded desperately, "No, no!" The figure faded away as it had done twice before.

That last visitation was over 25 years ago. I have had my share of illness since then but so far the dark presence never has reappeared. I think what really upset me was that I recognized the three-time visitor as my Aunt Alice. Perhaps now that so many of her loved ones have joined her through the years she is no

longer lonely. Who can say? — *Burlingame, Calif.*

JUST IN TIME

By Elizabeth Ziegler

WE WERE living in St. Louis, Mo., in May 1961 at the time of the death of my brother-in-law John Ziegler whom I never had met.

On May 11, the fourth night after the funeral, I went to bed reminding myself that my husband Donald had to get up early the next morning to go to work. When the alarm went off I was just about to turn it off when a black figure at my bedside turned it off for me. I didn't move or speak but simply lay in bed looking at the figure who then said, "You don't know me but I'm Don's brother John. I was sent here to tell you if you don't take better care of Bonnie Sue you won't have her for long."

My husband didn't "believe" in doctors and never would listen to my appeals when I thought either of the children, Patricia or nine-month-old Bonnie Sue, needed medical attention. When I told him what had happened that morning he said I was dreaming and went off to work.

All day I kept thinking of the black figure so I called my sister Stella



Elizabeth Ziegler

HOW I MADE A MILLION AT THE TRACK

The true story of Jimmy Davis, gambling pro who discovered the first proven method for winning at the track—INVESTMENT WAGERING As told to Ken Martin

My interview revealed a fascinating—and highly successful individual. Jimmy D's story gives inspiration to millions!

Until 12 years ago I was one of the country's biggest Welsh gypsy "high rollers." I won big, lost big, went from rags to riches bet after bet. Then I discovered a method so fantastic, my winnings speak for themselves. Since I began investment wagering I've won an average one-half million dollars each year for the last 12 years at the track. What's more... it's so simple, I could teach investment wagering to you—in a short time!

Back in the old days, I had a ball! Loud clothes, flashy jewelry, gorgeous gals. What a life! I played every racetrack you could name. And I knew them all; the big stars, famous gamblers, names that still set your ears on fire! One thing about us high rollers—you could always trust another to come through when the chips were down. And believe me... when you gamble high and lose—you're really broke.



"Jimmy (King of the Hill) Davis, a colorful character from Atlanta who has become a millionaire through supremely judicious and intelligent wagering, was back at Miami race tracks last week." The Miami News Mar. 14, 1974

So it was inevitable. I got tired of always being days away from my next loan. Win or lose, I had a family to support. My kids got older, needed more. Those high roller days started losing their spell.

But 12 years ago—lucky for me—things dramatically changed! I combined my 40 years racing experience and the secrets the pros leaked out, with the smarts of an old college friend. Our two brains... his computer... a couple of years testing... and I knew I had it. The method of betting that's made me a multi-millionaire. The one I call investment wagering.

FANTASTIC WINNINGS YEAR AFTER YEAR

For the past 10 years I've averaged \$450,000-\$600,000 a year by investment wagering. Just look at some of my winnings:

- In Gulfstream, during the last year of the twin doubles, I won the International Twin Double Handicap Championship by hitting 9 twin doubles in 23 days, for a grand total of \$387,000.
- At the Kentucky Derby I won \$212,000 on a single race (Northern Dancer).

• On March 31, 1973 I won at Aqueduct with *Passen Mood* (\$55 to win) in the fourth. With investment wagering this winner practically hit me between the eyes—it was that obvious.

• On Feb. 9, 1973 at Santa Anita with *Silver Salute* paying \$127 to win, \$25 to place and \$10.60 to show, I got \$1855 on a \$5 exacto (the favorite, *Fleet Trader* paid \$0.00 to win, \$3.20 place, \$1.60 show).

WHAT IS INVESTMENT WAGERING?

The first proven method that works at the track... any track, any time. You're actually investing your money like a financial manager. Only the profits are greater. And your money can be safer than in stocks. What's more, you bet what you want... earn as much as you need... week in, week out. What you make depends on how much you can bet. (This is a progressive method—based on best bets. But the best bets I mean are MY bets, not somebody else's.) I have two main methods... for two kinds of action.

#1 FOR LIFETIME INCOME

That's for guys like me—retired or ready to retire (whether you're 25 or 65) who want to make a living at the track. You get a constant 36% profit on your betting investment... every week. Plus lots of action—7 horses every 2 days. And it's simple!

In fact, the beauty of this system is its simplicity. A good friend of mine said, "Sure it works for you, but an amateur would lose his shirt." So I sent this man's brother to Gulfstream last winter—with \$5,000 and my method. He'd never bet on a horse in his life. He left Miami with \$9,300—a profit of 86%. You get my point?

But #1 is no giveaway method. You have to spend some time—getting it down pat. Believe me—it's worth the time. From then on you'll need 1 minute a race to make whatever you want.

#2 FOR SAFE, STEADY EARNINGS

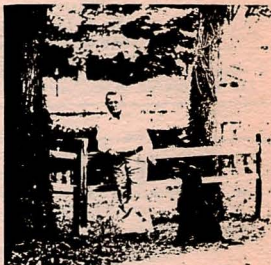
That's for guys who want even more safety—and a bit less action. It's for "Saturday warriors"... out for a good time, and no chance of losing. If #2 is your choice, you're assured 36% return on your money... every week you play.

INVESTMENT WAGERING'S YOUR ONE SURE BET!

I've seen too many guys lose their shirts on systems they thought would win. That's why I'm offering my investment wagering to you—to show up all those other so-called "winning systems." You can prove my methods are winners—before you bet a cent!

I'll take you by the hand (like a newborn babe) and show you—step by step—how to use both methods. Play them on paper for a week or two—check them out before you make a bet. You must average 36% return. Or else, return my methods and I'll refund your money in full.

I'm confident you'll be convinced right away. Like me, you'll quickly discover how to use investment wagering to live a happy, successful life—just like we both deserve. I've created a paradise on earth for myself. You could do the same!



Jimmy D. relaxes with "Sadie" at his magnificent estate in Georgia.

Jimmy D has recently published his 2 successful investment wagering methods. Furthermore, Jimmy D backs his methods with an unconditional—no risk guarantee to all readers.

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Investment Wagering Method #1 and Method #2 must bring you an average return of 36%. Otherwise, return the two methods within the next year for a full, unconditional refund. No questions asked.

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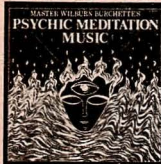
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Williamson and told her about it. She said we had better get the baby to the doctor right away. When my husband came home I insisted he take us to Cardinal Glennon Hospital. The doctors there told us we had made it just in time. Bonnie Sue had double pneumonia and would have been dead in another 24 hours. — *Sullivan, Mo.*

AN EARLY ASTRONAUT

By William Pugsley

IN 1936 I was 14 years old and I considered a stay in the hospital an adventure, a way to get out of the house and meet exciting people—even though I was seriously ill with a ruptured appendix.

Massachusetts General Hospital in Boston had no sophisticated machinery to measure blood pressure or heartbeat in those days. I was merely lifted from the stretcher onto a clean white table. A nurse coated the area around my nose with a thin film of vaseline and quickly lowered a rubber mask to administer ether.

At that moment a great fear thundered through my body. I was about to lose consciousness and that was like death to me. Later the nurses told me I struggled with such force it took three of them to hold down my thin body.

I've been told that dreaming while under heavy anaesthetic is impossible. But even so, I know that what occurred next was no dream. Suddenly I was a globe of light bouncing off the surface of the earth. I would rise up into space at an incredible speed, reach a certain height and then return. I kept coming down in different areas as the earth rotated beneath me. Always I remained in this illuminated form. I was not re-born in each new land; somehow I still was attached to the young body on the operating table.

Years later when I saw photographs of the earth taken from the

moon I immediately recognized that same bluish glow surrounded by pitch-blackness. There was no way I could have imagined the appearance of the spinning earth. Without a doubt I had once been in outer space. No dream or waking experience since has been as vivid as that day I was — unintentionally — an astronaut. — *Hollywood, Calif.*

A FRIEND'S FAREWELL

By Diane Ewald

A MYSTERIOUS foreboding about a friend's death cast a gloom over the Christmas season of 1972. Dr. Nathaniel Sperling and I first became acquainted when he delivered me in Greenport, N. Y., in February 1946. He remained my physician throughout my childhood and adolescence and often took time to listen to my nonmedical problems as I grew up. After my marriage Dr. Sperling delivered my son William in May 1968.

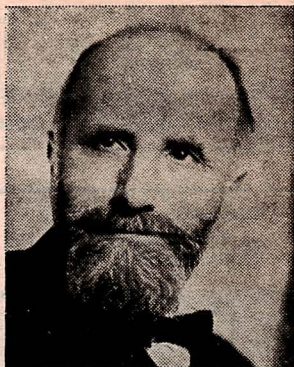
Throughout the years we continued to exchange cards at Christmas, even after I moved to Brooklyn, N.Y., over 100 miles from Greenport.

On the morning of December 15, 1972, as I sat addressing his card, the thought that Dr. Sperling had died crossed my mind. The feeling was unexplainable but strangely persistent.

The feeling of foreboding would not leave me and so that evening I telephoned my parents in Cutchogue, N.Y., not far from Greenport, and related my feeling to them.

"But he did die!" exclaimed my stepmother Mary Novit in astonishment. She went on to explain that the previous evening Dr. Sperling had suddenly collapsed at his home and was pronounced dead on arrival at Eastern Long Island Hospital in Greenport.

After our conversation I put Dr. Sperling's card away, convinced that the first person who had held me in



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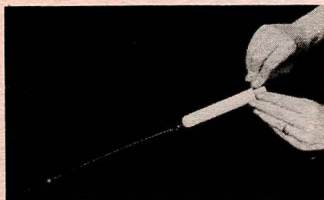
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this life somehow had touched me in his passing. — *Brooklyn, N.Y.*

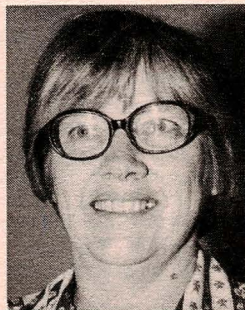
WRAITH'S WARNING

By Stella Paananen

As told to Pat Nager

ON MAY 12, 1958, I returned to my home in Taylor, Mich., after a party. Shortly I fell asleep but was awakened when the side of my bed was shaken. I opened my eyes to see my deceased mother Hulda Pietila standing by the bed, her hand on my arm. Horrified, I followed as Mother beckoned me through the house toward the basement. The next thing I knew I was sitting at the head of the basement steps, afraid to descend them. Now I really was awake!

Taylor is a quiet community where psychic events, except for high



Stella Paananen

school students working Ouija boards, rarely are discussed. But the next morning as I described the spectral visit to my friend Milly Michaelson, my neighbor Charlene Hayter screamed, "Stella, your house is on fire!" We fled the premises just in time.

The fire started in the basement where Mother had been pointing the night before. I am convinced she tried to warn me and prevent a family tragedy. — *Taylor, Mich.*

New Books



David Techter

NEWS and REVIEWS



EVENTS FOR APRIL

BY CHANCE two interesting programs fall on the same weekend this April but in different areas of the country. My friend Laura Langen's Florida Society for Psychical Research is sponsoring a Psi International Conference at the Ft. Harrison Hotel in Clearwater, Fla., on April 10 to 12. Featured speakers will be Stanford physicist William Tiller, Denver psychiatrist Dr. Jule Eisenbud and Canadian archaeologist J. N. Emerson. The conference literature I recently received invites parapsychologists to submit academic papers on psi as it relates to medicine archaeology, anthropology and other disciplines. But deadline for consideration of such papers was Feb. 10. Details concerning program and facilities are available from Psi International, 2837 First Ave. N., St. Petersburg, Fla. 33713.

Half a continent away the Midwest Psychic Fair is scheduled for McCormick Place-on-the-Lake, Chicago, Ill., on April 12 and 13, 1975. A follow-up to the highly successful fair held last September in the same place, this April event will headline Israeli sensitive Uri Geller in his first mid-

west appearance. Other, lectures and workshops will feature UFO authority J. Allen Hynek, Michigan healer Alex Holmes and Chicago psychics Henry Rucker and Joseph DeLouise. In addition nearly 100 readers will present a psych-in. Details are available from Astro-Date, P.O. Box 512, Wheaton, Ill. 60187.

SUSY AND THE SPIRITS

THE LATEST book from well-known writer Susy Smith is a curious volume entitled *The Book of James* (G. P. Putnam's Sons, New York, N.Y., 1974, 212 pages, \$6.95). Like Ruth Montgomery Miss Smith now prides herself on being the recipient of spirit messages through automatic typewriting. The communicator of the material collected into this volume prefers to be known simply as James but has revealed to Susy that he is in fact pioneer American psychologist William James.

In her first chapter Miss Smith asks herself whether the material actually came to her from a spirit

entity or is the product of her own subconscious mind. She then proceeds to rule out the latter since, "The book contains so much information new and foreign to me that I am certain it did not come from me." But in this same chapter she admits to having read Stewart Edward White's *The Unobstructed Universe* and there is very little in *The Book of James* that could not have been inspired by White or *Life in the World Unseen* or any number of other descriptions of the spirit world with which a well-read author like Miss Smith presumably is familiar.

Be that as it may, I suggest you read the book without reference to its authorship either mundane or celestial but simply as a straightforward exposition of a kind of spiritual philosophy. It is not as meaty as White or Jane Roberts' Seth material but probably much easier to understand. Some of James' statements are calculated to raise the ire of certain groups. He insists, for instance, that angels and even "gods" are highly advanced human beings rather than separate divine creations. Likewise he discounts the existence of devils or demons, although warning against the influence of misguided and earthbound spirits.

James also emphatically endorses abortion. He supports the contention in W. D. Chesney's recent FATE article that the soul does not enter until birth. "Abortion does not remove a conscious human being," he states. "It is no more the taking of a life than removal of a tumor would be." Abortion is simply part of James' general eugenics program to prevent the birth of physically or emotionally handicapped persons. At one point he even suggests sterilization of mental defectives and others with undesirable genes.

Even many of those persons who go along with James on abortion or

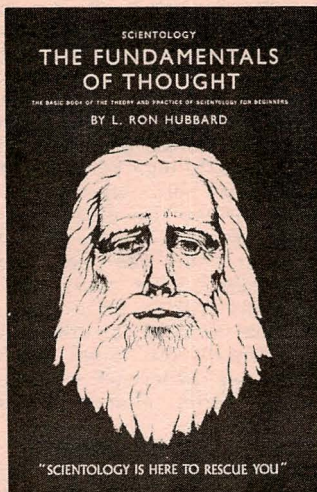
sterilization may part company with him when he discusses reincarnation. In short, James has no use whatsoever for reincarnation and karma. He preaches the immortality of each unique personality and flatly denies any Eastern concept of the submerging of individual consciousness into a universal consciousness. He states that some individuals are so obsessed with returning to earth that they may take possession of the body of a newborn but that this attempt to deal with two identities leads them to become practically mental cases. (It seems odd that such difficulties do not appear to occur in Stevenson's cases of children who recall previous lives.)

Ruth Montgomery's automatic typewriting, on the other hand, deals extensively with reincarnation from the opposite, positive viewpoint. How is one to reconcile such contradictory messages from "spirits?" The cynic will conclude the whole business is nonsense, the "messages" all spun out by the subconscious minds of the two authors. More charitable readers will suggest that perhaps the unconscious inclinations of the two women attract spirit entities who agree with their unspoken beliefs. James strikes me as more coherent and persuasive than Ruth Montgomery's communicators but hardly in a class with Seth or Betty White. *The Book of James* does not lack interest but it is far from Susy Smith's best book.

ADDRESS BOOK

WONDERS NEVER cease! I finally have found a book by Hans Holzer I can recommend: *The Directory of the Occult* (Henry Regnery Co., Chicago, Ill., 1974, 201 pages, \$8.95). This purports to be a guidebook to recommended psychics, organizations, witch groups, etc. In fact it represents a list of those groups and organizations with whom

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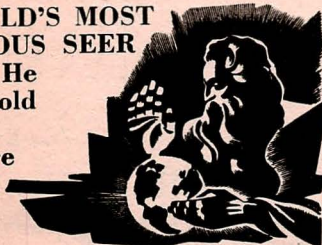
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Holzer has had favorable contact, ranging from the well-known to the obscure. Holzer's editorial judgment hasn't improved over the years and I scarcely could surpass the superb review of this volume in *Gnostica News*. But I do feel that many readers will get their money's worth simply in terms of the addresses included. If you want to contact such personalities as Ron Warmoth, Ethel Johnson Meyers, Irene Hughes, Joseph DeLouise (misspelled "De-Luise"), Noel Street, Sybil Leek, Harold Sherman and Jule Eisenbud, with a little digging you'll find their addresses here (there's no index, alas). Holzer also plugs a number of local psychic organizations that you are not apt to see mentioned elsewhere. Take most of Holzer's opinions with a large grain of salt but use the book for the addresses. If you search, you might find the less expensive paperback edition, which is a far better value for the money.

OTHER REVIEWS

CALIFORNIA SUPERQUAKE, 1975-777 by Paul James, Exposition Press, Hicksville, N.Y., 1974, 294 pages, \$10.00.

This volume presents an intriguing but comprehensive amalgam of scientific and psychic information about the expected west coast catastrophe and its effect on the rest of the world. If anything was left out of this self-styled "cracked-earth catalog," I can't imagine what. James presents the latest scientific data and opinion about the California situation and the newest Russian and Japanese methods for predicting earthquakes (some can be used by the layman). Then he quotes a number of psychics, ranging from the virtually unknown to Jeane Dixon and Nostradamus, with greatest emphasis on Edgar Cayce. The book points out that several writers have distorted Cayce's actual words and sets the record straight.

The book also discusses the psychology of people who won't heed warnings; gives names, addresses and subscription rates of periodicals containing relevant information; includes maps, pictures and charts; covers artistic forewarnings of the breakup; refers the reader to other books on a variety of related subjects; brings in the spiritual and religious implications of the superquake; and even suggests the tragedy might be averted, although in all probability it is too late.

What struck me most about James' analysis is the magnitude of the potential calamity. By the middle of the book I was completely convinced that the superquake will not be "just another, larger earthquake" but instead will be so disastrous no one in the area will survive. And persons outside California will be affected by food shortages, widespread flooding, disease epidemics and a variety of geological reactions. I am similarly convinced that this catastrophe actually will happen—and perhaps as early as December 1975. It's almost too late to get ready.

I strongly recommend this book to everyone. I wish it cost less so that its price would not deter people. After a slow start, the volume becomes a fascinating, well-written and suspenseful compendium of vital information. Buy it today and send copies to your friends. — *Jane K. Myers.*

MY PASSPORT SAYS CLAIRVOYANT by M. B. Dykshoorn as told to Russell H. Felton, Hawthorn Books, New York, N.Y., 1974, 229 pages, \$8.95.

Mr. Dykshoorn was born in the Dutch provincial town of s'Gravenzande in July 1920. He soon discovered he had paranormal talents when he got into trouble by repeating his "thoughts" to people. This fascinat-

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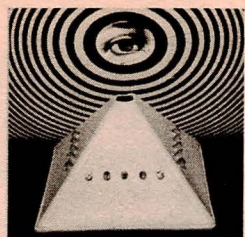
ing book chronicles his life from his early career to his later feats of tracking criminals for sheriffs in this country. The book reads like a mystery story, with interesting insights into his thinking. For example, when he went out to California he was told he could not practice as a clairvoyant without being a minister. "I was amazed at first," he writes, "then amused. Here I had spent 20 years telling people that ESP is not associated with religion, that we should keep them entirely separate and the first thing I learned in America was that I should become a 'priest.' It was so ironic I had to laugh."

Dykshoorn does not think ESP ability can be learned or that parapsychology can be an exact science. He describes his "gift" as personal and instinctive. While the book is not a deep work, it is well written and perhaps raises the question as to whether this country or any of its states ever will issue a document stating that the bearer is a clairvoyant. — Paul Dimmitt.

THE PSYCHOLOGY OF WITCHCRAFT
by Tom Ravensdale and James Morgan,
Arco Publishing Co., New York, N. Y.,
1974, 200 pages, \$10.00.

I find it incredible in this day and age, when so many fairly decent books on witchcraft are appearing, that the authors of this book should write such out-of-date erroneous garbage. Their foreword states that while witchcraft still flourishes in primitive communities it is on the decline in the West—a totally fallacious statement. They then compound this error with the stereotyped and mistaken assumption that witches are worshipers of Satan. They print directions for a Black Mass, including the Lord's Prayer in reverse, as though this had something to do with witchcraft!

The book deals to a large extent



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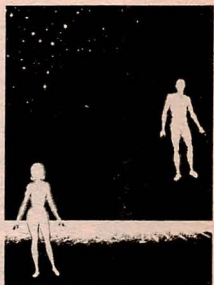
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with witch persecutions in history. Readers who are led by the title to expect a psychological analysis of witchcraft as a religion or witches as people will be disappointed. Instead they will read that witches are "immoral" and usually are women with some deformity such as "super-numerary nipples or a 'queer' expression."

Interspersed with such misinformation are a few valid items of information, such as the section dealing with the magic of women, animals, trees, numbers and metals. These topics, however, receive about one page apiece. One chapter deals with psychedelic drugs, which undoubtedly were used in the past by some witches but are not a vital part of the Craft today.

Of the book's 200 pages over 70 are photographs and illustrations and these represent the only decent part of the book. As well as the usual drawings of sabbats and witch persecutions we see early pagan cave art, artifacts used by witches in various countries, old places of worship, gods, a ghastly photo of a vampire bat and a desecrated grave (blamed on witches, naturally!). The buyer doesn't get very much for his \$10.00. — Donna Cole Schultz.

WITCHCRAFT IN THE SOUTHWEST by Marc Simmons, Northland Press, Flagstaff, Ariz., 1974, 184 pages, \$8.50.

According to historian Marc Simmons witchcraft is still very much alive in the Rio Grande Valley. The practically universal belief in supernatural powers among American Indians and their magical practices bear a striking resemblance to practices in Europe, Africa, the South Seas and even New England. Although missionaries have been active in Navajoland for 100 years and have identified more than 30 Christian denominations, their work scarcely

can be rated a success. No amount of Christian teaching has eradicated the Navajos' fear of the dead and of ghosts nor their belief in the darker aspects of life.

Simmons devotes an entire chapter to herbalism. Herbs are credited with a wide variety of healing properties and some are put in potions prepared by witches.

At his conclusion Simmons states, "Who at present is so well versed that he can pretend to know the extent of the power of belief?" Not I. — *Rustie Brown.*

COMPANIONS ALONG THE WAY by Ruth Montgomery, Coward, McCann & Geoghegan, New York, N.Y., 1974, 256 pages, \$6.95.

This new opus, like Ruth Montgomery's previous books, was largely received through automatic writing. If anything, she is even more lyrically sure she really is in contact with Arthur Ford in the Great Beyond. Having had personal experience with automatism, I know how easy it is to be fascinated by the stories that emerge and seem so real. Any writer with imagination provides fertile ground for drama.

And drama it is. The book details Ruth Montgomery's Soul Group and their entwined karma over the centuries, beginning with their contacts with Jesus. This Palestinian section comprises over half the book. In that life Ruth was another Ruth, sister of Lazarus, Mary and Martha. Their father was Arthur Ford. Ruth lived at a distance but did meet Jesus and did convert her stubborn husband. She elaborates Jesus' unknown years with pertinent teachings on karma and conduct. Mrs. Montgomery is troubled that critics may dislike the direct quotes she attributes to Jesus and his mother but insists she is a reporter, not a censor, and is merely putting down what comes through



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Later we leave Palestine to follow her through three Egyptian lives (where John Sirica of Watergate fame was a judge) to Persia where she worked with nutritionist Adelle Davis and Edgar Cayce. There she met King Hussein and married the man who today is Hugh Lynn Cayce. As her book advances to more modern times the identity of her mysterious guide "Lily" is revealed first as Savonarola, later as a French courtier, and most smashingly as Edward Barrett, the possessive father of poetess Elizabeth Barrett Browning. Some readers may be overjoyed to learn that Ruth herself was Elizabeth Browning and her present husband Bob was Robert Browning.

The book is easy reading and un-critical romanticists may enjoy it. — Margaret Gaddis.

THE UTAH UFO DISPLAY by Frank B. Salisbury, The Devin-Adair Co., Old Greenwich, Conn., 1974, 286 pages, \$7.95.

Localities in various parts of the world seem to be focal points for UFO appearances. Such areas as Warminster, England, and Piedmont, Mo., to name only two, seem to be responsible for an above-average number of UFO reports.

Biologist Frank Salisbury's book deals with another such locale—the Uintah Basin of Utah. The files of Joseph Junior Hicks, a junior high school science teacher in Roosevelt, Utah, contain 80 UFO reports from the 1956-1972 period (detailed in one of the appendices). These are not vague accounts of distant lights in the sky but detailed descriptions of strange craft. After studying Hicks' reports, Salisbury interviewed some of the witnesses, thus obtaining further material for this book. In attempting to explain the reports Salisbury states, "I cannot think of any



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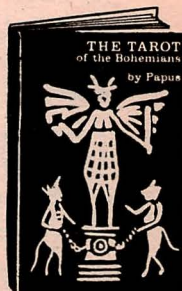
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reasonable explanation to account for the objects sighted in the Uintah Basin, except for extraterrestrial machines." But at other points he seems less certain of this.

To say anything definite about UFOs, other than that they exist, is of course difficult. Salisbury, however, seems reluctant to accept details of sightings that he cannot readily explain. At one point he describes a beam of light from a UFO as "so utterly beyond comprehension that it is very tempting to try to forget the whole thing as a bad dream." This hardly can be described as a scientific attitude.

His unfamiliarity with facts also is evident in various parts of the book. Salisbury states that Kenneth Arnold (the original "saucer" sighter) wrote "totally incredible books about how the UFOs are really living organisms." Arnold has expressed this view but never has written even one book. Salisbury also tells us that *Flying Saucers Have Landed* by Leslie and Adamski "was condensed in the *Reader's Digest*..." Not likely! He also has former air force Colonel Tacker "(taking) the Air Force to task after his experience with Project Blue Book." Actually, Tacker's book was one of the most pro-air force, anti-UFO volumes to see print.

I found a lot of fascinating information in *The Utah UFO Display* but most of it is due to Hicks' investigations rather than to Salisbury's commentaries. While I favor scientists investigating UFOs and publishing their findings I hope more objectivity and attention to detail will be found in future volumes. — *Lucius Farish*.

THERE ARE GIANTS IN THE EARTH by Michael Grumley, Doubleday & Co., Garden City, N.Y., 1974, 154 pages, \$6.95.

Sometimes when paging through a new book I find myself wondering why the book exists at all. According

to the dust jacket Mr. Grumley purports to have assembled "an evolutionary and legendary history of the Yeti, Mono Grande and Sasquatch, three strains of hominoid giants alive today." That he succeeds at all is only because others have preceded him and done a far better job than he.

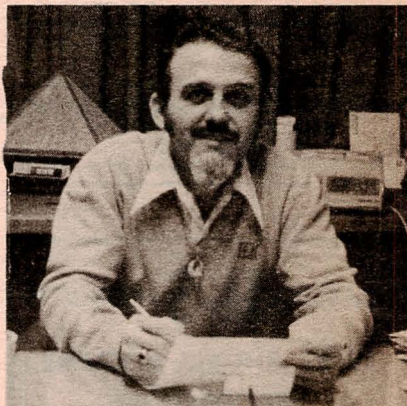
FATE readers doubtless are familiar with the yeti and Sasquatch but a few words concerning the "Mono Grande" may be in order. This hairy hominoid creature allegedly lurks in the jungles of the Amazon and other forested areas of South America. Reports come from both natives and explorers. Swiss geologist Francois de Loys claims to have shot a specimen and photographed it. His photograph shows a creature which looks suspiciously like a very large spider monkey. Gigantism does occur in humanity and this makes it seem quite possible that de Loys' creature is indeed a giant spider monkey. After presenting de Loys' account, Grumley wanders off on a tangent, speculating that a recently discovered tribe of giant Indians cannot account for the Mono Grande reports.

This tendency of Grumley's to go off the track and to indulge in corny philosophizing flaws an already inadequate book. His Sasquatch and yeti material is a tired rehash of what has been written before. All the photographs are familiar and even his own drawings, while competently executed, add nothing to monster lore. His scanty bibliography omits the classic studies by Sanderson, Wendt and Tchernine. Such omissions cannot be oversight; they are clear indications of poor scholarship.

Quite possibly this book will be remaindered or appear in a less expensive paperback edition. I suggest you wait until the price drops to where it is commensurate with the book's value. — *George W. Earley.*

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THE WEEKEND WARLOCK by Lynda Lawrence, Books for Better Living, 21322 Lassen St., Chatsworth, Calif. 91311, 1974, 160 pages, \$1.25 (paperback).

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SEASON OF CHANGES, WAYS OF RESPONSE, Heritage Publication, Box 444, Virginia Beach, Va. 23458, 1974, 290 pages, \$3.95 (paperback).

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THE SORCERER'S HANDBOOK by Wade Baskin, Philosophical Library, New York, N.Y., 1974, 635 pages, \$15.00; Citadel Press, Secaucus, N.J. 1974, \$4.95 (paperback).

Dictionary of occult terminology draws largely on author's previous dictionaries.

A CASEBOOK OF WITCHCRAFT edited by William Woods, G. P. Putnam's Sons, New York, N.Y., 1974, 216 pages, \$6.95.

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Report from the Readers



MIND CONTROL vs. BIOFEEDBACK

I feel compelled to comment on the article in your November 1974 issue which is critical of "mind control methods" and rather pointedly aimed at Silva Mind Control, a firm based in Laredo, Tex. ("The Dangers of Mind Control" by Elmer and Alyce Green). The article recently has been "making the rounds" and it disturbs me that the spiritual and metaphysical periodicals which have published it have been unfair. It seems to me, if you wanted to be sure the presentation was informed and honest, Silva should have been asked to review the article and comment before it was published.

The article raises some obvious questions. For one, can—or should—a biofeedback "expert" write such an article? Brain wave levels are the basis for both the Silva method and the biofeedback approach but Silva has shown that effective levels can be reached without the expensive biofeedback equipment. In fact, the testing equipment represents the essential difference in the approaches taken by biofeedback technicians and mind control people.

Both methods depend entirely on teaching clients to relax. It seems that Silva experimented with biofeedback equipment in the early stages of his work but discovered that a person can be taught to relax and to produce alpha rhythm brain waves just as easily without the expensive machinery. Moreover, he

found students who use the machinery are likely to become dependent on it and for this reason Silva doesn't use biofeedback equipment in the course.

The particular criticisms of Silva in the article are these:

(1) Silva is a "business," not a nonprofit organization.

(2) Silva allegedly uses hypnosis in teaching relaxation and altered states of consciousness.

(3) Silva uses "counselors" in their mind laboratories. (The article intimates rather than states this can lead to possession.)

(4) Silva instructors are not qualified to deal with psychological and/or psychic pathologies or difficulties they may encounter.

Let's evaluate these criticisms objectively.

(1) Jose Silva offered his entire concept and teaching method to the United States government for research and use in public education. The offer was refused. He then looked into the best method for development and dissemination of what he considered valuable information. He might have set up a nonprofit foundation and avoided paying taxes without affecting his personal income. (It is not illegal to take remuneration from a nonprofit corporation.) He chose to incorporate Silva Mind Control as a "business." Do you suppose Dr. Green donates his time?

(2) Any methodical relaxation

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technique, including biofeedback methods, can be described as "hypnotic." There are several instruction manuals and tape recordings available for use with biofeedback equipment which reveal that systematic hypnosis is part of the method.

Of course, we should consider the accepted definitions of hypnosis. Primarily, the systems that cause a subject to respond without question to the hypnotist's suggestion are called heterohypnotic. If this effect of being under the "control" of the hypnotist is not produced the method cannot in all fairness be called hypnosis. *The Silva Mind Control method does not produce this effect.* However, this is a narrow definition of hypnosis. A broader definition would include *all* relaxation and meditation methods including transcendental meditation, autosuggestion and even the repetition or contemplation of affirmations as used in the "Cayce" approach.

Your article suggests that commercial mind training teachers are ignoring the risks of using hypnotic programming for the development of human potential. The slightest attempt to research the truth of this statement would reveal that Jose Silva has gathered some of the most impressive persons in the field of parapsychology and hypnosis to continue research and development. Instructors are given orientation in methods of dealing with persons who have a tendency to overreact emotionally due to neuroses or borderline psychoses. While this does not substitute for a degree in psychology or medicine Silva's instructors have credentials far superior to those of persons who travel around teaching meditation and spiritual development and conducting "sittings" for development of mediumship, whose only qualifications are enthusiasm and ego.

It appears to me that programing

statements used by Silva are especially designated to encourage the client to take responsibility for his own mental state at all times and never to give in to any external control either by the instructor or unseen forces. This would seem to promote mental health rather than break it down as admittedly could occur if irresponsible hypnotic techniques were used.

This criticism suggests that hypnotic programming for the development of psychic potential is the method used by trance mediums and for inducing the "spiritual possession" of low-grade mediumship. The references here could well apply to Edgar Cayce, Eileen Garrett, Arthur Ford, Ray Stanford and me—all of whom have used hypnosis in their development and all of whom at one time or another have experienced "possession of spirits" in the sense of having a communication by direct voice through their sleeping or otherwise unoccupied bodies. Admittedly any attempt on the part of a layman to duplicate these acts without proper guidance and training could result in the classic spirit possession or obsession—but this can hardly be called "low-grade" mediumship.

(3) Concerning the complaint that Silva's use of "counselors" in their mind laboratories can lead to possession, I agree that there is a potential hazard here in giving form to an external or created thought form, especially if the client lacks a strong self-image and is attempting to "cop out" on his own responsibility to make decisions. There is a human tendency to deify these counselors (and it often occurs) and to become reliant on them for making decisions. However, two points should be considered:

(a) The method of using counselors is far superior and less dangerous than the more commonly accepted practice of contacting and



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listening to "spirit guides." The counselors are created and given power only by the individuals they are commissioned to serve. "Spirit guides" in the classic sense are externally existing entities who often claim to be "masters" and by implication more powerful than the "student," "channel" or "user."

(b) The use of a created thought form as a servant is consistent with the practices of Western occultists including Dion Fortune and the kahunas of Hawaii but with these exceptions: (1) The occultist always sees himself as the master of his creation. It is hardly possible for that which is created to be more powerful than the creator. (2) The occultist does not consider his thought form as all-knowing — as the Silva counselors are meant to be. It is also important to remember that the Silva instructors, in creating these counselors, advise them they are to be thought of as servants, not masters, and they are programmed to leave immediately at their creator's request.

(4) It may be true in some instances that Silva instructors are not qualified to deal with psychological or psychic pathologies. Unfortunately, as long as psychology remains an art and not a science neither are our psychiatrists and psychologists so qualified especially concerning psychic pathology. Silva instructors seem better qualified than any other instructors of development techniques which are now in existence on a large scale. The alternative in most cases is a meditation teacher with no formal training whatsoever in psychological pathologies or "psychic rescue" work.

By all of this I do not mean to imply that I have no objections to the Silva Mind Control course; I have many. However, they are philosophical and aesthetic. I believe that development courses should be spir-

itually oriented since in my opinion the energies involved are spiritual. The nature of the energies should be frankly recognized and dealt with and the instructors should be thoroughly familiar with prayer as a technique both for development and "psychic rescue." I recognize their desire to avoid religious terminology and controversy, however, but I sincerely hope the Silva approach will lead students to continue to explore until the greater discovery, to which they only allude, is realized. ("For thine is the kingdom, the power and the glory forever. . .") This I believe is their purpose and goal.

It is unlikely that any nonprofit organization can undertake the research and broad-scale outreach that Silva has been able to build. For this reason, despite my objections, I say, "Blessings on your work and research. Keep it up despite the criticism and above all, share when you can the results of your research, Mr. Silva. Your work is sorely needed!" —Paul Solomon, *Fellowship of the Inner Light*, Virginia Beach, Va.

* * *

The tone of the article by Dr. and Mrs. Green is definitely negative concerning the popular teaching of so-called "mind control." They list the possible adverse effects of such training and they suggest that such courses be given free of charge.



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I respect the Greens' work in bio-feedback and I recently attended one of their seminars in Los Angeles — for a fee, mind you! — but I wish they had not expressed such unbending opposition to mind control courses.

Anyone can easily verify the following facts:

(1) We cannot condemn all of the mind control study schools because a few teachers are not qualified or their teaching eventually may hurt a student. I know of at least two excellent schools in this field that can withstand any test, whether scientific or religious: The Institute of Religious Science, 3251 W. Sixth St., Los Angeles, Calif. 75127, and the Concept-Therapy Institute, Route 8, Box 250, San Antonio, Tex. 78228. Among their thousands of graduates are scientists, physicians, psychiatrists and theologians.

(2) The medical and scientific community now accepts the premise that at least 80 percent of all diseases are psychosomatic. On this basis alone the medical profession is administering the *wrong treatment* (drugs, surgery, physical therapy, etc.) at least 80 percent of the time. Medical men all treat bodies when they should be treating minds and souls.

Certain medicines that were in common use and prescribed by the most reputable doctors only 15 or 20 years ago have been discarded — the sulfa drugs, for example. They were called "miracle drugs" until it was discovered that while they were effective in killing disease germs they also affected healthy tissue, causing anemia and leukemia. Slowly and gradually these drugs were removed from the market.

(3) Whether psychiatrists do more good than harm is questionable. Recent articles give frightening statistics: The October 1973 *Reader's Digest* carried an article titled "Cau-

tion: This Encounter May be Dangerous." These "encounters" — T-groups, gestalt, bioenergetics, etc. — often end up in sex orgies. In *National Enquirer* for September 30, 1973, a doctor who is himself a psychiatrist reports that "psychotherapy is a scandalous method of cheating patients." One Dr. Fieve recently reported to the American Medical Association that in New York City alone, 49,000 out of 163,000 patients had been put in mental hospitals by mistake. They had been misdiagnosed! I wonder if anyone can come up with similar statistics in the records of persons who teach mind control or perform faith healing.

(4) Unbelievable as it sounds the AMA could not allow Jesus to heal the sick. He would not qualify for a license. The Greens state in their article that they favor licensing or some sort of supervision in the mind training movement ("responsible control . . . by those already involved"). To my mind that is like making the Boston Strangler chief of police. Does anyone really believe the AMA would allow this sort of competition? Taking a lead from the AMA, perhaps the "mind controllers" and the "healers" ought to form their own association and license each other.

(5) Why shouldn't mind control teachers charge for their services? M.D.'s get hefty fees and psychiatrists average \$50 an hour. My education and research (and the Greens') cost several thousands of dollars and neither I nor they work for nothing.

(6) We scientists believe (as do several Nobel Prizewinners) that time may flow backward, that there may be another universe of antimatter and that there are "black holes" in space. Should we be labeled quacks because members of other professions do not understand us, possibly do not "believe" us?



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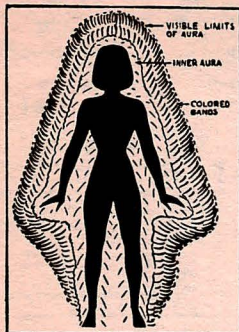


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We all like to do our own thing, as they say, and we all believe we're on the right track. Mind controllers have the right to believe they are performing a valuable service. No doubt there are as many ineffective "mind controllers" as there are poor medics, psychiatrists and scientists.

Someday Ralph Nader will come around to straighten us all out. He'll force all of the healers, whether medical men or faith healers, to disclose their records of hits and misses, how many patients died, how many were cured—whether by teachings, prescriptions or physical therapy. I'm betting faith healers will come out ahead. Let's not forget that hypnosis, ESP and research into paranormal phenomena have been kept alive (and well, nowadays) by laymen who are not "licensed" to practice.—*Dr. Thomas Garcia-Borras, Covina, Calif.*

* * *

A scientist's personal opinion presented under the guise of scientific fact is an affront to the layman and the scientific community alike. Not only does it create a credibility gap but it also jeopardizes the acceptance of that scientist's statements. I believe this has happened in the article on mind control written by the Greens.

The Greens are pioneers in bio-feedback and through their original research they have provided some of today's new insights into man's mind-body relationship. So it is doubly disappointing that scientists of this caliber could write a biased and unscientific article on mind training courses.

While their article implies a general discussion of all or at least a major portion of the mind training courses, their criticism is leveled primarily at one particular course. It is easy to identify the course under attack—Silva Mind Control—by

(Continued on page 128)

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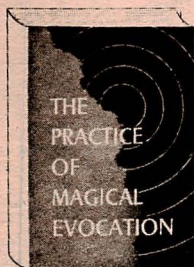
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REPORT FROM THE READERS

(Continued from page 118)

the terms used: programing, level, go down, advisers, etc. Is it valid to take the characteristics of one course and apply them across the board to all? I should think many courses would have to be studied before such a blanket condemnation is made.

The authors of your article want us to believe that "hypnosis" is the distinguishing common factor in mind training courses. Equating hypnosis and mind training allows the authors to conclude, without offering substantiation, that all the dangers, abuses and paranormal effects that can be associated with hypnosis also relate to mind training courses and teachers. Taking a position of this kind the authors need not evaluate the mind training course claims by valid experimentation or consensus; they hold the data and knowledge on hypnosis as sufficient to be applicable.

To hypothesize that one state of consciousness equals another state, or one set of techniques equals another, is a valid scientific procedure. But the second step is to validate the hypothesis by experiments to determine that the results (or facts) fit the hypothesis. The authors apparently feel this step is not necessary because they have not made an assumption about mind training *versus* hypnosis. We are presented with the fact that "it is hypnosis."

Another device the authors have used to prove the dangers of mind control courses is inflammatory language: "bombarded," "entrepreneurs," "commercialism," "manipulate," "possession," to name just a few. One expects sensationalism in some journalism but not in the type of material made available by the Academy of Parapsychology and Medicine. We laymen depend on the professional researchers and such

organizations as the APM for information, scientific breakthroughs and experimental validation.

We don't expect agreement in new fields of discovery but I think we do expect that the information available be presented with professionalism. Even far-out speculation is valuable and welcome—but speculation and opinion become offensive when presented under the guise of scientific fact by a person who has the “proper” credentials and from an organization that proclaims it has a “goal” of reliably informing the layman. I have to conclude that “The Dangers of Mind Control” which is adapted from an APM Special Report is based on unsubstantiated conclusions and is meant to condemn rather than evaluate. Whether or not the “dangers” as the Greens see them exist is moot until proper evaluation is made.

The criticism of fees charged for mind training is trivial and naïve. If our society ever reaches the level where the healing arts provide low cost or no cost treatment for those who need help and the churches stop extorting funds under the threat of eternal damnation, then we may have valid mind training courses at no cost. Until that utopia appears, commercialism in all areas will prevail.—*William C. Fuller, Grand Prairie, Tex.*

DATA FOR DIRECTORY

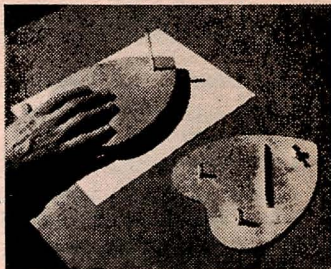
I am compiling a list of all the occult shops in the world to be published shortly under the title “International Occult-Shop Directory.”

Anyone who has an occult shop to be listed in my book is invited to send complete details of the nature of the business to me.—*James Richards, 374 Drear St., Chicoutimi, Que., Canada.*



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