

TRUE STORIES OF THE STRANGE AND UNKNOWN

August 1975 60¢

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ARE UFOs EXTRATERRESTRIAL MACHINES?

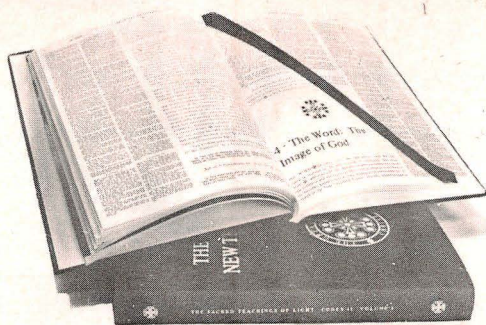
ARE WE alone in the universe? Or are there planets orbiting distant suns where proteins and nucleic acids have come into being and cooperated to form cells, tissues, organs and organisms, where plant-like creatures absorb their luminary's light energy for photosynthesis and where animal beings consume these organisms to obtain the energy needed for movement? Do cosmic orbs support a race of intelligent beings who have learned to communicate with the stars, to travel through the vastness of the galactic expanse in shiny spaceships propelled by hyperdrives capable of rushing through space by some ultraphysics not yet known to us? Have these beings with their marvelous vehicles entered our atmosphere on many occasions to be seen by some of us?

These are the kinds of questions that long have sparked the interest, even the consuming passion, of many UFO researchers. These are the things implied by the much simpler question: Are the UFOs extraterrestrial machines?

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(Continued on page 41)

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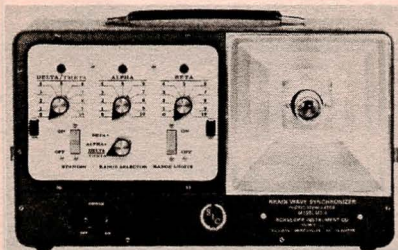
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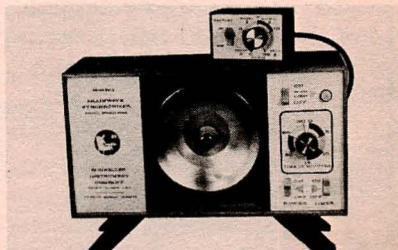
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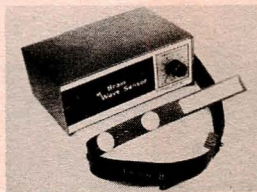
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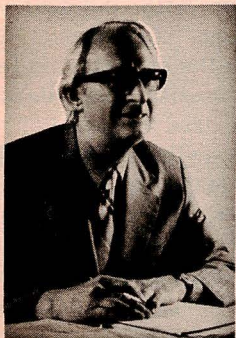
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I See by the Papers



Curtis
Fuller

QUOTE OF THE MONTH

Patients who are going to die want desperately for me to act like their image of a doctor, and I think many of them would be shocked to hear me talking about body and spirit separating at death. Frankly, I am shocked to hear myself talking like this sometimes. I myself would have ridiculed anyone who came forward with these results five years ago. But now here I am telling them to everyone.

— Dr. Elisabeth Kuebler-Ross

DR. ELISABETH Kuebler-Ross is a recognized expert on thanatology, the study of death and dying, which is an increasing concern of physicians and psychiatrists. As a psychiatrist she has studied and

researched the psychological treatment of terminally ill patients. She has written two well-thought-of books on the subject, *On Death and Dying* and *Questions and Answers on Death*.

Her studies have produced startling data leading to a belief in survival and the belief that death can be a pleasant experience.

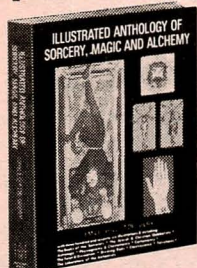
Dr. Kuebler-Ross recently discussed her findings on one aspect of her research with Bill Mandel, a staff writer for the *Philadelphia Inquirer*. Her descriptions seem to parallel those of persons who have had out-of-the-body experiences.

These experiences, and Dr. Kuebler-Ross' unorthodox conclusions, come out of research she has done with persons who were clinically dead and then revived by medical teams. "They found death an indescribably wonderful sensation," she told Mandel. "And not one of those patients was afraid to die again."

Dr. Kuebler-Ross interviewed hundreds of patients who had been declared clinically dead — without vital signs or brain waves. And just as in the OOBES, they perceived a "spirit-

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like self-entity" that separated from their bodies. They reported the "greatest feelings of peace and ease."

The parallel with out-of-the-body-experiences continues. "If people were in the room trying to revive their bodies the 'dead persons' tried hard to communicate that everything was all right, that death wasn't that bad," she says. But as in most OOB cases, they find it impossible to communicate with either family or medical personnel.

At this point, says Dr. Kuebler-Ross, "The person's spirit is always greeted by someone very dear to them who has died earlier. In the cases of religious people, they sometimes see figures like Moses or Jesus greeting them. In nonreligious people it can be a relative or a very dear friend."

In a typical case, a woman Dr. Kuebler-Ross had been treating suffered clinical death in her hospital room and later revived to tell her story.

"The patient told me how she looked down and was surprised at how pale her body's face was. She was then aware of the medical team rushing resuscitation gear into the room.

"Even though the woman was at that moment showing no heartbeat, no pulse, no brain

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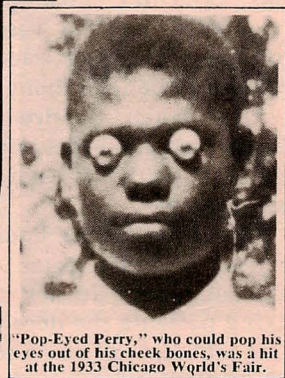
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waves — nothing — she later recounted who came into the room and what they said.

"She said she tried to tell the resuscitation team not to take so much trouble with her, but they couldn't hear her. After a few moments she felt her new consciousness black out. At that moment the instruments started to register vital signs once more."



EXPOSED TO RIDICULE?

DR. Kuebler-Ross is a Swiss-born physician and psychiatrist who says she was trained "in a very scientific way." When she began her research she was frightened by the results; she felt they were not scientific and refused to believe them.

"But when hundreds of patients recounted identical experiences, I couldn't ignore what I was getting."

She suspects her findings may expose her to ridicule from the Establishment. In her work with dying patients she does not make frequent use of her findings but when they ask her directly she tells them what her research shows. "It makes them feel much better to hear that others have found death pleasant."



THE HAUNTED TRISTAR

THERE IS a persistent rumor among passengers and em-

ployees of Eastern Airlines that one or more of the company's Lockheed-1011 Tristar jetliners is haunted by the pilot and crew of a similar plane that crashed in the Florida Everglades on December 30, 1972.

The story is that some pilots and stewardesses have seen the apparitions and been frightened out of their cockpits.

To those of you who have heard the yarn and have been leery about flying Eastern I must say that according to company spokesmen no one has been able to document the story — which has a dozen versions. Some reports have the planes grounded and passengers frightened off them. The airline is properly concerned.

One Eastern executive reports that he has spent hours studying the flight logs of the company's Tristars without finding any reference to such episodes. Nonetheless, the reports continue to circulate. "Sort of like the Flying Dutchman story," company spokesmen say.



MUTTERED INCANTATIONS

RUTH BERENSON, arts editor of the *National Review*, tells the story of a healing experience she had in Haiti in the April 13 issue of the *New York Times*. It still has her puzzled.

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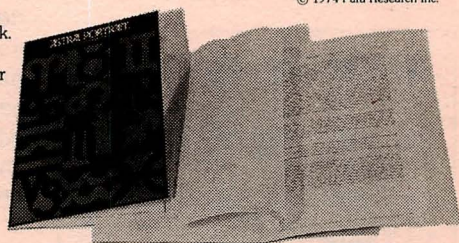
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She twisted her ankle while walking along a Haitian street with her husband during their visit there. She claims she is addicted to twisted ankles, having suffered sprains in Rome, Paris, Berlin and New York. When this happens her ankle balloons out and hurts; she binds it up, keeps it elevated for a couple of days and limps for another week.

In this case no binding bandage was available and the following day her husband wanted her to go to Kenscoff, a mountain village behind Port-au-Prince. On the following day they were scheduled for a visit to King Henri Christophe's famous Citadel. Despite her sprain, on Sunday she accompanied her husband to Kenscoff where he wanted to hunt rare flowers. She waited in the cafe for him to return and while there limped to one end of the terrace to photograph a dancing group that had arrived. And of course, she twisted her ankle again — this time it was far worse than before.

The woman proprietor of the cafe suggested that a young man sitting nearby could help. She called to him and he came over carrying a folded newspaper and a bottle filled with what looked like water, and with a clean towel on his arm. He removed her sandal, placed her foot on the

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paper and sprinkled it with water. Then, picking up five pebbles, he traced the bones of her foot from ankle to toe with the pebbles — one for each tracing. He muttered something she could not understand and dried her foot with a towel, after which she gave him a tip.

The cafe proprietor promised, "He's really gifted. Perhaps you will see."

The ankle remained swollen and hurt all night but on the following day the swelling was gone and Ruth could walk "almost normally." She and her husband went to the Citadel and spent the afternoon exploring the ruins.

Ruth concludes that maybe her ankle would have healed overnight anyway, although none of the sprains before or since has healed in less than a week. One gathers she favors water-sprinklings, pebbles and "muttered incantations."



JAY OR GOTTLIEB OR BOTH?

DELORES JAY is the 52-year-old wife of a United Methodist Minister of Elkton, Va. Put under hypnosis by her husband Carroll in 1970 "for a headache or something" she suddenly began to talk German, a language she never had learned.

She said her name was Gretch-

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en Gottlieb, that she was the illiterate daughter of a German burghermeister who was murdered when she was about 16. According to Gretchen's story, she was captured and killed about 100 years ago by a band of men in a forest. She had hidden horses there to help her uncle make his escape from political enemies.

Mrs. Jay's great grandparents came from Germany but her mother, now 75, was born in the United States and does not speak German.

"They've investigated clear back and there's no way I could have learned it," Mrs. Jay says. "I haven't been around German people and haven't heard it spoken."

Dr. Ian Stevenson, professor of psychology at the University of Virginia, has been studying the case together with German-speaking professors. According to UPI, Dr. Stevenson thinks it is possible that Mrs. Jay once actually did live in a German village she calls Ebesswalde as a young girl named Gretchen Gottlieb. Others, including Dr. Martin Orne, a University of Pennsylvania hypnosis "expert," believe Mrs. Jay must have learned German at some point in her present life. They rule out the possibility of reincarnation.



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A NOTE ON ECOLOGY

DESPITE known and often flagrant abuses, we can be optimistic about many aspects of our ecological picture which the doomsayers have threatened will bring about our extinction. Dr. John J. McKetta, chairman of the National Air Quality Commission, recently assured us that we're not depleting the oxygen we breathe or replacing it with dangerous quantities of substances such as carbon monoxide. Contrary to previous theories it now seems most of the oxygen in the air doesn't come from photosynthesis by plants but probably is produced in the upper atmosphere by cosmic rays and high energy rays from the sun that dissociate it from water vapor.

Second, carbon monoxide in the air is not increasing although we're adding 270 million tons of it to the atmosphere annually, mostly from automobiles. It appears that certain fungi use all this carbon monoxide for their own metabolism, thus enriching the soils of forest and field. Despite our efforts to pollute the atmosphere these fungi use up the carbon monoxide faster than we produce it. In fact, there are higher concentrations of carbon monoxide over the Atlantic and Pacific Oceans than over the land. And even more pertinent,

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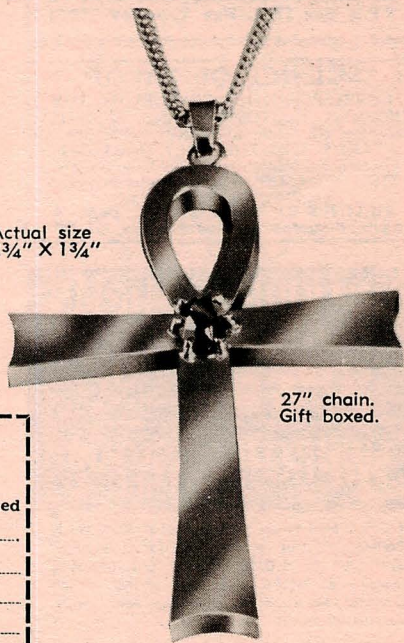
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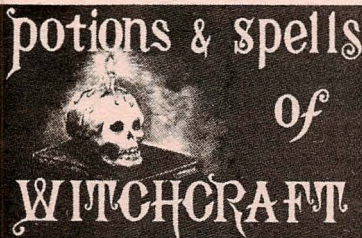
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the 270 million tons of carbon monoxide with which amateur and ill-informed ecologists feel man pollutes the world represent only seven percent of the annual production. The other 93 percent comes from plant life.

Third, it is true that oxides of nitrogen play a critical role in the chain reaction of photochemical smog formation in some areas where temperature inversions trap the air. Los Angeles is a particular case in point. But worldwide 97 percent of nitric oxide and nitrogen oxide is natural; only three percent is man-made. If nitrous oxide and amines are added to the group, then 99 percent is natural. But despite all this our glorious government has forced, at enormous expense, the installation of anti-pollution devices of doubtful workability on automobiles. It is true, air pollution devices are useful in the Los Angeles basin. But they are an enormous waste in the great wide-open spaces. If they were 100 percent successful they still would leave 99 percent of the nitrous oxides in the atmosphere!

Fourth, and this will not surprise FATE readers, it is the organic carbon content from sewerage that uses up the oxygen in our lakes and not the phosphates of the detergents that we have so expensively modified.



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Fifth, so-called "thermal pollution" from power plants, including nuclear power plants, appears to have had no ecological effect on our world. Indeed, McKetta says it would be better to call the warming of cold waters "thermal enrichment" rather than "thermal pollution." No species have disappeared. Fishing often has been improved.

Sixth, it's quite possible that the desirable properties of DDT and other chlorinated compounds greatly outnumber the undesirable ones. I am terribly prejudiced against DDT but Dr. McKetta quotes the World Health Organization as stating that 100 million persons who would have died of insect-borne diseases are alive today because of DDT. He says recent research indicates the thinning of bird eggshells, which threatens many species, may be caused by mercury compounds rather than DDT.

Seventh, Dr. William Pecora has calculated that all of man's air pollution during his thousands of years of life on Earth does not equal the amount of particulate and noxious gases from just three volcanic eruptions—Krakatoa in Java, in 1883; Mt. Katmai in Alaska, in 1912; and Hekla in Iceland, in 1974.

"In summary," he says, "we are not on the brink of an eco-

logical disaster. Our oxygen is not disappearing. There will be no buildup of poisonous carbon monoxide. The water can be made pure again by adequate sewage treatment plants. Species disappearance is natural.

"A large percentage of pollution is natural pollution and would be here whether or not man was on Earth. We cannot solve our real problems unless we attack them on the basis of what we know rather than what we don't know."



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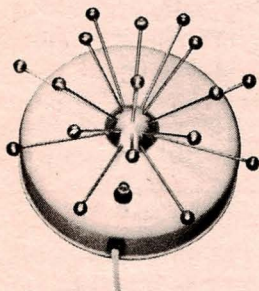
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plant's death is delayed. As the century plant approaches maturity, for example, it may send up a stalk of flowers 25 feet tall. When the seeds mature the plant starts to die. Cut off the flower soon after it blooms, however, and the plant will not die.

All this is generally known but Nooden's job is to identify the death signal, find out if it is a hormone or some other substance, in order to counter it or to develop new breeds of plants to increase crop yields.



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of the *Chicago Daily News*, recently reported criticism of this operation by two Boston physicians. Their criticism was first published in a journal in which doctors speak only to each other. They said the operation was a disservice to the patient because the fingers are likely to stiffen and that better gripping functions would have been retained if only the stumps had been preserved. They urged "perspective," apparently because they feel the investment of money, time and skills was too much just to save one man's four fingers.

Obviously they reached their opinion without consulting the patient. Nevertheless, he has replied as follows:

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No doubt speaking with the patient never occurred to the learned doctors.

And they call for perspective? Perspective for whom?



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by Paul Fletcher

For some time, I've been looking for someone who knows what it's all about and is consistently beating the races.

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ABOUT THE AUTHOR

AL G. MANNING received his education at the University of California, where he received his Bachelor of Science degree, *Summa Cum Laude* (at the head of his class), and was elected to the Phi Beta Kappa, and Beta Gamma Sigma honor societies. In addition to being a Certified Public Accountant, he holds the degrees of Master of Religious Science, and Doctor of Divinity.

Early in his career, Dr. Manning was the Controller, Corporate Secretary, Vice President, and President of several large companies in the aerospace and electronics industries. After active service in the Korean War, a deep personal tragedy caused him to turn to the study of religion and the inner world of the mind. His work led to the formation of the famous E.S.P. Laboratory in Los Angeles.

anybody! I have prescribed it for many people who have come to me with similar problems. All are now happily married!

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warm-blooded mammals.

Thinking of dinosaurs we generally picture the fearsome flesh-eater *Tyrannosaurus rex* or a slow, lumbering, swamp-dwelling plant muncher. But, of course, dinosaurs came in a wide variety of sizes; some were as small as chickens. And, as for their being unsuccessful, they ruled the earth for 100 million years which is far longer than mammals have been dominant.

Now a rather different view has been called to our attention by David Techter, FATE's resident paleontologist. In the April 1975 issue of *Scientific American*, Harvard geologist Robert T. Bakker takes a new look at these extinct animals and makes some surprising claims. He argues that dinosaurs probably were warm-blooded, and instead of being lizard-skinned some (maybe all?) may have had feathers or hair.

And, he says, far from being extinct they still survive in great numbers. Their direct descendants are the birds!



A LOOK AT THE NEW LOOK

DAVE TECHTER feels that parts of Professor Bakker's claims are not all that revolutionary. Students of evolution usually have considered birds to be close relatives of the "lizard-

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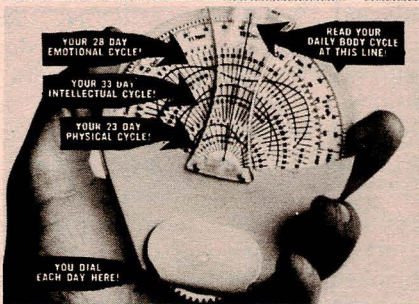
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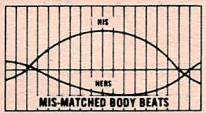
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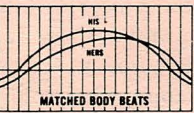
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Again, timing. Sometimes everything feels "just right" between you and your sexual partner. At other times the relationship seems to be lacking a compatibility—a real emotional and physical union.



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hipped" dinosaurs. In fact, if the primitive toothed bird *Archaeopteryx* had been found minus its feathers no doubt it would have been classed a dinosaur; but by definition, says Dave, any creature having feathers is a bird. Which makes us wonder what would happen if some new fossil finds proved that *Tyrannosaurus* wore feathers.

By "warm-blooded" we mean creatures like mammals or birds whose temperature is kept fairly constant by an internal regulating mechanism. The temperature of reptiles varies with the outside temperature.

So how does one determine the blood temperature of an extinct group of animals?

Bakker cites three lines of evidence: bone structure differs between "warm-blooded" and "cold-blooded" animals; cold-blooded animals cannot survive outside the warm tropics unless they are small enough to hibernate during the winter; and warm-blooded animals show a different predator-to-prey relative abundance than do cold-blooded vertebrates. By all three counts, Bakker argues, the dinosaurs must have had a constant body temperature.

While the larger dinosaurs might have maintained a constant body temperature simply because of their vast bulk,

smaller dinosaurs must have had insulation from outside temperatures. Consequently, argues Bakker, they probably had feathers or hair, although no forms with unmistakable feathers or hair have been preserved.

Not all paleontologists accept Bakker's claims but whatever else comes of them it appears that a modern reappraisal of dinosaurs is likely.



ACUPUNCTURE FOR ADDICTS

TAIWAN doctors say they have found a new, inexpensive, nearly painless cure for drug addiction. It's traditional Chinese acupuncture.

Last January a UPI dispatch from Taipei reported that a team of Chinese doctors and acupuncturists under Dr. Allen Lau of the American Bureau for Medical Aid to China have been giving their own version of the needle to Chinese addicts since October. "The cases we have worked on have all been successful," Lau says. He claims acupuncture can cure an ordinary addict in four or five days and a heavy user in about nine days.

The needles are inserted at various places in the body, including the upper earlobe, and stimulated electrically.

— Curtis Fuller.

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Sister Lucy Roel raises her hands in prayer preparatory to receiving the stigmata.

Texas Stigmatist . . .

Sister Lucy HEALS for Christ

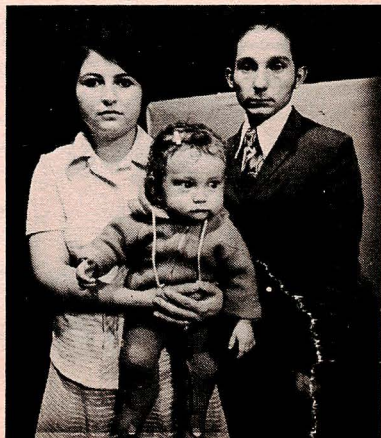
By Bill Starr

Photos courtesy Express Publishing Co.

THROUGHOUT history there have been stigmatists, those persons who exhibit marks resembling the wounds of the crucified Christ; blood flows from these wounds where the nails were driven through His hands and feet and from the spear wound in His side.

Sister Lucy Roel, of Questa, N. Mex., is one of these. She also is an active participant in Pente-

Lucy's husband Eloy and baby Angelica also participate in service.



Her hands, feet and side bleed with the wounds of Christ. Dozens swear they have been cured by this healing blood of the stigmata.

costal revival services conducted by the Rev. Dale Davis in a tent in the 3600 block of Pleasanton Road in San Antonio, Tex.

Sister Lucy's parents, Mr. and Mrs. Octabinno Ramoro, live in Taos, N. Mex. They were a Catholic family until Lucy was 16 when her father changed to the Pentecostal religion and Lucy was rebaptized. She is 21 years old now and has been married to Eloy Roel for three and one-half years. Eloy also participates in the Pentecostal ministry by playing the guitar for the services. The Roels are supported entirely by the ministry. They attend church seven nights a week and three times on Sunday. Lucy says she spends seven hours a day in prayer.

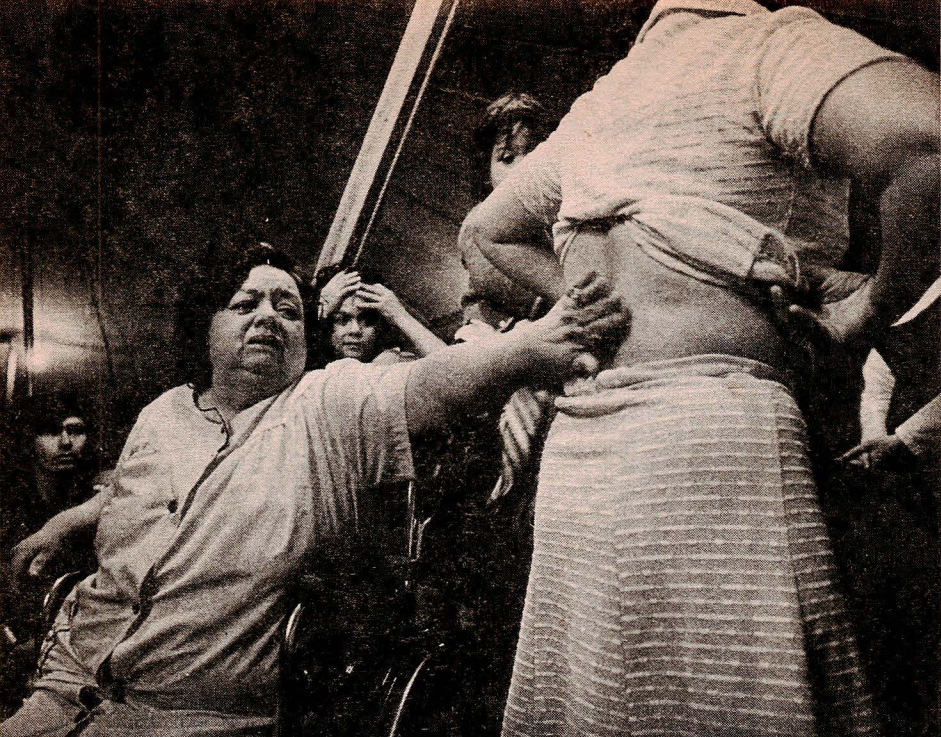
The Rev. Dale Davis has been in the ministry for 22 years. A Baptist from Huntington Beach, Calif., he attended the Assembly of God Bible College, then received a Doctor of Divinity from Midwestern Bible College in Des Moines, Iowa. His services attract an average of 300 persons a week; sometimes only 25 persons show up for a service but most of the time there are more. Collections are taken for the support of the ministry.

Lucy's baby daughter Angelica always appears with her. When Angelica was three months old she cried tears of blood in the middle of the night and since that time the child also has had the stigmata. When the stigmata appear on the baby she is cross.

After prayers bleeding wounds appear on Sister Lucy's side and back.

The faithful touch the blood on Sister Lucy's back. All hope to receive some blessing.





Woman in wheelchair touches Sister Lucy's back where stigmata cause bleeding.

"It's very painful," Sister Lucy says. The phenomenon in the one-year-old child has led researchers to wonder if such things can be inherited.

When Sister Lucy praises God at the revival blood flows from holes in her hands and feet, her side and her back. Once the blood ceases to flow, her skin returns to normal and bears no trace of any wound.

"This is a gift from God," Lucy says. "I am only His instrument and I want to use this to help people," she said, as a

woman in a wheelchair, clinging to Sister Lucy's hands, finally managed to stand on her feet, whereupon she screamed, "I can feel my foot! I haven't felt it for nearly a year!"

Of the hundreds of men and women who have attended services in the tent where they can see and hear Sister Lucy, dozens claim to have been healed from illnesses just by seeing Sister Lucy and touching her blood.

"Three years ago when I was praying at home on Good Friday 1972 I first experienced the bleed-



The Rev. Dale Davis has served 22 years in the Pentecostal ministry.

ing," Lucy explains.

Archbishop Francis Furey of the Catholic Diocese of San Antonio and Dr. Ed Kolar, professor of psychiatry at the University of Texas Medical School in San Antonio, agree that the big question concerning stigmata is its origin. What causes it? And they both admit being baffled as to the answer.

"One might say there are psy-

chophysiological mechanisms in the body that would trigger this," Professor Kolar said. "There is no proof there are and no proof there aren't. Nor is there proof that stigmata is, or is not, of divine origin. The truth is, we just don't know. There is not enough scientific investigation of such things. We are in the dark."

Archbishop Furey takes a more worldly view. "The presumption is that it is physical and can be explained," he said. Yet he did not rule out the possibility that Sister Lucy's stigmata

After touching miraculous blood woman rises from her wheelchair to walk.



may be divinely inspired. For, although it may be physical and explainable, the archbishop does not know of anybody who can explain it on a physical basis. He points to St. Francis of Assisi as a "well documented case" of stigmata and adds, "Others have had it. She could, too."

According to Archbishop Furey the Roman Catholic Church will not be concerned with Sister Lucy's activities in San Antonio "unless we are asked to investigate. In which case, the extent of our investigation would be only to ask a physician to examine her. What else can we do? Where do you start to investigate an event of this kind?"

Professor Kolar said, "The mystery surrounding the origin of stigmata exists because cases like this have never truly been studied for a definitive answer. Things like this have been happening for thousands of years but nobody, certainly not the scientific community, has ever gone into the subject. We don't know any more about such things now than we did 2,000 years ago."

But Sister Lucy treasures her stigmata as a miracle from God which "He could take away any time." She and her husband try to live up to this great gift and she says, "Since God has given this to me I don't think I should waste time on movies."

Nor is her stigmata confined to worship services. Sometimes she starts to bleed while going about her household duties. Sometimes she bleeds from just one wound, sometimes from all of the wounds of Christ.

"Sometimes a bloody imprint of the crown of thorns with three crosses encircles my head," she explains. "I feel pain while bleeding but all the doctors say I am in perfect health and I feel fine all the time."

The Reverend Davis learned of Sister Lucy's stigmata some time ago and invited her to appear in his tent revival meetings hoping she could inspire more faith among his followers. The Reverend Davis now plans to lease a building at 103 Caroline Street where he hopes to establish what he calls the San Antonio Tabernacle.

"This is a gift from God," he says. "And it has me scared. If I don't handle this right the Lord could take it away. He could make it stop. I don't want that to happen."

"I want nothing out of this but for people to believe in God," Sister Lucy says. "I don't want people to get mixed up and start worshiping me. This is not my doing; it's God's doing. As long as He wants it this way I'm willing to try to do my part. I hope it helps people."

During services people line up to come to the stage and receive Sister Lucy's prayers and blessings. After they have stated their problems and desires Sister Lucy places her hand on their foreheads. Many of them are overcome and fall backward in a faint. Attendants are there to catch them and assist them to the stage floor so that no one will be bruised. They usually remain there for several minutes, apparently oblivious to anything around them. Some moan a little.

According to the Rev. Dale Davis this "moaning and groaning" is "demons leaving the body." He refers to the process as "exorcism."

After examining Sister Lucy closely Charles Melenzyer, M.D., of 501 S. Hackberry in San Antonio, said of the blood from her stigmata, "It has the appearance of serum blood. There are whelps on her back and she is bleeding from a wound in her side and around the top and bottom of both feet."

A policewoman and a registered nurse both state that the whelps on Sister Lucy's back resemble child-beating cases they have seen.

Much like the Doubting Thomas of New Testament fame Dr. Melenzyer touched the bleeding wound in Sister Lucy's side. She winced and grimaced. He

touched her again and she winced again. After the service was over she had no visible wounds; only a slight stain remained which did not resemble dried blood. Apparently the blood is not typable; that is to say, it isn't human blood.

Sister Lucy is undergoing examination at the Veterans' Hospital in San Antonio. Dr. John Fisher and Dr. Herb Janseen, assistant chief of psychiatric services of the VA hospital, are in charge of conducting the tests. There is some emotional involvement, they say. Apparently she goes on spiritual highs; her brain waves change and at this time she reports that she hears spiritual music and gospel singing.

Some persons accept Sister Lucy's manifestations at face value and are healed and helped. Others refuse to believe anything they can't understand. Perhaps the best approach is expressed by Dr. Alan Reed, Jr., a Milwaukee, Wis., psychiatrist who said: "In the whole field of spiritualism, mysticism, religion and the human spirit, there are things so minimally understood that almost anything is possible."

While the experts and some church officials are trying to explain Sister Lucy's miracles she

goes on healing and bringing people to Christ. In the words of one hard-nosed reporter from a San Antonio newspaper, "I'm not

much on religion, but something is happening here tonight and if this does the job for them, who am I to knock it?"



THE PATHS OF GLORY

By Earl W. Rogers II

IN AUGUST 1759 Gen. James Wolfe, commander of the British expedition against Quebec, was ill with fever and the doctor had given up all hope for the general's recovery. In his delirium Wolfe shouted for Death to spare him until he took Quebec. Suddenly the fever broke and the general recovered. Wolfe was sure that Death had heard him and granted his wish.

On the afternoon of September 12, 1759, Wolfe stood on the threshold of the Heights of Abraham, the last natural barrier before the French stronghold at Quebec. Wolfe knew he had the French outflanked and outnumbered. Tomorrow he would win Quebec — and die. Wolfe summoned his friend Captain Jervis to his tent. The general had gathered his personal possessions into a small bag which he wanted his fiancée to have. Wolfe gave the bag to Jervis for safekeeping. The captain protested that he too would take part in the battle and his chances of survival were no better than the general's. Then Wolfe told Jervis about his bargain with Death. The captain did not be-

lieve such a bargain was possible but took the bag anyway.

After Jervis left Wolfe sat in his tent rereading a poem, Robert Gray's "Elegy in a Country Churchyard." That night the English troops moved into position for the dawn attack but Wolfe remained in his tent. Over and over he spoke the last line of the poem, "The paths of glory lead but to the grave."

At dawn the assault on Quebec City began. Wolfe took his customary command post at the rear as the English troops drove toward the gates of Quebec. The French launched a futile counterattack, then broke and retreated. While the English troops were mopping up remaining French resistance, Wolfe and his staff advanced toward the city. Overlooked by the British soldiers, three French snipers hid in the nearby woods. All three snipers took aim at the same target, General Wolfe. The three shots all rang true and Wolfe fell mortally wounded. The general's last words were, "I have conquered; I will die in peace." Thus General Wolfe kept his bargain with Death.

FRANK SALISBURY's interest in UFOs developed from an interest in exobiology, the infant science devoted to a consideration of life (if any) on other planets. His book "The Utah UFO Display, A Biologist's Report" contains well documented accounts from a variety of people—all who pass normal tests of credibility—who have viewed a display of UFOs in the Uintah Basin area in Utah.

This article, an excerpt from Dr. Salisbury's book, was reprinted in the UFO Quarterly Review for July-September 1974.

Dr. Salisbury is Professor of Plant Physiology at Utah State University. He received his degree in botany and biochemistry from the University of Utah, and earned his Ph.D. from the California Institute of Technology. Dr. Salisbury is a member of NICAP's Board of Governors.

ARE UFOs EXTRATERRESTRIAL MACHINES?

By Frank B. Salisbury

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Admittedly, UFOs do impossible things; their behavior doesn't make sense. But all the scientific logic in the world can't disprove them.

ARE WE alone in the universe? Or are there planets orbiting distant suns where proteins and nucleic acids have come into being and cooperated to form cells, tissues, organs and organisms; where plant-like creatures absorb their luminary's light energy for photosynthesis and where animal beings consume these organisms to obtain the energy needed for movement

— and perhaps for thought, for happiness and misery, love and hate, compassion and aggression? Do the planets of Tau Ceti or Zeta Reticuli and/or some other cosmic orb support a race of intelligent beings who have learned to communicate with the stars, to travel through the vastness of the galactic expanse, encapsulated with their life-support systems in shiny space-

ships that are propelled by hyperdrives capable of rushing through space with nearly the speed of photons themselves — or faster, perhaps, by some ultraphysics not yet known to us, yet to be dreamed of by our best brains? Have these beings with their marvelous vehicles — and their unthinkable purposes and psychological-sociological-ecological abilities — entered our atmosphere on many occasions and for many years to be seen by some of us?

These are the kinds of questions that have long sparked the interest, even the consuming passion, of many UFO researchers. These are the things implied by the much simpler question: Are the UFOs extraterrestrial machines?

How do we go about answering even the simple question? It has not proven to be an easy task.

In principle, it should not be difficult to prove the reality of the UFOs. We only need to catch one and take it to our laboratories for study. But such proof has not been forthcoming, so most of the scientific comments on UFOs have been aimed at disproving them. Yet a little philosophical reflection will indicate that this approach is doomed to failure. Probably the only really valid way to disprove that the UFOs are extraterrestrial machines

would be to demonstrate this in each and every UFO sighting. We have seen that in many cases it is possible to prove that a UFO is not an extraterrestrial machine (the UFO is identified as the planet Venus, a weather balloon, etc.), but it is equally apparent that this will not be possible in all cases — if only because data are incomplete.

The first alternative to proving that all UFOs are not extraterrestrial machines is to prove that most are not, and then to infer that since *most* are not, probably all are not. It should be quite apparent that this approach is not logically valid. It is an example of induction proper. If we examine 90 percent of the chairs in a given school, for example, and find that they are made of wood, we are still not entitled to the conclusion that *all* the chairs in that school are made of wood. Off in some closet somewhere might be a metal chair. Proving that 99 and 44/100 percent of all UFO cases do not involve extraterrestrial machines still isn't sufficient. Of the thousands or millions of sightings, only *one* needs to involve an extraterrestrial machine to provide us with a point of real interest.

The trouble with the application of the inductive or statistical approach to the UFOs is that the cases that are clearly explained

may not be representative of all UFO sightings. Typically, they are not. Just because many witnesses have mistaken the planet Venus for a UFO, we cannot conclude that a saucer-shaped object 50 feet in diameter with windows and landing gear that put down in someone's backyard was really the planet Venus. The important thing to remember about many unexplained sightings is that they have so little in common with those that can be explained.

* * *

HOW ABOUT proving the UFOs cannot be extraterrestrial machines? This second approach is also full of logical pitfalls, although it is one that has often been taken. Obviously, it assumes that we know enough about the operation of the physical universe to say in every case what is possible and what is not.

For example, William Markowitz (1967) argues in *Science* that the UFOs could not be extraterrestrial since interstellar rockets are impractical. He says that the energy requirements for interstellar travel necessitate a rocket of such huge dimensions or with expulsion of material at such high temperatures (85,000° C.) that no resemblance to the commonly reported UFOs could be imagined. He describes the

Apollo Saturn 500-F space vehicle used to launch our moon rockets and goes on to calculate the ratio of the initial to the final mass and the time required for various interplanetary and interstellar trips based on known propulsion systems. Then he tells of his troubles in finding reliable reports of UFOs landing and taking off, apparently assuming that every UFO takeoff would represent a departure for the home planet; that is, that all UFOs must be interstellar spacecraft. He then points out that UFO takeoffs do not resemble a launch from Cape Kennedy. (There actually is some resemblance in Kent Denver's account of his sighting at South Myton Beach.) He further mentions that it would be foolish to expend such efforts on interstellar travel, only to arrive at the new planet and then not make contact with its inhabitants. He dismisses metaphysics (i.e., physical laws that we do not understand but that could allow interstellar travel).

This article is so patently naïve about UFOs, and its arguments are so unconvincing, that it is amazing that the article was ever published in *Science*. Philip H. Abelson, the editor of *Science*, is an outspoken opponent of UFOs as extraterrestrial machines. J. Allen Hynek, after

18 years of UFO investigation, was probably the most competent scientist in the United States to write on this topic, but his carefully prepared letter to the editors of *Science* (Hynek, 1966), suggesting that the UFOs might be worthy of scientific study, was accepted only reluctantly by Abelson.

By an interesting coincidence, on the very day (October 21, 1969) that I was reworking these pages in the original manuscript, Markowitz was on our campus presenting a Sigma Xi National Lecture entitled, "UFO Mania." He discussed most of the arguments summarized in my text plus some added approaches. For example: not only is interstellar travel in reasonable time an impossibility, but UFOs are not worthy of scientific study because alchemists wasted time searching for the philosopher's stone or the elixir of life, and other people have spent time building perpetual motion machines. He then talked at length about how scientists really are open-minded, willing to investigate anything, always motivated by free and open inquiry, etc. Yet at the end of the lecture, he refused to "argue" with anybody (that is, answer any question that intimated a viewpoint opposite to his own), and he stated that he had never personally in-

vestigated a UFO sighting, nor would he ever do so (which sounds a trifle like an astronomer who refuses to look through a telescope). He would never believe the extraterrestrial hypothesis until he was personally confronted with an extraterrestrial being. A most interesting, open-minded, scientific attitude.

Is interstellar travel *really* impossible? To make such a negative statement (formulate a so-called *impotence principle*), it would be necessary to provide rather rigorous proof. Remember that it took centuries to demonstrate to everyone's satisfaction that it is impossible to square the circle, trisect an angle with compass and straight edge, or build a perpetual motion machine (in modern context, to break the second law of thermodynamics). Hence it appears a bit presumptuous to make such an all-inclusive negative statement in relation to space travel. After all, our first real step into space was taken less than two decades ago, and Einstein's relativity, which limits the absolute velocity of any object in the universe to some speed less than that of light, has been considered by only a handful of scientists for about 70 years. (One continues to hear reports of exceptions.)

Anti-gravity devices could ac-

count for some UFO behavior, but then they seem fantastic. Yet we don't know what gravity is so it is somewhat difficult to disprove anti-gravity devices. Much of Markowitz's argument is based on the laws of inertia, but we don't understand the physical basis of inertia; we merely apply empirical equations that describe our experiences. What unknown energy sources could be tapped in the space between the stars?

We have never been there and so it is difficult to say. It is probably a little premature to state the impotence principle that interstellar travel is impossible. We recognize that impotence principles exist, that some things in the universe are impossible. But we should also recognize that at this stage of our development, we have only been able to state a very few such principles with certainty.

Yet one aspect of the impossibility argument remains impressive; the UFOs appear to do impossible things. Of course this is no more logically valid than saying that interstellar travel is impossible. Nevertheless, it provides a real stumbling block for the scientist who would investigate UFOs. Numerous impressive examples are provided in the Uintah Basin sightings. Not only do the UFOs hover with no sign of spinning helicopter pro-

pellers, but they move in the atmosphere at extreme velocities without a sonic boom or burning up with frictional heat. And they accelerate from a standstill to these velocities in a fraction of a second. The accelerational forces that are generated would be expected to disintegrate any made-made vehicle.

In the March-April 1973 *APRO Bulletin*, for example, Dr. James Harder tells of his analysis of an interesting photograph. The witness, Mr. C. Dwight Ghormley, saw a large "tank" about three quarters of a mile from the road near Sedona, Ariz. Because it appeared to be in an inaccessible spot, he decided to stop and photograph it. After snapping the picture he noticed that the object was gone, leaving nothing but a cloud of smoke or dust behind. The photograph showed only a long broken streak of light. The owner of the photography shop that developed the film noticed this and brought it to the attention of APRO. Harder assumed that Mr. Ghormley had photographed the object as it took off, in which case the streak of light would represent the distance it traveled while the camera shutter was open—about one-sixth of a second! Knowing the distances involved, the characteristics of the camera, etc., Harder could calculate the speed

the object was able to achieve essentially from a standstill. This proved to be on the order of 16,000 miles per hour!

Still, we can't say that it's impossible. We can even imagine how it might be done. All that's really required, perhaps, is an understanding and a control of gravity. Accelerational forces tear apart our contemporary machines because they are applied to one part of the machine and transferred to the other parts through stresses and strains in the material. The wheels drive an automobile, or the jet engine an airplane, and the forces must be transferred through the strength of the material from the axles and the hubs to the rest of the automobile, or through the wings to the rest of the airplane. The acceleration is transferred to the passenger through the seat. Say that we could apply some kind of artificial gravitational field to a vehicle. If the source of the field were to the front of the vehicle, each individual atom in the vehicle and its occupants would be accelerated equally, and the vehicle would move ahead in such a manner that a passenger inside would not even be aware that he was being accelerated. If the strong gravitational field should suddenly be reversed so that its source came from behind

the vehicle, the vehicle would stop and move off in the reverse direction, again with no stresses or strains in the vehicle and with the passenger not being aware of any acceleration, let alone change of direction. A gravitational field equivalent to that produced by the Earth at its surface would accelerate our vehicle only about 32 feet per second (the acceleration observed in free fall). But if the gravitational field could be increased to values hundreds of thousands of times that produced by the Earth at its surface, then the reported behavior of UFOs would be accounted for.

There is only one difficulty: we haven't the slightest idea how we could produce such a field, let alone control its direction in relation to the craft. Lately I have been wondering about another possibility. Say that the gravitational forces produced by all the matter in the universe are extremely high, but that they come equally from all directions so that the only gravitational force of any real importance to us is that produced by the Earth. If this were the case, then it wouldn't be necessary to produce high gravitational fields, only to shield from them. When the UFO wanted to accelerate in one direction, it would shield out the forces of gravity coming from

Mother Civilization might intervene occasionally in "supernatural" ways, subsequently studying the effects of such interventions.

We could multiply these science fiction tales at length, but suffice it to say that the extra-terrestrials might simply have their own reasons for not wanting to make formal contact, and that we, in this stage of our development, simply cannot fathom those reasons.

Unfortunately, I am no longer totally convinced by my clever argument designed to account for the lack of contact. The fact of the matter is, the lack of formal contact is only one small aspect of the strange behavior associated with UFOs and their occupants. As Vallee (1969) has pointed out, legends associated with the fairy faith and with the angels and demons of many religions have a great deal in common with UFO stories. If one is going to be open-minded enough to consider the possibility that UFO witnesses are telling the truth (although somewhat distorted, perhaps), then one must be prepared to examine the evidence connected with the stories of fairies, angels and demons. The evidence is clearly similar in both cases, so what do we do about that? We could reject all of the UFO stories along with the

fairies, angels and demons — or we can accept them all together. Vallee has argued that there is logical inconsistency in accepting the one and rejecting the other. It is a hard paradox. (We might get out of it by arguing that the evidence relating to fairies, etc., is *not* as good as that relating to UFOs.)

Even if we reject the fairies, angels and demons, we are left with a vast residual of UFO stories that make little sense in terms of our visitors-from-another-solar-system idea. Granted, a highly superior intelligence might not survey a new planet in quite the manner that we would at this stage of our civilization, but would any intelligence, anywhere, ever do many of the things that UFOs are reported to do?

* * *

LET'S CLOSE this discussion on a somewhat more scientific note. What can science tell us about life in the universe beyond the confines of Earth? Very little. There is some rather skimpy and inconclusive evidence for traces of life in meteorites — or at least the chemicals that seem to be characteristic of life (Sullivan, 1966). We have fairly good reason to believe that some form of life might exist on Mars. There are large areas on Mars that intensify in color with

... be extremely
... and would move the vehicle
in the manner described above.
Of course we also haven't the
faintest idea how one might go
about shielding from gravitation-
al fields, but intuitively it seems
that this would be easier than
producing them.

(Many such speculations have
been presented. A recent and
well documented one concerns
diamagnetism, a little known
phenomenon that just might be
applied in a UFO propulsion sys-
tem. See Burt, 1970.)

* * *

AN IMPRESSIVE argument
against the UFOs as extra-
terrestrial machines concerns
their social behavior. After all, it
is said, if we were able to
achieve interstellar travel and
discover another planet support-
ing intelligent beings, wouldn't
we want to land and get ac-
quainted? Certainly one of the
most baffling aspects of the UFO
enigma is the lack of formal con-
tact. All right, so there are
dozens, maybe hundreds, of
Adamskis claiming contact, but
why doesn't a UFO land on the
White House lawn, its pilot ap-
proaching the nearest White
House policeman to utter in the
expected metallic voice: "Take
me to your leader!"? Why

embassy at the United Nations?

With a little effort I can do a
pretty good job of talking my
way out of this argument. The
approach is to reason that it is
quite impossible for us to be cer-
tain that we can guess the
motives of an extraterrestrial in-
telligence. One can imagine any
number of reasons why they
might not want to establish for-
mal contact. Perhaps they want
to conquer us for our natural
resources, in which case there is
no reason to be friends—but
then why have they observed us
for so long? Will conquering re-
quire such an extended recon-
naissance? Perhaps we are an
ecological experiment, establish-
ed by them some 6,000 years
ago. This would at least explain
why most witnesses of UFO
occupants claim that they are
humanoid in appearance. We
might have begun as a colony
of outcasts, placed here under
primitive conditions to see how
long it would be before we de-
veloped a technology on our own.
Civilization had been in such an
advanced state for so many mil-
lions of years on the home planet
that such an experiment into
origins seemed appropriate.
This, of course, would account
for the continual surveillance,
and it might even account for
some religious events. The

the development of Martian spring and summer, fading again during the autumn and winter. This has long been suggestive of vegetation, although the more we have learned about conditions on Mars the more difficult it has become to imagine any form of life there having much in common with our own. The atmosphere is extremely thin, consisting almost completely of carbon dioxide. Temperatures drop way below the freezing point every night all over the planet. Mars has now been photographed in intricate detail with the Mariner spacecraft and no signs of intelligence have been detected in the pictures: no farms, freeways, landing strips, towns, football fields, pyramids, etc. It is conceivable that the UFO drivers have camouflaged spaceports somewhere on Mars but it is inconceivable that Mars supports its own indigenous civilization.

Although numerous details could be added, that's about the extent of our knowledge of extraterrestrial life. Because there are so many stars visible to us beyond the solar system, and because our present theory suggests that planets must be the rule rather than the exception (virtually every star must have its planetary system), we seem to be overwhelmingly forced into

the conclusion that there is life elsewhere in the universe — indeed, even intelligent life. It would be an incredible coincidence if, of the billions of billions of planets in the universe, life occurred only on the planet Earth.

Nevertheless, we should strongly emphasize that (ignoring the UFOs, perhaps) we know nothing about life beyond Earth's limits. We can speculate to our heart's content about the kinds of possible planets and the life forms they might be expected to support (and I find it most entertaining to do so), but the facts of the matter are that there are no facts. Loren Eiseley (1959), George Gaylord Simpson (1964), or I. S. Shklovskii and Carl Sagan (1966) can formulate intricate and involved theories to convince us that humanoids could not exist anywhere else in the universe. Evolution is so capricious that a man could be expected to come into being only once. That's fine, but just remember that neither Eiseley, Simpson nor Sagan really know. They're guessing. Guessing is fun but facts tell the tale. Accounts of UFO occupants usually involve humanoids.

The message of this discussion is that the UFO reports, taken as a whole and considering the expected distortions, might well

provide a body of facts far more impressive than the speculations of the skeptics. It would seem to be much more profitable to apply our scientific efforts in trying

to understand what the UFOs are, rather than continuing to waste a great deal of energy trying to argue that spaceships don't exist.



THE FORTUNE-TELLER

By Rose Kornelissen

DURING THE Depression of the 1930's my husband Jim Nazareth, a gifted musician and singer, could not find work in his line. He refused all other offers as beneath his dignity. I knew it would be useless to argue. He had a violent temper and often took it out on our two-year-old child and me.

As conditions grew worse I had a feeling he was about to fly the coop. So it was no surprise when he announced he was heading for his hometown, Boston, alone. He said he would find work and send for us later but we both knew this was a lot of hogwash. Although I knew our parting would be permanent I was unafraid of the future despite the bare cupboard and overdue rent. I walked Jim to the train and felt only a tremendous relief when the train finally pulled out.

On my way back home wondering how I would make ends meet, I passed the then-new Pantages Theater. I noticed the coming attraction, "The Loves of Sonya" with Gloria Swanson. A crystal ball figured prominently in the posters. I thought nothing of it until I got home, then it rang loud and clear like a bell.

I hurried back to the theater. I had heard the film was a lemon and needed a booster and I was about to supply that. I went to the manager, Mr. Bush, and gave him my idea: I was to be the added attraction, giving readings in the lobby of the theater.

He was delighted by the idea but wondered if I could handle it. I told him how I had entertained friends and relatives in the past with cards, tea leaves, etc., and gave him a short palm reading. He was convinced but wanted to think it over. He would let me know in a day or two.

The very next day he phoned and asked me to come to talk it over. We decided on a booth in the theater lobby where I would give two-minute readings to patrons. I was billed as "Mysta, the famous psychic" and was a great success.

Although I was hired for only one week, I stayed on for the three weeks the picture ran. Then I followed the film from town to town and was advertised on theater marquees, billboards and other media. Eventually I was earning \$700 a week for working only one hour a day, a very handsome income in the 1930's.

True Mystic Experiences

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KING OF THE TOADS

By Susan R. Treidel

IN THE 1930's the little town of Verona, N.J., was a pleasant place of woods and meadows for children like me to wander through. I became familiar with many facets of nature but the tale told my mother and me by a neighbor has remained a mystery until this day.

Mrs. Inhalt lived across the street from us with her son William and his wife. All were highly respected, hardworking people of German extraction, not given to flights of fancy. Although we children spoke of her as "old Mrs. Inhalt" in reality she probably was no more than 60 years old. This designation simply differentiated her from her daughter-in-law who had the same name. An avid flower gardener, old Mrs. Inhalt was delighted in the early spring of 1931 when my mother obtained a certain plant for her from an aunt in another town. Mrs. Inhalt promised to put it in the ground that

very same afternoon.

We did not see her again for two or three weeks. When we discovered Mrs. Inhalt had not been feeling well Mother went over to visit and I tagged along. At first Mrs. Inhalt seemed to avoid questions about her illness but suddenly she seemed to make up her mind and told the following story:

"I went out to put your gift plant on the south side in the sunniest location," she told us, "and decided to place it in the grassy part by the field next door



Susan R. Treidel

so it would have room to expand. This meant cutting out a section of the sod, so I lifted the shovel and brought it down with considerable force to cut through the grass and roots.

"Just as I drove it down, I saw too late to stop that my shovel was aimed directly at a large brown toad that was concealed in the dried brownish grass. The blade of the shovel cut off both of the poor creature's legs and I could do nothing but watch in sick horror as he twitched and bled to death.

"I would not knowingly harm a living thing and I was unable to move for shock. I stood staring down for several minutes until I became aware of the feeling I was in danger. I looked around but saw no one and then realized I was surrounded by little brown toads. There were hundreds of them sitting in a circle looking at me and in the grass farther out I could see more and more of them, all coming quickly from every direction. None were as large as the dead toad; it was at least twice their size.

"I don't know what might have happened but I threw down my shovel and ran into the house. The incident so upset me that I was overcome by nausea and headache and remained in bed for several days.

"When Bill came home from

work," Mrs. Inhalt concluded, "I told him about the toads. He looked in the garden but found only your plant, which he put in the ground for me. The shovel was lying there with a stain on the tip but there was no sign of the dead toad nor any other. I never have seen a toad in the garden before and I hope I never see another."

In all our years of wandering the fields and forests we neighborhood children were quite familiar with frogs, snakes, polliwogs, crawfish and other living things but I probably had seen fewer than a half dozen toads.

We never were able to explain what happened when Mrs. Inhalt killed the giant toad. Her own expression, all the more startling coming from so practical a person, was that she had killed the king of the toads and the others came in response to a message she could not hear. I still wonder why that one toad was so much larger than the others, why hundreds of small toads came when he died and what would have happened to Mrs. Inhalt had she not run into the house. — *New Orleans, La.*

SAVED BY MY DOUBLE

By Florence Syper

I MUST have been born with a psychic counterpart or double. At first she was just another

child to me but as I grew older and realized there was something odd about her, I began to be afraid of her.

"You're just imagining things, Weenie," my mother Vera Williams said. "You'll outgrow it."

But for another five years I continued to see and be afraid of this "other me." She always appeared without warning. She never said anything but just vanished in a few seconds.

In 1935 when I was 10 years old we were living on a small rented farm near Gladewater, Tex., then a booming oil town.

"Don't go to the melon patch alone," Mother warned me. Although open to the highway the patch was hidden from our house by a row of trees and many hoboes stopped by to help themselves.

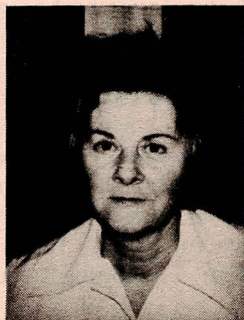
But one hot July day when Mother was busy I decided not to wait until someone could go with me. I ducked behind the chicken house and the barn so Mother wouldn't catch sight of my bright red dress and made my way through the trees.

Heat waves danced on the white sand of the melon patch. Not a bird chirped. Near a clump of sassafras bushes on the far edge of the field I decided I could find some melons growing in the shade. After catching my breath I ran there, wishing that

I'd worn my shoes.

I had just picked a melon from the vine when someone said, "Hey, can I buy that melon, little girl?"

A large man in dirty tan clothes was limping towards me with the aid of a walking cane. I didn't stop to think that he must have been hiding in the bushes watching me as I entered the patch alone.



Florence Sybert

"Oh, you can just have a melon," I said politely.

"Now that wouldn't be right," he replied, coming closer. He reached into his pocket and pulled out a piece of change. "Here now, take this."

"No, sir," I said as he pushed it at me. "I can't." I started backing away from him. "You'll have to see my Daddy!"

He began to curse and shoved the money back into his pocket. Then I realized with horror that

he was indecently exposing himself.

As I stood petrified with fear he raised the big walking cane above my head. He was going to hit me!

Suddenly a little voice cried, "Run, Weenie, run!" Behind the man I saw a little girl in a bright red dress and with yellow hair — my double. The man whirled as if he had heard something too. The walking stick came down but because he had glanced back it missed me.

I didn't take time to think or scream. As he raised the cane to strike again, I ran. My feet flew, dodging melons and ripping through vines. I'd almost reached the row of trees when I stubbed my bare toe. I fell, sprawling headlong on the ground.

I scrambled to my hands and knees but when I glanced back I saw a strange scene. The man had stopped running after me and was lashing out with his cane as if he'd caught someone. As I gasped for breath he suddenly whirled and with giant hopping strides ran back into the sassafras thicket.

Once on my feet I never stopped running or screaming till I reached the house. Mother made out enough from my incoherent sobs to know that someone had tried to attack me.

We had no telephone or near neighbors so when she saw I was all right, we waited until my stepfather Lonnie Williams came home from town.

Father went to the field and found the footprints and indentations from the cane that confirmed my story but of course the stranger had fled.

I did not see my double again until 10 years later. One night as I returned home from visiting my mother in the hospital I snapped on my bedroom light. There, sitting on the side of my bed, was my double. She was grown now too. As always she was dressed just like me. Her hands were resting on her lap and on her finger was a double of my class ring. As I stared at her, she vanished. I've never seen her again. — *Longview, Tex.*

MEET THE REV. MARIAN KLEIN

By Amanda Childs

DURING THE year 1973 I went on a medium spree in New York City and found one after another so awful that I decided Spiritualism is false. Then I was invited to a gathering of about 100 persons on November 6, 1973, in a private home to hear the Rev. Marian Klein read minds.

I went expecting to meet just another of the fortune-tellers who tell people a lot about nothing

important. I found I was wrong. Marian Klein is for real!

She looked at me with her big soulful eyes which constantly change color and said, "You really think this is bunk. You are conveying a telepathic thought in my direction that is not very flattering." I was embarrassed because of course that is what I was thinking.

Then the Reverend Klein closed her eyes for a moment and when she opened them again I saw another face transposed over hers. She told me my ruby ring which I had lost was not really gone, that it would be found in a large Chinese vase in my winter home in Lakeland, Fla. I had been searching for that ring in my New York apartment for two years. She described the corner of the room in which the vase stands.

The next thing she said shook me up so much that I could only gasp. She said that Hilda had her skull and right eye crushed and now was in the spirit world. Hilda was my mother and I had spoken to her earlier in the day.

"This is ridiculous, Hilda is my mother; she is alive and well. It is not true!" I said.

When I left the gathering I immediately called my mother's home in Los Angeles. My father answered the phone and said, "Mother was hit by a car. Her

skull and right eye were crushed beyond recognition. She died instantly."

I asked Father what time the accident had occurred and he said, "At 5:00 P.M."

The Reverend Klein had given me the message at exactly 8:00 P.M. New York time. Allowing for the three-hour difference in time between New York and Los Angeles, I received news of Mother's death at the precise moment that the accident occurred. I believe my mother gave me this message through the instrument of Mrs. Klein.

I flew to Los Angeles for Mother's funeral and coming back decided to take the plane to Lakeland, Fla., to rest for a few days. The first thing I did on arrival was look in the Chinese vase for my ruby ring. It was there just as the Reverend Klein had said it was. — *New York, N.Y.*

FUTILE DREAM WARNING

By Rose Norgaard

ON JANUARY 22, 1973, my brother John Kowal, my sister Marie Kowal and I stayed up until past midnight talking and visiting. I had a restless night after that and did not wake up until 9:30 the next morning. When I did wake I felt as if my dream had just occurred.

I had dreamed that I was hold-

ing a very sick child who had no clothes on and I was deeply concerned. There were other members of the family around me. My mother, who died many years ago, stood beside me. The little child then became limp in my arms and I knew it was going to die. In my dream I was grief-stricken.

Next, in my dream, my mother and I went to the country cemetery where my husband is buried and looked down into a small newly-dug grave that was white inside.

I related this dream to my brother and sister and said, "I hope nothing happens to anyone in the family."

My brother just laughed but Marie, who believes dreams warn of tragedies, was concerned. I too believe dreams sometimes warn you but the actual events often happen so long after the dream that I have not thought much about them. I had all but forgotten this particular dream when my daughter and son-in-law, Linda and Jerry Giroux, arrived unexpectedly from Edmonton that same afternoon at 4:30.

I didn't know they had come until Linda, pale as a ghost, burst into the bedroom where Marie and I were talking.

"Mom," Linda said, "something terrible happened this morning!"

I knew then there was a death in the family. I too must have paled as I asked in a shrill voice, "What happened?"

She said, "Our baby drowned in the bathtub this morning."

Then I remembered my dream and asked what time it had happened. She said, "About 9:30 this morning."

My dream had occurred about that time and the child in my arms had been about the size of my 10-month-old grandson Clausius and had been without clothes as Clausius was when he drowned. I knew I had been warned. My dream came true also in that we buried him in the cemetery beside my husband — his grandfather.

Some persons to whom I have related this dream have told me I should have warned my daughter but I'm sure it couldn't have helped because Clausius was dying about the time that I woke up.

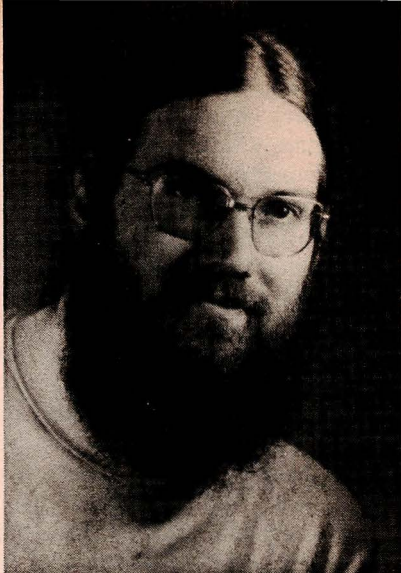
I feel I should tell the story of this dream so that others who receive warnings, especially in dreams of tragedies, will know it and perhaps, unlike me, be able to avoid the tragedy. — *Leduc, Alta., Canada.*



ABOUT THE AUTHOR

D. R. BUTLER was born in Vicksburg, Miss., in 1945. After studying literature, psychology and philosophy at Millsaps College in Jackson, Miss., he became editor of a chain of men's magazines. Since 1970 he has been a free-lance writer, primarily in the areas of occultism, mysticism and the interrelationships between men and women. His articles have appeared in such varied publications as "Pageant," "Penthouse Forum," "Sexology" and "Writer's Digest."

After moving to Forest Hills, N.Y., in 1968 and at the request of Swami Muktananda, he and his wife started the Queens Siddha Yoga Meditation Center in their home.



By D. R. Butler

As you THINK, So you ARE

You can achieve whatever you desire by conscious mind control.
These principles of creative thought power never fail.

WHEN I was 14 I read my first book on creative thought. It was titled *The Secret of the Ages* by Robert Collier. I'd never read anything like it before and I thought it was wonderful. The idea that I could control my life by controlling my thoughts was, I believed, no less than miraculous.

At the age of 16, in 1961, an ad in *FATE* led me to my guru, Dr. Hugh G. Carruthers, founder of the Theological Science Society, who began through a series of correspondence lessons to teach me the intricacies of thought

control. This knowledge has affected my life to such a degree that any opportunity to lecture or write about it gives me happiness. I love to see the light in another's eye that shows he, too, understands what this means.

Perhaps my life has not been perfect by anyone else's standards but by controlling my own thought processes I have pretty much achieved all I personally desire. My disappointments and failures have been due either to a lack of sufficient desire or to the misapplication of the power of creative thought. For the most

part, however, I am extremely happy with the way things have worked out for me.

I have "visualized" myself into (and out of) the college of my choice and the job I wanted. Finally I have "created" a life as a full-time free-lance writer — an old dream which everyone who knew me said was impossible.

I was lonely but held onto the "thought" of being married to the perfect wife. I met her under quite extraordinary conditions, more than 2,000 miles away from where I first thought of her. Together we have visualized and manifested a perfectly harmonious marriage — physically, emotionally, mentally and spiritually.

My wife, using the process of creative thought, left her job as a secretary and within six months was a successful free-lance writer like myself. Everyone who knew her finds her instant success almost unbelievable. Except for an occasional personal letter she never had written anything before in her life.

My wife and I have "visualized" success, achievement and happiness for friends and relatives also and by sharing our knowledge with them have seen phenomenal changes take place in their lives as their innermost desires have become realities.

These examples are meant only to show what anyone can do by applying the principles of mind control. It takes no talent, skill or specialized training. There is no such thing as the inability to use mind power to attain a desirable goal. All achievement, even in the realm of the "miraculous," is the result of applied principles which never fail.

It is my intention to share this knowledge with anyone who will use it.

It does not matter whether you "believe" in creative thought power or not. Whether you agree or disagree in theory, results will be forthcoming if you correctly apply the principles. And in turn these results will be proof of the theory. Anyone can prove for himself whether these principles work. There is no need to take my word for anything.

Even if you know about and believe in the power of creative thought there is nothing whatsoever useful about this knowledge. The only usefulness is in *applying* the knowledge. Only then are results forthcoming.

Too many people are quick to say, "Oh, I know all about thought power. I have taken such and such a course or read such and such a book. It's nothing new to me."

But reading all the books and

taking all the courses in the world will not change your life one iota if this knowledge is not consistently and persistently applied in principle. Only when knowledge is used does it translate into power.

To secure personal power you first must realize that all power lies within yourself. The great majority of persons have no power because they search for it outside themselves. As long as you believe that power is in others or in the world around you, you will be unable to deal adequately with the problems and obstacles that arise in life.

The Great Law of Life, so meaningful for me and my loved ones, is that man is spiritually and mentally One with Omnipotence — which means All Power. Omnipotence is known to man through mind. The vibration of mind in motion is recognized by the individual as "thought." Thought is the only activity Mind possesses and consequently is the only power known to man. All forms of physical power are manifested effects of thought power.

My guru Dr. Carruthers defined the Law of Cause and Effect in this way: "For every condition and experience in the life and affairs of the living individual there must have been a cause in thought; and for every thought

there must eventuate a result or condition identical to the nature of the thought which compelled it."

Conscious thought impresses the subconscious, which compels actions that eventually lead to the corresponding effect or result. We cannot think one way and act another. What we think will cause us to act in ways that will embody and reflect our thoughts in the circumstances of our lives.

The Law of Cause and Effect is deceptively simple — particularly to the intellectual. Perhaps it would command more attention and respect if it were more complicated. As it is, the average person is apt to read it over and perhaps nod in agreement, without recognizing the truth that *this is the great secret to controlling every single aspect of life.*

Just the fact that you are reading this article is the effect of a combination of thoughts. First you thought to buy this magazine, which has come into your possession as a result of your desire. Now the "thought" of seeing what this article is about has caused you to read this far.

If you will glance up from this page and look around you for a moment you will see that your present environment is the result of your past habitual and pre-

dominant mental attitude. If you are at home you will see that your home reflects you in every particular. The painting on your wall, your furnishings, all reflect your own tastes, which first were created in thought. If you are at your office you must realize that even your job is a product of your own imagination. If by any chance you are on a trip you first "thought" to be where you are now. All experiences and conditions must originate in thought.

The concept of creative thought cannot be a new concept to readers of FATE. But do you make the principles of thought control a moment-to-moment practice in your daily life? Do you consciously control every thought to make sure you are thinking only of what you wish to be true, while making sure *never* to think of what you don't want? Worry and fear are creative too, you know, and by dwelling on problems and undesirable conditions you actually perpetuate them.

For some reason our vast, complex educational system never teaches us that thought is creative. In college, studying philosophy and psychology, I crammed my mind with information, facts and theories on every subject under the sun — but never once was I told by a teacher or professor that con-

scious thought is creative mind power in motion, that my thoughts determine the conditions, circumstances and experiences which I will meet in life. Isn't it strange, even sad, that the intellectual community seemingly should be so ignorant of what is in reality the first law of life?

This fundamental principle should be the first thing any parent teaches a child. I cannot tell you the pleasure I felt the first time I heard a mother say to her child (in this case a five-year-old daughter), "Now, honey, whatever you think about is going to come true, so make sure you think just of the things that feel good and make you happy." And the child said, "Yes, Mommy."

She is a happy contented child whose subconscious is being skillfully prepared for a beautiful life. She already was in touch with the only power in existence — the Infinite Power Within which becomes manifest through the conscious thoughts of the living individual.

It does not matter how deeply interested you are in advanced theories or principles of the occult. The yogi who raises his kundalini must first conceive of this process through creative thought. The professional psychic who is open to the flow of intuitive guidance first must dis-

cipline his conscious mind to receive knowledge from within. All occult phenomena, the mysterious powers of all Masters, Adepts and Sages throughout history can be apprehended through and by applying creative thought power.

Creative thought power is the basic principle behind all esotericism — but to attempt more advanced work before mastering your conscious thought processes will be in vain. You must return to the beginning in order to work

through to the end. Nothing is possible until your creative thought power is under perfect conscious control; once having mastered this control, you will discover that nothing else is necessary.

This is the secret to being, doing and having whatever you want in life — whether of a material or a spiritual nature.

You are what you think you are. If by any chance you think you are an exception to this I'd like to hear about it.



TELEPATHIC FISH STORY

By Margaret Armstrong

AS A professional salesperson I travel a great deal. Whenever I am near the coast I stay on the beach if possible as my favorite pastime is walking along the beach at night and observing the fish as they swim close to shore.

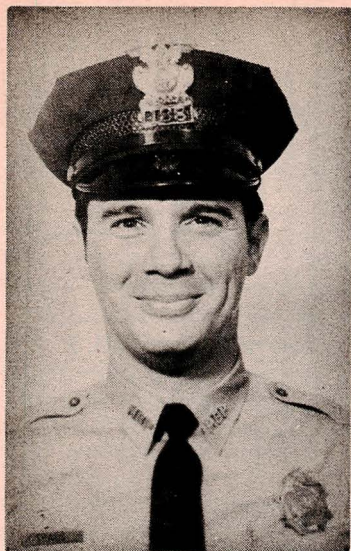
On my first night in Sarasota, Fla., in October 1973 I noticed a large black fish I did not recognize swimming in the waters of the Gulf. It swam too far out for me to get a good look at its shape. At the time I had just begun studying telepathy and I saw this as a good opportunity to test my abilities. I tried to contact the fish; for 30 minutes I beamed my thoughts toward the dark object out there in the deep water. It had moved a little closer by the time I stopped.

The next time I saw it again and again called it mentally. When it came close to the shore

I asked it to show me what kind of fish it was. At this moment it turned its nose up in the air and showed its flat white belly before swimming away. I could see it was a stingray, probably a manta.

The following evening I repeated the experience and it came so close that I could have touched it if I dared. I noticed another animal farther out and asked it if that was its mate. It lifted its head out of the water and glided over to the other fish, then right back to shore. I talked about how pretty it was and that I would return the next night.

Every evening I talked to it and soon it was joined by its friends. On my last evening four stingrays lay in the deep water watching. I said good-bye and my friend jumped out of the water one last time, then slipped away.



Richard Trado twice has received awards as Officer of the Month. (Photo courtesy Miami Beach, Fla., Police Department)

Policeman's PREMONITION was no DREAM

"I woke up in a cold sweat," the 28-year-old Florida officer told his partner. "I dreamed I stopped a car and the guy . . ."

By Lorraine J. Carbary

POLICE OFFICER Richard Trado of the Miami Beach, Fla., Police Department awoke Sunday morning, March 2, 1975, vividly recalling a disquieting dream. As he drove to work with a fellow policeman, Officer Thomas Moran, he told him about it.

"I woke up in a cold sweat," said 28-year-old Trado. "I dreamed I stopped a car and the guy got out and shot me."

Less than an hour after he started patrol duty Officer Tra-

do's dream came true. He stopped a white pickup truck and the driver got out and shot him.

"As I got out of the patrol car he came running — and shooting. The first round caught me right in the hand, disabled the gun hand," said Trado weakly as he lay on the table in the emergency room at Mount Sinai Hospital. The bullet hit his right thumb, exited from his wrist and struck the front muscle of his upper arm as Trado tried to reach for his gun.

After shooting Officer Trado the gunman walked to the front of the patrol car and shot out a front tire so that Trado could not pursue him even if he were physically able to do so.

The gunman had just held up Guillermo Alvarez Gonzalez, the owner of a Miami nightclub, Johnny's Place, robbed him and his fiancée Elena Garcia of money and jewelry, then fled in his white pickup truck. Gonzalez notified the police and described the truck. Trado picked up the alert on his radio, spied the white pickup, followed it and subsequently was shot.

In a second patrol car was Trado's backup man, Officer Moran. As he approached, Trado ordered him to follow the truck. Another patrol car, driven by Officer Leonard Veski, pulled up and Trado also signaled him on. Only then did he radio for a rescue unit for himself.

The holdup man had backup assistance too, an orange truck, and its driver shot at Moran but missed, then sped away to make his escape.

Alerted that an officer had been shot, 150 police from 11 Dade County agencies immediately responded. They sealed off an eight-block area and used police dogs and helicopters to track the man who had shot Trado. In this intensive manhunt Juan Humberto Mesa was cornered. He still had the money and jewelry, the loot of his robbery, in his possession.

Richard Trado, who has won two Officer-of-the-Month awards in the past four years, was given intensive medical and surgical care in an effort to save his right hand but the twice-honored policeman faces a number of serious operations if full function is to be restored to his "gun hand."

"The doctors have made a promise that they'll keep working on it until it's fixed. I'm only 28 and I'm not ready for disability. Police work is my life and I still feel I have a lot to offer," says Officer Trado.

The courageous officer has vowed that if he has to he will learn to write and shoot with his left hand.



RECURRENT LUNCH BOX

MRS. DOROTHY Weekly, a teacher in a Detroit, Mich., elementary school, prepared to name-tag the battered lunch box that her six-year-old pupil just acquired from the Salvation Army store. When she had been an elementary student herself 13 years before, Mrs. Weekly had lost that same lunch box; it still bore her maiden name. — *Paul H. Friede.*

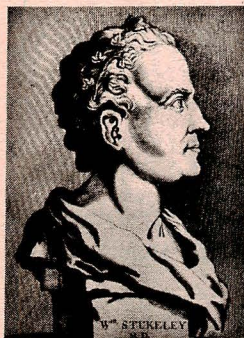
The Mystery of BRITAIN'S LARGEST HENGE MONUMENT

"It does as much exceed in greatness the so renowned Stonehenge as a Cathedral doeth a parish Church. . . ."

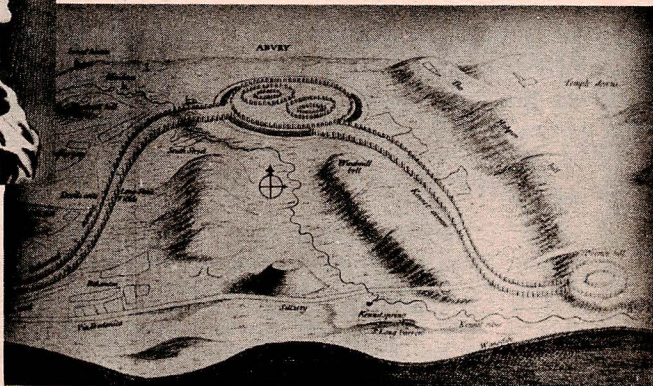
By James Dyer

AN ENGLISH archaeologist who received his master's degree from Leicester University in 1964, James Dyer is a Fellow of the Society of Antiquaries of London and currently lectures on archaeology at Putteridge Bury College of Education near Luton, Bedfordshire. He is the author of eight books on archaeology of which the latest, "Southern England": An Archaeological Guide" was published by Noyes Press, Park Ridge, N.J., in the fall of 1973.

THE RED LION at Avebury, England, with half-timbered walls and thatched roof is not much different from many other pubs in Wessex. The heavy stone wheel of an ancient cider press in its forecourt hints at a home industry long forgotten. Close by are two fine Georgian houses, a row of red brick cottages and a



Some of the drawings the antiquary William Stukeley included in his book, "Abury: a Temple of the British Druids" published in 1743, proved invaluable to modern archaeologists. The drawing below illustrates his fantastic theory that the plan of the monuments represented a serpent.





Stukeley called this "A peice of the great circle; view at south entrance . . . (Aug. 1722)."

couple of shops. Beside the man-
or house a little distance to the
west stands the glorious 12th-
Century Church of St. James.
The scene is not extraordinary
— but this village is unique, for
much of it stands within the
largest prehistoric stone circle in
Europe.

Everyone has heard of Stone-
henge in Wiltshire. Fewer people
know of this more impressive
circle some 17 miles north. John
Aubrey, the renowned English
gossip, first called attention to
the circle in the 17th Century
when he wrote:

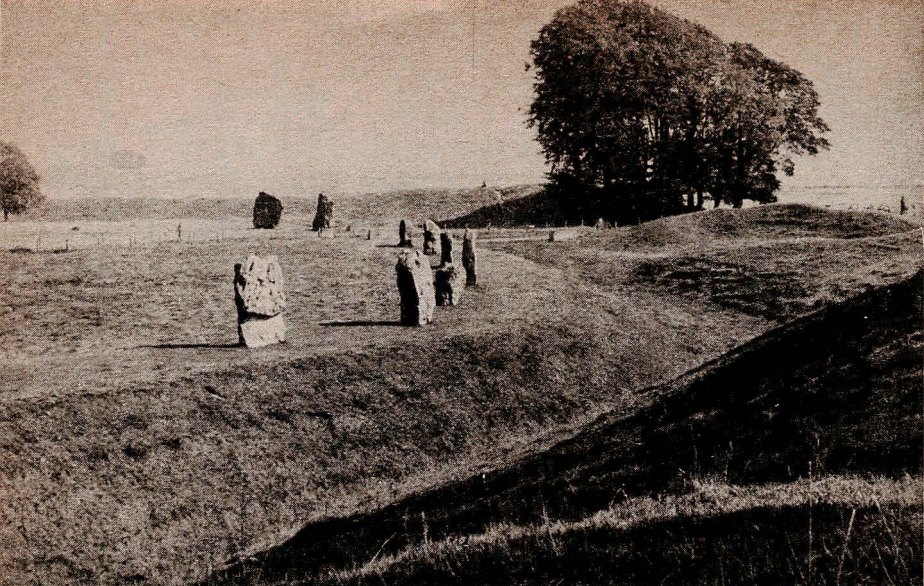
"It does as much exceed in
greatness the so renowned
Stonehenge as a Cathedral doeth
a parish Church."

Aubrey described the site as
"a double circle of stones, four
or five foot high, tho' most of
them are now fallen down."
Samuel Pepys, the diarist, wrote

in 1668 of "one place with great
high stones pitched round, which
I believe, was once some partic-
ular building, in some measure
like that of Stonehenge."

In the winter of 1724 the anti-
quary William Stukeley, who
wrote a great deal on druid re-
mains, developed a fantastic
theory that the plan of the mon-
uments in the Avebury district
was intended to represent a
giant serpent. The Avebury cir-
cle represented the coiled body
of the snake, the West Kennet
"Avenue" was its upper body
and "The Sanctuary" formed its
head, whilst another avenue of
stones whose existence has long
been in doubt, ran from the west
entrance to Avebury towards
Beckhampton, two miles away,
to form a tail.

Unhappily Stukeley's religious
fervor (he was ordained in 1730)
led him to expound the theories of



Concrete pyramids mark locations of missing stones in southwest sector as it looks today.

snake worship and of the druids, "the very imbecility of which," wrote his biographer Prof. Stuart Piggott, "seems to have endeared them forever to the public mind." Nevertheless, the names by which various parts of Avebury are known today originated with Stukeley and his plans and drawings have proven invaluable to modern archaeologists.

* * *

IT SEEMS inconceivable to anyone visiting Avebury today that this great site once was lost from view. Yet 300 years ago the surrounding earthworks were overgrown with bushes and trees and some of the stones had been smashed for building blocks. Before we describe how this came

about, let us consider the site as it appears today.

Avebury lies in a valley at the foot of the Marlborough Downs in northern Wiltshire. At first, viewing the village from a distance, we see only a belt of elm trees and a tall pinnacled church tower. Closer up, an enormous grass-covered bank of chalk dominates the scene. The bank surrounds a great part of the old village and prevents us from seeing what is going on within. But when we climb the bank an amazing sight greets us.

We find ourselves standing on a great rampart 18 feet high and almost 100 feet wide which swings around to form a circle 1,400 feet in diameter (more than a quarter of a mile) with a cir-



Avebury stones were not cut but evidently chosen for their diamond or pillar shape. This is north-west sector; eastern side of circle has not been excavated.

cumference of 4,400 feet. Excavation has revealed that this bank is made of dumps of chalk lumps and rubble, some of which has been piled along the front to create vertical chalk walling which helps to hold the great mound in place. When first built it must have stood 30 feet high.

Inside this circle is a deep ditch, excavated early in this

century, which varies between 23 and 33 feet in depth and from eight to 17 feet in width at the bottom. At its upper edges the ditch is 70 feet wide — but a lot of this width is due to the weathering action of wind, frost and rain which has caused the almost vertical faces to cave. The ditch is roughly cut and flat-bottomed and its many sudden

"The Avenue" through West Kennet leads from Avebury to "The Sanctuary."



changes in width and depth suggest it was the work of a number of gangs of navvies, each tackling separate sections and then joining them together. In many places deep antler pick marks show in the ditch sides. The picks must have been hammered into cracks in the chalk, then used to lever out blocks which were shoveled into baskets in preparation for building the bank. The ditch measures 1,140 feet in diameter and encloses about 28½ acres. Four entrances — chalk causeways about 50 feet wide — cut the bank and bridge the ditch on the north, south, east and west.

It is impossible to get a panoramic view of the earthwork today, for the village and trees stand in the way, but we cannot help but be impressed by the remains of the circle. It once consisted of about 98 large blocks of stone ringing the inner edge of the ditch. Twenty-seven of these still stand. The stones, the largest of which weighs about 40 tons, occur naturally on top of the Marlborough Downs. Known as sarsen stones, they are slabs of micaceous sandstone left behind after the last ice age.

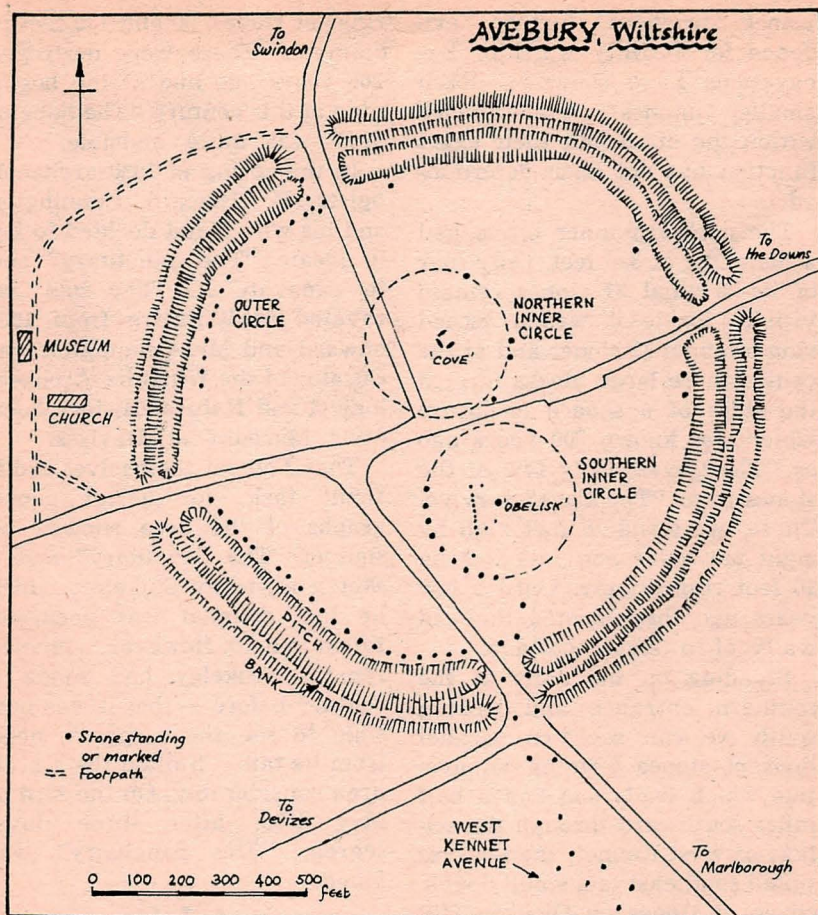
In Neolithic times, more than 4,000 years ago, they were dragged for two miles, probably on rollers, down the hillside to Avebury. The builders didn't cut



Alan Sorrell's reconstruction of Avebury (looking north) was made in 1958. Latest work suggests there should be a second circle inside northern inner circle. (Photograph courtesy Department of the Environment, London, England)

the stones in any way (as they did at Stonehenge) but they seem to have chosen two particular shapes: one tall and pillar-like with nearly vertical sides and the other diamond-shaped to be set up on one corner. The two types seem to have been alternated in the great stone circle. They may have had some kind of symbolic meaning, perhaps representing male and female symbols, and thus may have been part of a fertility cult. Some of the stones stand as high as 14 feet with another four or five feet buried below ground level.

Inside the great circle are two smaller circles. Only one of these, the southern, remains visible to-



Archaeologists have established the dimensions and main features of great circle.

day. It is 336 feet in diameter and probably consisted of about 29 stones, all about the same size as those in the great circle. Unfortunately only five still stand but concrete blocks placed by modern excavators mark the po-

sitions of four others. At the center of the circle once stood a stone called "The Obelisk," 21 feet high and nearly nine feet in diameter. This was destroyed in the 18th Century. The likelihood that it had phallic signif-

icance provides further evidence for fertility worship. Excavations have shown a dozen smaller stones were aligned within the circle but their exact function has not been determined.

The northern inner circle had a diameter of 320 feet. Only four of its original 27 stones remain visible. Inside it was a second ring of about 12 stones and at the center three large blocks formed the sides of a square enclosure which was known 200 years ago as "The Cove." Only two of the stones from "The Cove" survive. These two stand 16 feet high by eight feet wide and 14½ feet by 16 feet respectively. Until a few years ago they formed the end walls of a small cottage.

Standing on the bank at the southern entrance and looking south we can see two parallel lines of stones forming an avenue which leads one and a half miles southward through the village of West Kennet, then curves uphill southeast to a small double circle of stones on Overton Hill called "The Sanctuary." A small wooden circle about 65 feet across once stood on the hill. On two separate occasions it was enlarged and later enclosed in a circular building. At the time Avebury was built the circular structure was pulled down and replaced by the two concentric

rings of stones, 50 and 130 feet in diameter. These were destroyed 200 years ago and at the beginning of this century "The Sanctuary" was quite invisible.

In the spring of 1930 archaeologists B. Howard Cunnington and his wife Maud decided to try to locate "The Sanctuary" and to excavate it. They had excavated in Wiltshire from 1900 onward and Mr. Cunnington was Curator of the Wiltshire Archaeological and Natural History Society's Museum at Devizes.

They had set themselves a difficult task, for aerial photographs of the area showed no sign of "The Sanctuary" and a sketch made by Stukeley, which he had claimed was accurate, failed to help. However, a chance remark Stukeley had made a century before — that it was possible to see the serpent's head from its tail — limited the search area considerably. On the 23rd of May 1930, after three days' search, "The Sanctuary" was found.

* * *

THE GREAT monument at Avebury probably remained pretty much intact save for the ravages of the elements until Christian times when the first attempts were made to destroy it. The reason for this destruction is uncertain. Had it been the intention of the local people to

remove the stones so that they might till the soil, then it seems the stones would have been thrown into the surrounding ditch. But this was not the case. Holes were carefully dug and the stones were pushed into them and buried. This may have been at the suggestion of the church authorities who had built their first church at Avebury outside the circle but near it, as if challenging local superstitions which may have led the country-folk to acts of heathen worship and witchcraft around the stones. Such practices were common in the early medieval period and an injunction made by the Council of Nantes as early as the Ninth Century may throw some light on the matter:

"Let the stones also which, deceived by the derision of the demons, they worship amid ruins and in wooded places, where they both make their vows and bestow their offerings, be dug up from the very foundations, and let them be cast into such a place that never will their devotees be able to find them again."

Sometime between 1320 and 1325 whilst a pit was being dug for the burial of one of the stones, the great block slipped and fell on top of one of the workers. The tremendous weight broke the man's neck and frac-

tured his pelvis, probably killing him at once. His right heel was wedged tightly under the stone and he was left in the hole. From the scissors and lancet found with his bones it seems likely that he was a barber-surgeon or a tailor, and three coins of Edward I found in a decayed leather pouch give us the approximate date of the calamity.

For the next 350 years Avebury became more and more overgrown and forgotten. Then in the middle of the 17th Century it was discovered by John Aubrey who seems to have come upon it by chance while touring in Wiltshire. (He would have known of Stonehenge long before.) Aubrey's writings attracted the attention of King Charles II who in 1663 commanded Aubrey to show him the monument and later in the same year to make a planetable survey and write a description of it.

Four years later Samuel Pepys wrote in his diary: "Monday, 15th June 1667: In the afternoon came to Abury, where, seeing great stones like those of Stonehenge standing up, I stopped, and took a countryman of that town, and he carried me and showed me a place trenched in . . . with great stones pitched in it, some bigger than those of Stonehenge in figure, to my great admiration: and he told me that

one side and the stones slid down them until they rested on wooden stakes at the bottom. The stones were then pulled into vertical position with ropes and finally packed into place with rock and stones.

To accomplish the task Keiller had set for himself, in 1937 and 1938 he purchased as much of the Avebury circle as he could get, the northern third of "The Avenue" and also the manor house where he established an archaeological institute to help carry out the work.

"The Avenue" through West Kennet ran for a mile and 800 yards from Avebury to "The Sanctuary." Keiller and Piggott excavated the northern third, discovering that the stones had been arranged alternately, as at Avebury, in pillar and diamond shapes along each side of "The Avenue" and set two by two facing each other. The two rows are 50 feet apart and the distance between each pair of stones averages 80 feet. Altogether there were 100 pairs of stones, all somewhat smaller than those in the great circle. They stood in shallow holes cut into the soft chalk, their bases packed with small boulders and clay and with hard chalk from deep down in the Avebury ditch. On the northeast side of four of the stones were shallow graves, two of

which contained pottery vessels known as beakers datable to about 2,200 B.C.

Similar excavations and restoration work were undertaken in the southwest and southeast sectors. When a blacksmith's shop was pulled down it was found to have been built of a number of pieces of sarsen stone that once had formed part of the outer circle. With tremendous patience Keiller fitted the pieces together like a three-dimensional jigsaw puzzle and reconstructed the destroyed block.

During the late 1930's much of the western half of the site was excavated and work was in progress in the southeastern sector when World War II broke out in 1939. Alexander Keiller turned the stables and coach house of the manor into a little museum and in 1942 ownership of both the museum and the monument passed to the National Trust, a nongovernmental body which acquires lands and structures of historic interest to ensure their preservation.

The advent of World War II brought the work at Avebury to a premature end. Approximately the whole of the western half of the circle had been restored but the eastern half remains unexcavated. Ill health prevented Keiller's return to the site and he died in 1955. Since the war only a

small portion of the site has been examined, largely because rising costs have made the work prohibitively expensive. Although excavations have ceased the site is maintained by the National Trust awaiting the time when lower costs and improved archaeological techniques will allow further investigation of the mystery of this great stone circle.

* * *

AVEBURY belongs to a group of prehistoric sites known to archaeologists as henge monuments, of which Stonehenge is the most famous. These were probably temples, an idea supported by an almost total lack of domestic pottery within them. Since we would be unlikely to find cooking pots in a modern church, we are not surprised to find none at a temple site.

The whole of the Avebury complex probably was designed and constructed at one time, although it is possible that the northern and southern inner circles are older than the bank, ditch and outer circle. We have no proof of this, however. The dating of a small quantity of pottery ranging from early Neolithic to

the bronze age shows that the site was in use for a considerable length of time, perhaps as long as 1,000 years—from 2,600 B.C. to 1,600 B.C., a period as long as some of the older European cathedrals and churches have been in use.

The high bank may have served as a grandstand from which the "congregation" watched the ceremonies, the deep ditch separating them from the sacred area within. But we have no inkling of the sort of ceremonies performed within the circles. If we are correct in guessing that the shapes of the stones represent male and female symbols, then we may be permitted to guess there was a form of fertility worship connected with the regeneration and well-being of the tribe and multiplication of plants and animals. Other authorities would have us believe that Avebury was connected with the worship of the sun and moon—or that the arrangement of the stones had astronomical significance and may have been used for predicting the seasons.

Perhaps there is a little truth in all of these theories.



Don't let anyone say the devil doesn't exist. I know he does. He made my sister's family miserable for years and scared me witless.

By Henriette Lambros

WHAT ARE people to do when their home is plagued by horrible screams at all hours? One answer, of course, is to move. And somewhere I heard or read that the only solution is to burn the house down.

My family tolerated such awful screams for almost 20 years. I don't think it ever occurred to them to move and certainly they would not have burned down their house; they loved it. Eventually we met a man who rid the house of this misfortune.

Through the years whenever I told anyone about the screams I felt they did not believe me. They would stare at me as if I were a candidate for an insane asylum. So gradually I stopped talking about it. In all probability if someone had told me such a weird story I wouldn't have believed it either. Even now this story would never be written if I hadn't learned the meaning of the word exorcism. According to the dictionary it means expelling evil spirits. And this is exactly what took place in my sister Eleanor's house.

Almost 39 years ago she and her husband James Zakos bought a home on South Fifth

Street in Missoula, Mont. It was a lovely old mansion with a huge yard in which their children could romp and play. They had a large family — six children, a little dog named Dixie, and my mother Clara Barker Lerch, who

Our GHOST was a *SCREAM*

lived with them. They all considered themselves fortunate to have found such an ideal place for a big family.

But from the moment they moved in they heard strange noises and screams. At first they thought they were hearing things but the noises and screams continued at all hours. My sister and mother both told me about the horrible sounds they were hearing but I paid little attention as I was down there almost every day and I never heard anything unusual. It was difficult for me to believe there were such screams.

However, they insisted they



Eleanor and James Zakos still live in their formerly-haunted home in Missoula, Mont.

were hearing the screams and one night when my brother-in-law was awakened by a loud scream after he had worked hard all day he got up so mad he grabbed his gun. Determined to find out what had waked him he went all through the house turning on every light. He found nothing.

At this point the family thought it was time to call for help. The police came and searched the house, even going up into the old attic that hadn't been used for years. They too found nothing. One officer suggested there might be a weasel

or some animal trapped under the house. They investigated that but found nothing under there either.

The family wasn't satisfied and they then called the fire department. The firemen made the same search with the same result. One fireman suggested maybe a big tree limb that was touching the roof might have something to do with making the screaming noise.

During the next few days my family called an electrician to examine the wiring but he found nothing wrong with it. They installed a big yard light but it

seemed unlikely that prowlers or robbers were responsible for the screaming.

It occurred to Eleanor that maybe their little dog was making the noise and she asked me to take Dixie up to my house for a while to see if that changed anything. I kept the dog for about three weeks but all she did was tear up my house.

Up to this time I still hadn't heard anything out of the ordinary at my sister's home. And as we all know, it is very difficult to believe things without actually experiencing them oneself.

The years passed and Eleanor and her family just learned to live with the screams. Then, in September 1941, my sister had another baby — back in the days when women had their babies at home. Little Mary was a couple of days old when my mother called and asked me to come down and sit with my sister while she took the younger children uptown for lunch. By this time the older children were working up at Jim's Cafe which my sister and brother-in-law still own and operate. It was such a beautiful sunny September day I decided to walk.

I arrived just as Mother and the children were leaving and I went right up to my sister's room. But I heard the front door close as the family left, so I

know there was no one but Eleanor and me in the house. After admiring the new baby I sat down in a chair beside Eleanor's bed. As I recall we weren't talking at the moment that into the quiet of that room, came the most horrible piercing scream I have ever heard. It was so loud the walls seemed to shake. It stopped a second, then came again louder than before. Then all was quiet.

I honestly believe no human being could scream that loud. I believe it was superhuman, if such a thing is possible. It seemed to come from right outside the bedroom door.

I looked at my sister and she looked at me. Then in a weak little voice she asked, "Now, do you believe me?"

I was speechless — but thoroughly convinced.

When I was able to get out of my chair I looked all around the house but of course there was nothing. I knew I would find no one before I looked. My mother and the children soon returned and I told them I had heard the scream. I think down in her heart Mother was relieved to learn I finally had heard it because she knew I never really had believed them.

I was so upset I think it was months before that scream stopped haunting me.

Time passed and in 1946 my husband and I sold our home and moved into an apartment. Not long after we moved my husband became very sick with what we learned was a terminal illness. There wasn't much we could do for him except make him as comfortable as possible. However, my sister was determined he was going to live. She had heard of a minister, Andrew Landin, who was a successful healer. She brought him up to our place. I shall always be grateful that she did; he came every day and prayed for my husband. However, despite all we could do John peacefully and quietly slept away. It was very difficult to lose the one I had been with for so many years and without this minister's kindness I know it would have been much worse.

After Mr. Landin had been so kind to us during those long trying days of my husband's illness Eleanor and I both thought we should attend his church — The Light of the World Tabernacle. So we did start going and really enjoyed his sermons. His words came right from his heart. We met his wife and family and all became good friends, often visiting each other's homes. One day we mentioned the screams. I don't know how the subject happened to come up because we

had quit talking about them long ago. We expected Mr. Landin to be shocked but he just sat there rocking and listening. Finally he said calmly, "The devil is doing that. We'll just have to drive him out."

It was our turn to be shocked. We had gone to Sunday school and church all our lives but the only thing I had learned about the devil was that he had tempted the Lord and the Lord had turned his back on him. Please remember this was many years ago, long before the word exorcism had received the publicity it has today.

Nobody else ever had found the source of the screams or done anything about them. They had been very annoying and disturbing for years and Eleanor and I were willing to listen to Mr. Landin.

He said he wanted the entire family to be at home and on the night he had specified, in the fall of 1956, he and his wife came. We were tense and nervous; it all was going to be new to us and we didn't know what to expect. Mr. Landin told us to join hands and starting upstairs, we walked through every room in the house, even going to the basement. All the while Mr. Landin was praying and chanting praises to the Lord.

That was all there was to it. He

performed the ritual just once.

When it was over and we were sitting in the living room he said with all the confidence in the world, "Nobody will ever hear mysterious screams in this house again."

The wonder of it is that no one ever has heard anything unusual in that house to this day and that was over 18 years ago. Apparently the secret of it all was his unfaltering faith in the Lord. Now I feel I know what real faith

can accomplish. The minister is gone now but his memory will remain as long as we live.

My sister Eleanor Zakos and her husband Jim still live in the house in Missoula, Mont. Their lives are peaceful and serene with no agonizing screams to disturb their home. But don't let anyone say the devil doesn't exist. I know he does. He made my sister's family miserable for years and nearly scared the wits out of me that day so long ago.



THE GHOST THAT STAYED TWO HOURS

By George Wagner

PARISH RECORDS of the village of Gately, Norfolk, England, contain an unusual account of spectral visitation. The text that follows is a verbatim transcript, except for modernization of spelling and grammar, of the entry for December 12, 1706:

"I, Robert Withers, M. A., Vicar of Gately, do insert here a story which I had from undoubted hands—for I have all the moral certainty of the truth of it imaginable. It is thus:

"Mr. Grove went to see Mr. Shaw on the second of August 1706. 'On the 21st of last month,' Mr. Shaw told him, 'as I was smoking a pipe and reading in my study between 11 and 12 at night, in came Mr. Naylor—formerly Fellow of St. John's College in Cambridge but now dead this four years. When I saw him I was not much affrighted; I asked him to sit

down, which accordingly he did for about two hours and we talked together. I asked him how it fared with him.

" 'Very well,' he said.

" 'Are any of our acquaintances with you?'

" 'No,' he replied (at which I was very much concerned); 'but Mr. Orchard will be with me shortly and yourself not long after.'

" 'As he was going away, I asked him if he would not stay a little longer but he refused. I asked if he would call again.

" 'No,' he replied. He had but three days' leave of absence and had other business.'

"Mr. Orchard died soon after. Mr. Shaw is now dead. He was formerly Fellow of St. John's, an ingenious, good man. I knew him (Shaw) but at his death he had a college living in Oxfordshire, where he saw the apparition."

Fingers of Fate

By Harold Helfer

William C. Davis was dining in a Washington, D.C., sandwich shop when two men approached him. They told him they'd decided to hold up the place and asked him to join them. The two men were promptly arrested. Davis is a plainclothes policeman.

In St. Louis, Mo., patrolman Lawrence Freeman appeared in criminal court as witness in a case. Hearing his name called, he approached the bench and was startled when the judge asked, "How do you plead?"

"But, your honor," he protested, "I'm not here to plead."

"What do you mean?" asked the judge. "You're charged with armed robbery."

The confrontation ended when another Lawrence Freeman entered the courtroom at the moment to face the charge.

After a Dayton, Ohio, concert by violinist David Rubinoff, Mark Smith, a military school student, went up to Rubinoff to remark how much the violinist reminded him of his late father.

This led to Rubinoff meeting Mrs. Smith. They were married shortly thereafter.

Mrs. M. Steele of Peach Bottom, Pa., has a sister named Nora, a daughter-in-law named Lora, a sister-in-law named Cora, one grandmother named Nora and another named Ladora and an aunt named Dora.

James F. Smith was struck and killed by a car while crossing a road near Cheverly, Md. In going through his effects police found a newspaper clipping which related Mr. Smith's wife had been killed while crossing a road.

While visiting her mother in the hospital Mrs. Mabel Belcher of Inman, S.C., suddenly suffered cardiac arrest while standing near the nurses' station. Nurses and doctors rushed special equipment to her and finally were able to restore her breathing. "If I had been anywhere else when it happened," says Mrs. Belcher, "I would have died."

Psychic Harold Sherman consigns
chain letters to wastebasket.

IN MY LIFETIME I have received at least 100 chain letters, all of them promising great good luck, usually within four days, if I will continue the chain by making 20 copies of the letter and mailing them on to a list of friends. Along with this promise of good fortune, however, comes a dire threat of what may happen if I permit the chain to be broken. I or my loved ones will suffer ill health or death or loss of job or money.



THE CHAIN LETTER

Don't You Believe It!

Does anyone who trusts in the Lord actually believe He sits in judgment of those who break the letter chain?

By Harold Sherman

"Trust in the Lord with all your heart and in all thy ways acknowledge Him and He will light the way," is a common opening for these letters. I find such an affirmation acceptable. But does a person who trusts in the Lord actually suppose He can be coerced into sitting in judgment on those who either keep or break the chain, issuing rewards or punishments accordingly? Do you imagine the great God of our universe trafficks in chain letters, meting out

ill fortune to those who do not keep a chain letter circulating?

It always has amazed me to note the many person of prominence and distinction who will append their names to a chain letter list. They have duplicated these letters and mailed them on, thus exhibiting a superstitious fear that something might happen to them if they do not.

We all like insurance against the "slings of outrageous fortune." Along comes a chain letter and few people apparently

can resist it. There's just a chance one might get an unexpected gift or win the lottery and who wants anything bad to happen if all it takes to get Lady Luck on your side is to keep the chain going?

"I feel foolish sending these chain letters on," admitted a friend of mine, "but I do like to wish people well and have them wish the same for me — and I guess it doesn't hurt to hold good luck thoughts in mind."

I'd bet 100 to one that everyone who reads this article has received one or more chain letters. Here is a condensed copy of the latest chain letter I have received, forwarded to me by a nationally-known friend who I would have thought had no need to join the "chain gang." After the opening affirmation quoted above, the letter continues:

This prayer has been sent to you for good luck. The original copy came from the Netherlands. It has been around the world nine times. The luck has been sent to you. You are to receive good luck within four days after receiving this letter. It is NO JOKE. You will receive it in the mail. Send 20 copies of this letter to people you think NEED GOOD LUCK. Please do not send money. Do not

keep this letter. It must leave within 96 hours after you receive it.

A U.S. officer received \$7,000. Don Elliott received \$60,000 but lost it because he broke the chain. While in the Philippines, Senator Walsh lost his wife six days after he received this letter for he failed to circulate the prayer. However, before his death, he received \$775,000 — which he won.

Please send 20 copies and then see what happens on the fourth day after. Add your name to the bottom of this list and leave the top name off when copying this letter.

(There follows a long listing of names, with the name of my friend at the bottom.)

This chain which comes from Venezuela was written by St. Antione de Cadi, a missionary from South Africa. Since this chain must take a tour of the world, you mail 20 copies identical to this one and send them to your friends, parents, acquaintances, and after a few days you will get a surprise. This is true even if you are not superstitious.

Take note of the following: Constance Dias received the chain in 1953. She asked her

secretary to make 20 copies and send them out. A few days later she won the lottery of \$2 million in her country. Charles Brent, an office employee, received the chain. He forgot it and lost it. A few days later he lost his job. He found the chain and sent it to 20 people. Nine days later he found a better job. For no reason should this chain be broken. Make 20 copies and send them. In about nine days you will get a surprise.

Note the inconsistencies in this chain letter. In one place it promises good luck in *four* days, in another a "surprise" in *nine* days. One paragraph tells of a man who forgot the chain, had bad luck, found the chain, sent it on (probably after the four-day period) and nevertheless had "good luck" again.

As in typical chain letters this text gives us some "horror stories" involving those persons who broke the chain. We do not hear what happened to dozens of others who failed to keep the chain going. Were they summarily punished as well? We never will know, for no one is keeping any books. President Truman used to have a placard on his desk at the White House saying: "THE BUCK STOPS

HERE." Those of us who receive chain letters should resolve: "THE CHAIN LETTER STOPS HERE."

For years, as soon as a chain letter shows up in the mail, I have consigned it to the nearest wastebasket and demagnetized myself from any suggestive influence in the process. I never have been punished for "breaking the chain" and any "rewards" I have received have come as a result of my personal efforts and my attempts to be of service to others through my professional work.

Many people are disturbed today, beset with fears and uncertainties. They need something more dependable than chain letters to change their luck. They need the simple acquisition of a positive mental attitude. Many years ago I prepared a meditation and since then have sent copies to thousands of readers of my books who have written me. I am told it has brought help to many in setting up what amounts to a new "chain reaction" in consciousness.

When you receive your next chain letter, I suggest you follow my procedure: Throw it in the nearest wastebasket and take a few minutes to relax and give prayerful thought to your future as you repeat the following meditation:

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I can never lose myself because this self is a part of God.

I am part of God, and God has a great purpose in life

for me which he is revealing day by day as I grow in strength of body, mind and spirit.

I am well and strong. I have the power to overcome all things within me.

In God's care, no harm can befall me.

I now give myself over to God's protection and I will follow His guidance day by day.



W. C. FIELDS' LOST FORTUNE

By Richard Bauman

BECAUSE OF a strange dream, world-famous actor W. C. Fields denied his heirs the fortunes they expected to receive when he died. In the recurring dream that haunted Fields throughout his life he found himself in a strange city, alone, friendless and penniless.

So vivid and intense was the dream and its feeling of gloom that the actor became convinced it was a warning that someday he would find himself in just this situation. So he decided to do something about it.

In virtually every city he visited he opened a bank account. Some accounts contained only a few dollars but others held thousands in reserve in case Fields found himself stranded there without cash. More often than not he used an alias when opening the ac-

counts and he usually discarded all records.

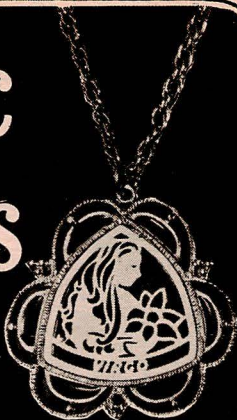
He once confided to a friend, "I have a *mental* file of over 700 banks around the world that have my money and I know how much each one of them has too. I'll never get stranded without money."

Ironically his hoarding cost him, as well as his heirs, money. He had stashed at least \$50,000 in a safe deposit box in a bank in Berlin, Germany. During the World War II bombing of that city the cash disappeared.

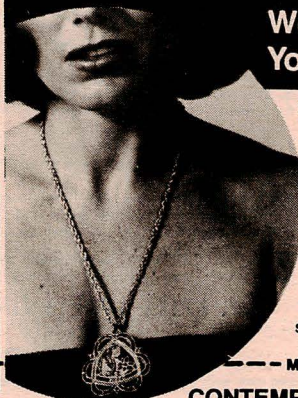
When Fields died in 1946 he carried with him to the grave the names of the banks where his money was deposited. Of the 700 or more accounts scattered throughout the world fewer than 50 ever have been located. Only a fraction of Fields' wealth has been recovered by his heirs.

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A FORGOTTEN FOOTBALL

By Victor Werner

I N 1942 I attended a seance at the East St. Louis, Ill., home of Mrs. Iona Brandt. As we entered we were instructed to sit on chairs arranged in a semicircle and Mrs. Brandt sat in the center facing us. Her psychic powers were well known.

The seance began with a short prayer and some group singing, then the psychic closed her eyes and soon fell into deep trance. When she began receiving messages she would ask, "Does anyone recognize this name?" On receiving an affirmative reply she would give the message.

Suddenly she asked if a person named Victor was present. Rather hesitantly I replied, "I am Victor. Is the message for me?"

When she spoke again her voice had changed to that of a small boy. We all strained to hear what she was saying—or what the little boy was saying:

"Hello, Vic, what are you doing so far from home? I'm Siggie. Remember, we used to play football together."

In a flash my mind returned to my home in Brooklyn, N.Y., and my boyhood friend, Siggurd Sjursen, who was killed when he was struck by a trolley car.

Siggie's remark about football stirred a faint memory. I said, "Could you describe the football?"

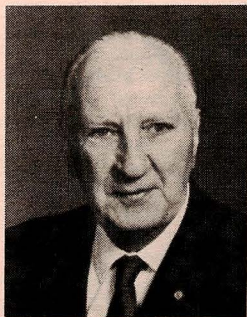
"Yes," the spirit replied, "it was your football and you had a little metal tube to blow in the air and then to close the valve and keep the air in."

A glimmer of remembrance began to surface. "Go on, Siggie," I said. "What kind of football was it?"

"Well, you ought to know. It was black and round and about the size of a large grapefruit."

"I remember," I said. "I wonder what happened to it."

The psychic went on in that boyish voice, "You hid it from your broth-



Victor Werner

ers in the cellar of your home—under some floorboards so they couldn't find it."

Now it came back to me. I was 11 years old when I got the black round football. It was my prized possession and I had a hard time keeping it away from my brothers who were always snitching my things. And Siggie was right. I had hidden the football under a loose floorboard in the cellar.

My father had a dry goods store in Brooklyn and in the cellar there was a storeroom for extra stock. The storeroom floor was raised about six inches above the cellar floor. One day, while moving stock for my father, I noticed a loose floorboard. When I lifted it I realized this would be a perfect hiding place for my precious possessions.

Genuinely shaken by this flood of memories, I said, "Siggie, I remember it all now." But there was no answer from Siggie. He was gone.

The psychic came out of trance, opened her eyes and in a hoarse voice asked for a glass of water. The seance was over—but I determined to return someday to my old Brooklyn home to search for that long-lost football.

I didn't get back to the old neighborhood for 15 years but I had not forgotten the seance nor Siggie's message. I decided to see if the football possibly could be in my secret hiding place.

The dry goods store was gone and in its place was a small supermarket. I entered the market and asked the store manager if I could go into the basement. He looked at me strangely but after I slipped a \$5.00 bill into his hand he gave his permission and called one of his assistants to help me.

We descended to the basement and found the storeroom just as I remembered it. We had to move a number of boxes of canned goods but

soon I found the place where I had stored my boyhood valuables. I carefully lifted the loose floorboard and my heart skipped a beat, for there was my football—musty, battered and deflated. All my treasures—a horseshoe nail made into a ring, a top, a marble, a penknife, a fountain pen, some jacks, the watch fob made from a shoestring and the rabbit's foot—all were there, just as I had left them years ago—forgotten, until Siggie reminded me.—*Takoma Park, Md.*

GONE WITH A BANG

By Marjorie G. Raish

I WAS NOT with my mother Pearl Garmet when she died in October 19, 1965, so I didn't get to say good-bye. We had known death was coming, of course, and so had she. I'll never know why we kidded each other saying such things as "When I get back on my feet" or "You'll be up in no time." After all, she was 86. While we couldn't regret her passing at that age I did feel sorry that we had avoided talking of death and the hereafter.

Mother had lived in my home in Topeka, Kans., a great part of the time after Dad's death on August 8, 1957. In fact, she had spent the first week in my little guest room. My sister Berniece Needham had come for the funeral and had shared the guest room with Mother. The very first night a slat somehow turned sidewise under the springs of the twin bed Mother occupied and she had gone down with a bang. We had laughed and put the bed back together.

After that she was back and forth between her home and mine but she was in her own home when the end came. I had been there the Sunday before and she had seemed better. She even had asked me to get her some gray hairpins but I noticed she did not open the box.

HOW I MADE A FORTUNE 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 more than 12 years ago, I've made more money on some races than most professional gamblers make in a lifetime. 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* May 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 year-testing... and I knew I had it. The method of betting that's made me a fortune. The one I call investment wagering.

FANTASTIC WINNINGS YEAR AFTER YEAR

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• 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 October 5, 1974 at Calder in Miami on a \$2.00 Trifecta... I won \$1397.00! Investment wagering made it seem easy.

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#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 high constant profit (up to 36%) 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 a safe, steady return... every week you play. The Real Reason I'm Offering INVESTMENT WAGERING to You... Almost As A Gift!

Using INVESTMENT WAGERING has made me rich. And when a man comes to the end of this life, he likes to leave something behind that will be useful to other people. I love horses and racing, and INVESTMENT WAGERING made it possible for me to make big profits from something I love doing. Could any man ask for more out of life? I don't think so. Well, I got some bad news about my health recently; it turns out that I have a terminal illness and I'll be cashing in my chips soon. At first, I was shocked, but when I realized that I've made more money and had more fun in my life than most people, it made this tough news a little easier to take. It also made me want to leave a legacy of good luck to all you fellow horse players who haven't had my INVESTMENT WAGERING methods to help you enjoy life more. I've seen too many guys lose their shirts on systems they thought would win. I know my INVESTMENT WAGERING system works and will show up all those other so-called "winning systems". I'm sure of this because 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 my methods. Play them on paper for a week or two—check them out before you make a bet. You must average 36% returns. Or else, send my methods back 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. I don't need INVESTMENT WAGERING anymore, but you do! I think everyone deserves the best out of life... and the time to start is right now!



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Marjorie G. Raish

The day after Mother's funeral, about midmorning I went to the bathroom. There in the middle of the floor lay a gray hairpin — exactly like those I had bought. I thought this was strange since I do not use such hairpins. The fact that the cleaning woman, Jessie White, had thoroughly cleaned the house the day before made it even stranger.

Suddenly I had an overwhelming sense of Mother's presence. I went to the door of the guest room and said aloud, "Mom, I know darn well you're here. I just wish I could see you." I thought of how the bed had come apart that night so long ago and laughed softly to myself.

Then I went back into the living room, curled up in a big chair with my feet on an ottoman and started to read. I was alone and the house was still. There wasn't even any traffic on the street. Suddenly a loud crash brought me to my feet. I ran down the hall and stood transfixed at the door of the guest room: the little bed had fallen down. Looking more closely I saw that a slat had worked itself sidewise and one end was on the floor, exactly as had been almost eight years before. In that eight years it never had fallen and in the years since that morning it never has fallen again.

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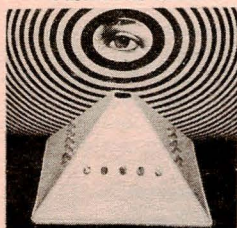
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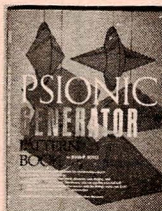


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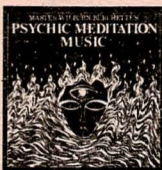


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I could almost see Mother — and perhaps Dad — standing there laughing as they somehow produced the energy that had collapsed the bed. It was a precious moment.

Nothing like this has happened since. I suppose my parents have more important things to do now than knock out bed slats. Perhaps Mother just wanted to say good-bye and assure me life goes on. —
Topeka, Kans.

THE TAPESTRY PAINTING

By Stella M. Daniels

IN 1960 I was working as a freelance color artist for several photographers. I did all of the tinting in my Saratoga, Calif., home.

One day a young man whom I knew only as "Bob" came to me from the De Angelo studio asking me to paint his grandmother's picture in heavy oils. (When a photograph is lightly tinted I use a cotton swab dipped in the color; but if heavy oil paints are used they are applied with a brush.)

The photograph Bob gave me showed a young woman in a long wedding dress and I judged it had been taken about 1905.

I finished the photograph that same day and I was surprised to see



Stella M. Daniels

that it looked like a tapestry.

That night in my sleep I shouted, "Jim, let go!" And the picture of the bride flashed through my mind. My husband awoke and said, "Who is Jim?" I stammered, "I don't know," and fell back to sleep.

A few days later Bob came for the painting. When I told him about my experience, his face turned white. He told me his grandfather's name was James but the only one who ever called him Jim was his deceased wife. Somehow, as we both looked at the painting which he now held, we both realized his grandfather was trying to keep his wife's spirit with him.

Some time later I read that the Orientals believe that if you have a picture of a deceased loved one you can hold him earthbound.

With this knowledge and after my experience with Bob I never again have colored the photograph of a person who is dead.—*Milpitas, Calif.*

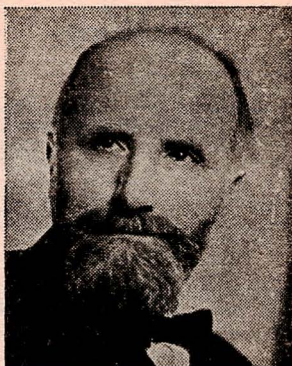
GRANDFATHER'S APRON

By Carl R. Miller

I WAS a gunnery sergeant in the Marine Corps during World War II and in June 1945 I had just returned from combat in the Pacific when I received word that my grandfather Clifford Cannon had died. I took a Greyhound bus from El Centro, Calif., where I was stationed, to San Jose to attend the funeral. I had not seen my grandfather for almost four years.

Suddenly the whole interior of the bus turned misty, the roar of its engine faded and the laughing, talking passengers quieted. In the peculiar mist I looked up to see my grandfather standing before me. He was tall and erect and wearing a grey suit I never had seen.

He seemed unhappy and distressed and somehow I heard him say, "Carl, the apron. Don't let them



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forget the apron." This seemed an urgent appeal—but what apron? What did he mean?

Early the next morning the bus reached San Jose, my hometown, and my mother and dad, Carl and Camille Miller, were there to meet me. I couldn't wait to tell them what had happened on the bus. Dad recalled that Masonic tradition requires interment with an apron but no one alive knew that Granddad had ever been a Mason or a member of any lodge.

Elizabeth Cannon, my grandfather's second wife, pooh-poohed the whole thing. However, Dad and I went to the basement where several old trunks which belonged to my grandparents were stored. After searching for several hours we found, carefully packed away, the remains of a Masonic lambskin apron. In the faded ink we could make out the record of Granddad's initiation and second and third degrees, taken long before he had met and married his second wife.

Later that day I placed the apron on his body. He lay in the coffin clad in the grey suit he had been wearing when I saw him on the bus.

Since my return from combat I had been sleeping poorly. That night as I tossed and turned, all at once I sensed there was someone in the room. I sat up to find Grandfather standing at the foot of the bed, tall, erect, dressed in his grey suit and now wearing the white lambskin apron. He was smiling down at me. I fell back on the bed and slept better than I had for many years. — Gridley, Calif.



New Books



David Techter

NEWS and REVIEWS



MORE JOURNALS

EVEN THOUGH the financial pinch felt by most research groups in the psychic field is cutting down on the amount of research being done, new journals are appearing with surprising frequency. A prestigious British publisher of scientific journals has entered the field with a new quarterly periodical entitled *Psycho-energetic Systems*, edited by veteran parapsychologist Stanley Krippner. The inside cover of the first issue states, "Within the scope of the journal are data from the fields of acupuncture, brain research, bioelectric fields, Kirlian photography, unorthodox healing, biocommunication, quasi-sensory communication, psi-processes, subliminal perception, parapsysics and psychokinetic effects." The publisher is Gordon & Breach Science Publishers, Inc., One Park Ave., New York, N.Y. 10016.

Like a few others this new journal has a dual subscription rate: \$58.00 for libraries and institutions and \$19.50 for individuals. This policy is based on the assumption that a library's copy will be read by a large number of persons and therefore should cost more. This nonsense fre-

quently is countered by the ruse of having a department chairman order the journal sent to his home address at the individual rate and then pass the issues on to the library. In any event, even \$19.50 seems exorbitant for a quarterly journal. The first issue is only 48 pages long and contains eight articles. And most of the material has appeared elsewhere, some of it in *Galaxies of Life*, also published by Gordon & Breach.

Gordon & Breach are issuing another quarterly journal entitled *Theoria to Theory*, dealing with "explorations in the sciences and technology that affect our understanding of religious and philosophical systems." Again there is the dual subscription rate: \$30 for libraries and institutions and \$12.50 for individuals. I have not seen a copy of this journal but the announced contents for Vol. 8, No. 1, include articles on Uri Geller, faith healing, transcendental meditation and the Dalai Lama.

CORONA

ANOTHER announced journal will deal more strictly with the Kir-

lian effect. The Boulder Institute for Electrophotography (885 Arapahoe, Boulder, Colo. 80302) will publish a quarterly entitled *Corona*. Annual subscription will be \$7.00 in the United States and \$8.00 elsewhere. I have yet to see the first issue.

This journal invites articles and technical notes from researchers in Kirlian photography.

CHICAGO SCENE

THE CHICAGO area reconfirmed its leadership in the psychic scene by back-to-back conferences on succeeding weekends in April. On April 5 and 6 the College of DuPage in Glen Ellyn, Ill., presented a very successful "Free Spirit Festival" featuring many different organizations in the fields of meditation and Eastern religion in addition to individual psychics and readers. Even when three lectures were held simultaneously the classrooms were filled to overflowing and enthusiasm was high. No doubt this success will inspire a repeat next year. I hope next year's event will be announced far enough in advance so I can include a notice of it in my column.

The following weekend—April 11, 12 and 13—was the Midwest Psychic Fair in Chicago's McCormick Place featuring Uri Geller. The weekend would have been more successful had the promoters been less greedy. Hundreds of admission tickets were sold with the assurance that these admitted patrons to all the lectures. I am sure hundreds of people bought the tickets primarily to hear Uri Geller, only to discover that his demonstration cost an extra \$2.00. People who bought tickets at the door thus had to spend \$7.50 to hear the young Israeli psychic. Persons primarily interested in obtaining readings found that after paying \$5.50 to get in the door they had to pay a minimum of \$6.00 to have their cards read or a Kirlian photograph

taken. The hostility level was so high that the Chicago police department was called in to enforce the antiquated "fortune-telling" laws that have languished on the lawbooks since before World War I. Things quieted down after the police departed but the bad feeling caused by the excessive prices cast a pall over the weekend.

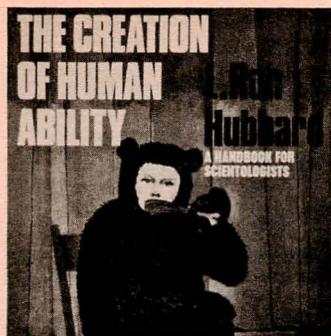
Let me hasten to add that Geller came through despite the turmoil around him. Nearly 1000 people jammed his Saturday evening lecture-demonstration. In person Geller comes across very much as he does in his new biography (reviewed in my June column) as charming and unpretentious. He went through his usual routine of starting broken watches and bending metal as well as some interesting telepathic displays.

His laboratory experiments with Professor Taylor in London just have been accepted for publication in *Nature*. Despite criticisms raised by others (including people who should know better) I feel the Stanford experiments have established Geller's abilities and the new research will add further verification.

DIRECTORY REVISED

ONE BONUS from the psychic fair is a revised version of the directory that appeared some months ago in the now-extinct *Psychic Scenes*. The *Chicago Psychic Guide* is available for \$1.00 a copy from the Astro-Occult Bookshoppe, 2517 W. 71st St., Chicago, Ill. 60629. This guide lists psychic organizations, astrologers, bookstores, hypnotists, publications, readers and spiritual groups. Publisher Elinora Jaksto will be happy to add to the next edition of the directory the name of any person or organization overlooked.

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west Psychic News. This informal monthly newsletter includes announcements of forthcoming events and brief background information on various local readers and astrologers. An annual subscription is available for \$5.00 a year. Elinora Jaksto will be happy to include notices of meetings if you will get the information to her. With a little cooperation from the local psychic community this newsletter would fill a valuable role but from my own brief experience of putting out a calendar of events some years ago I know it is like pulling teeth to get organizations to supply information on forthcoming events although this gives them the free publicity they need.

TWO TO COME

ACTIVITY in Chicago does not let up. In recent weeks there have been separate lectures on the Bermuda Triangle by Charles Berlitz (in Lombard) and Michael Zaeske (in Deerfield), a series of programs on parapsychology and occultism at Northwestern University in Evanston, plus assorted psych-ins in Elgin, Rolling Meadows, Schaumburg and Chicago.

On May 22, 23 and 24 Spiritual Frontiers Fellowship held their annual spring conference featuring Olga Worrall and Ian Stevenson.

Another big event during the summer will be the first midwest convention of the International Fortean Organization (INFO), the organization devoted to the study of UFOs, monsters, fairies, strange falls from the sky, ancient astronauts and other mysteries. "Fortfest '75" will take place at the Sheraton Oakbrook (Oakbrook, Ill.) on August 8 through 10, 1975. The best known speakers will be John Keel, J. Gordon Melton, Loren Coleman and Jerry Clark but local organizer Richard Crowe promises at least 20 major speakers plus panels and films. Registration will

run about \$18 for the three days, with special rates for students. Full details on the program and on motel accommodations can be obtained from: INFO, P.O. Box 367, Arlington, Va. 22210.

The action will return to McCormick Place in September with the "First Annual Para-Dimensional Conference" on September 12 through 14, 1975. The program coordinator, Hammond psychic Martin Ciani, says he wants to emphasize lectures and workshops although there will be a psych-in in a separate room. Headliners include Houston healer Norbu Chen, Dutch clairvoyant Peter Hurkos and mentalist David Hoy. No details on prices have been announced as yet but full particulars can be obtained from: Para Dimensions, Suite 500, 625 N. Michigan Ave., Chicago, Ill. 60611.

BOOK REVIEWS

OTHER HEALERS, OTHER CURES by Helen Kruger, Bobbs-Merrill, Indianapolis, Ind., 1974, 376 pages, \$8.95.

The opening chapter of this book is a vehement attack on Establishment medicine. One cannot fault the examples Helen Kruger gives but there are good doctors around and her book would have had a better if less sensational start had this point been made.

For the most part *Other Healers* is an extremely well-written and unbiased survey of unorthodox healing methods from acupuncture to aikido, massage to mind control, yoga to spiritual healing. She covers such a wide variety that there are bound to be uneven and weak spots. Some practices are covered so briefly before she goes on to another, similar yet differently named, that the overall effect is occasionally confusing.

By far the best section is on acupuncture. Ms. Kruger not only examines the advantages of this prick-

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ly practice and the theories that attempt to explain it but also discuss the problems of uncontrolled acupuncture availability. I would like to see this read by every state legislator who ever may need to vote on acupuncture regulation.

Although Ms. Kruger has done her homework well and experienced many of the remedial techniques herself she interviews almost exclusively east coast practitioners, which may be unfair to equally qualified healers farther west. Otherwise she is admirably objective in her approach. Not only are the aims, methods and successes of each method explained but its possible disadvantages are listed, too. She loses her objectivity only when reporting her wildly successful Silva Mind Control course. Her enthusiasm is understandable but she fails to mention the cautions voiced by Elmer and Alyce Green (see FATE, November 1974).

Other Healers, Other Cures is a much needed book, both as an introduction to and a well-indexed directory of the medical counterculture. In addition it is entertaining reading. — Diana Robinson.

STRANGE POWERS by Colin Wilson, Random House, New York, N.Y., 1975, 146 pages, \$6.95.

The British author, best known for his first book *The Outsider*, in this short volume focuses his attention on three persons he met in the course of writing his study on occultism: Robert Leftwich, a dowser and practitioner of astral travel; Mrs. Eunice Beattie, who does automatic writing; and psychiatrist Dr. Arthur Guirdham, who reports vivid and detailed memories of a former life in the 13th Century as a member of the religious sect called the Cathars.

Wilson's introduction draws together all kinds of relevant philo-

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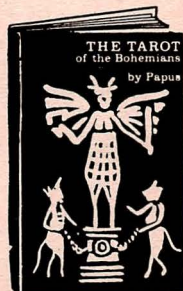
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sophical and historical data bearing on psychic phenomena and is perhaps the best thing in the book. In an analytical style resembling Spengler's (but infinitely more readable) he gives us an overview of our present-day changing view of man.

I did not find the profiles of Wilson's three personalities all that arresting. Readers of psychic literature will have read similar accounts of other sensitives. But Wilson has an engaging and credible way of delineating each character. He is a concerned and circumspect observer who airs his feelings, doubts and conclusions in such a manner that you feel he is searching for the truth rather than excitedly preaching.

With the plethora of books in the psychic field I cannot recommend that you run out and buy *Strange Powers*. Except for the long introduction I felt the book was an addendum to *The Occult: A History*. Someone unfamiliar with the psychic

field might find this volume a pleasantly believable starting point but many other volumes are more inclusive and substantial. — Paul Severson.

RESEARCHES ON THE VITAL FORCE
by Karl, Baron von Reichenbach, University Books, Secaucus, N.J., 1974, 463 pages, \$10.00.

University Books has performed a valuable service to the psychic field by making the major writings of 19th-Century scientist Karl von Reichenbach available in print once more. While the previously-issued *The Odic Force* was written as a popular explanation of Reichenbach's concept of a universal psychic energy, the present volume is the more technical description of his experiments with magnetism, electricity, heat and other physical energies in relation to the od (or *odyle* as William Gregory translates the term

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here). From Mesmer's "animal magnetism" to Reich's "orgone" to modern Soviets' "bioplasmic body," the concept of a nonphysical vital energy has cropped up repeatedly. Reichenbach's concepts were scorned when this book appeared in 1848 and he soon was forgotten despite his preeminence as a chemist, metallurgist and discoverer of kerosene.

As Leslie Shepard writes in his perceptive introduction, "It is time that Reichenbach had a new hearing." Many of the scientist's experiments are simple enough to be replicated and many readers will be struck by the resemblance of his plates depicting odic energy to modern Kirlian photographs. *Highly recommended.* —David Edwards.

THE PRESENCE OF OTHER WORLDS

by Wilson Van Deussen, Harper & Row, New York, N.Y., 1974, 240 pages, \$6.95.

The author of this small but impressive work on Emanuel Swedenborg is a psychology professor who has written supremely well on the inner life of man.

Van Deussen introduces us to Swedenborg through brief biographical notes and a chronology of his early scientific writings. Like his more famous contemporary Kant, Swedenborg was one of the last men in Europe to master all the science of his time. But this work centers on his religious writings which followed his illumination about 1744. In the fourth chapter Van Deussen gives excellent coverage to Swedenborg's puzzling doctrine of correspondences ("worlds within worlds") and in the fifth chapter portrays the spirit of Swedenborg's world view with feeling and insight not easily surpassed. And yet the reader may be a little let down by Van Deussen's omission of any reference to psychic research. Swedenborg was certainly a great

medium as well as a philosopher.

Here we see Swedenborg as one who had experienced the total ordering of mind, one to whom love had been revealed as the ultimate key to existence, human and divine. Van Deusen would have added interest to the book by shedding some light on Kant's rather famous criticism, the only significant notice taken of Swedenborg in his century. But this in no way detracts from the book's excellence. In their insight into the overarching spiritual reality of existence Kant and Swedenborg were together.

"The souls of all our brethren," wrote Maeterlinck, "are ever hovering about us." Swedenborg teaches us to sense this presence in its silence and its radiance. I put down this book feeling I had had a glimpse of that eternal life. — *Bernhard Mollenhauer.*

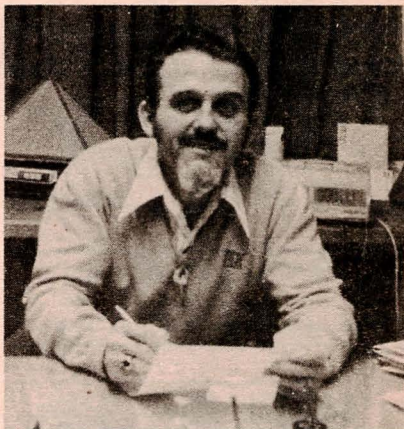
THE DIARY OF A MODERN ALCHEMIST by J. H. Reyner, Neville Spearman Ltd., London, England, 1974, 153 pages, £2.50.

This book is by a student of Maurice Nicoll on the philosophy of G. I. Gurdjieff. Influenced by tenets of Sufism these teachings contend that men are asleep and living like robots; that they are simply reacting to conditioning circumstances of the existing culture; that the limitations of daily experience can be broken only through a concerted effort to "wake up" and cast aside the hypnotic trance. Only then can we reach the understanding of higher levels of consciousness.

Reyner is convinced that the goal of alchemists through the ages has been the philosopher's stone which will "separate the fine from the coarse," as Hermes Trismegistus challenged. Their search was for a spiritual alchemy that was considered abominable in traditional religion and therefore was disguised under

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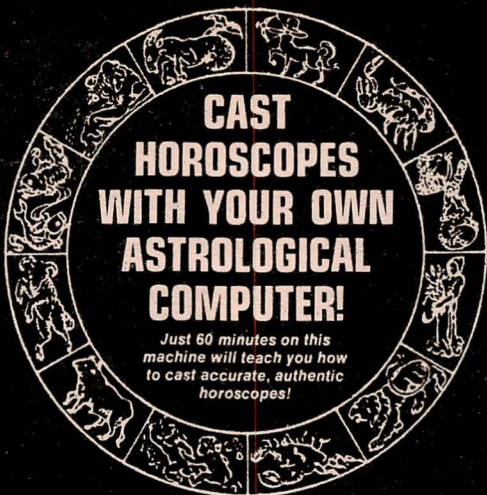
In mathematical order Reyner illustrates the application of Gurdjieff's Law of Seven through the levels of increasing complexity. He presents an interesting description of the process of energy transformed to "feed" and nourish the seven cosmic levels. Refined energies become food for higher levels and baser energy forms drift downward to lower levels. With this concept in mind, it becomes important to communicate (talk, sing or touch) with our body cells as well as with our house plants. We also can learn a great deal from all levels by just listening for a change.—Tom C. Lyle.

ADVANCED MEDITATION TAPES by Milan Ryzl, P.O. Box 9459 Westgate Station, San Jose, Calif. 95157, 1974, 8 tapes, \$10.00 each.

Readers who already own Dr. Ryzl's course on ESP development (reviewed in the December 1973 FATE) will want to acquire the rest of his set (the first two tapes are included with that course). These advanced tapes cover such subjects as psychometry, healing power, out-of-body experiences and diagnostic ESP. His concise step-by-step method of presenting material strikes me as ideal. The tapes offer much for the advanced student as well as the novice. Although I have practiced meditation for several years I found the tapes interesting and informative.

The companion transcript (supplied with the complete set) is a valuable aid when quick reference to important passages is needed and also provides a convenient workbook for underlining and making marginal notes.

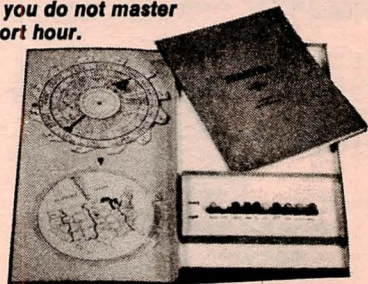
Probably the most significant feature of the tapes is Dr. Ryzl's soothing voice. His slight Czech accent



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gives the tapes a distinctive personal flavor and is not distracting in the least. The tapes are available individually if you cannot afford the full set but the inclusion of the transcript with the full set makes the tapes more useful. — *Michael Zaeske.*

PATHWAYS TO GOD-CONSCIOUSNESS

by Goswami Kriyananda, Temple of Kriya Yoga, 505 N. Michigan Ave., Chicago, Ill., 1974, \$10.00.

Among the numerous American followers of Paramahansa Yogananda is Goswami Kriyananda of Chicago's Temple of Kriya Yoga (not to be confused with Swami Kriyananda of California's Ananda Cooperative Colony). Opened in 1951, the temple is the main midwest center of kriya yoga teaching and also operates a school of occult sciences in which Kriyananda teaches a wide range of topics, particularly astrology.

In this book Kriyananda lays out Yogananda's distinctive teachings in a system of 16 lessons, each one including instruction and exercises the student can perform at home. I found the lessons impressive on several counts. Kriyananda lays great store on the student's motives for studying the course and suggests they meditate on their needs and desires. Integral to the author's methods are free association, fantasy and dream analysis as means to approach deeper levels of the mind.

While it embraces the whole complex of teachings derived from metaphysics and Hinduism, kriya yoga lays greatest stress on mantra and breathing exercises. Postures also are important but hatha yoga is not essential to kriya yoga.

While this volume is designed as a textbook for kriya yoga, the lessons have a greater value. The methodology and exercises can be freed from their philosophical base. Just as hatha yoga can, they can be used

profitably by persons working within other religious traditions but seeking a method of spiritual discipline. — J. Gordon Melton.

ALSO NOTABLE

MYSTICAL EXPERIENCE by Ben-Ami Scharfstein, Penguin Books, Baltimore, Md., 1974, 195 pages, \$2.50 (paperback).

Scholar considers the mysticism that may emerge in both science and art and compares Freudian psychoanalysis with Patanjali's yoga and healthy mysticism with psychotic.

HYPNOSIS, IMAGINATION AND HUMAN POTENTIALITIES by Theodore X. Barber, Nicholas P. Spanos and John F. Chaves, Pergamon Press, New York, N.Y., 1974, 189 pages, \$9.50; \$5.00 (paperback).

Authors argue that seemingly extraordinary phenomena traditionally associated with hypnotism are within normal capacities of human beings in their waking consciousness.

CONCATENATION: ENOCH'S PROPHECY FULFILLED by Evelyn B. Feiring, Rocky Mountain Press, Box 271, Santa Barbara, Calif. 93102, 1974, 239 pages, \$2.00.

Author tells of receiving a revelation concerning the existential nature and inner functional order of the universe.

GUIDE TO OCCULT PERIODICALS, 1975 edited by Elizabeth M. Werner, Inner-Space Interpreters Services, P.O. Box 1133 Magnolia Park Sta., Burbank, Calif. 91507, 1974, 40 pages, \$2.00.

Directory lists titles, addresses and subscription costs for 162 psychic, occult and metaphysical publications.

POPULAR HANDBOOK FOR ESP by A. Middleton Potts II, Harbour Publishing Co., P.O. Box 15004, St. Petersburg, Fla. 33733, 1974, 168 pages, \$3.95 (paperback).

Anthropologist reveals the nature of the mystic in natural, understandable language.

KNOW YOURSELF by Patricia Hayes, 7790 Sunset Dr., Miami, Fla. 33143, 1974, 192 pages, \$6.95.

Author outlines the spiritual exercises, psychic experiments and psychological insight meditations she uses in her spiritual development classes.

SPLITTING by Robert J. Stoller, Delta Books, New York, N.Y., 1974, 395 pages, \$3.45 (paperback).

Psychiatrist describes his treatment of a case of multiple personality.

A HUMAN HERITAGE by Alfred Taylor, Quest Books, Wheaton, Ill., 1975, 146 pages, \$2.50 (paperback).

Biochemist argues against the physicalist interpretation of the universe.



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A MANUAL ON EXORCISM by H. A. Maxwell Whyte, Whitaker House, 504 Laurel Dr., Monroeville, Pa. 15146, 1974, 126 pages, \$1.25 (paperback).

Fundamentalist explains the procedures and justifications for exorcism.

MAITREYA 5: RELATIONSHIP, Shambhala Publications, Berkeley, Calif., 1974, 101 pages, \$2.95 (paperback).

Metaphysical writings on man's relationships with the universe include chapters by Gurdjieff and Chögyam Trungpa.

PHASES OF THE MOON by Marilyn Busted, Richard Tiffany and Dorothy Wergin, Shambhala Publications, Berkeley, Calif., 1974, 223 pages, \$3.95 (paperback).

New and unique interpretation of the moon's phases is presented as a tool for understanding personal natal astrology.

OPEN HAND LOVE by Dick Sutphen, Valley of the Sun Publishing Co., Box 15232, Phoenix, Ariz. 85015, 1974, 208 pages, \$3.95 (paperback).

Book of meditations includes a chapter dealing with past-life hypnotic regression.

THE FUNCTIONAL ASPECTS OF THE PYRAMID AND ITS ENERGY MANIFESTATIONS by Gary F. DuBois, 40 Starling Hill, Pontiac, Mich. 48055, 1974, 24 pages, \$3.00 (mimeographed).

Theoretical descriptions of the pyramid's occult properties are supplemented by directions for constructing an accurate model.

MORE LIGHT!, Banyen Books, 2715 W. 4th Ave., Vancouver, British Columbia V6K 1P9, 1975, 192 pages, \$1.00 (paperback).

Annotated booklist is supplemented by numerous illustrations and quotations from metaphysical writings.

AMAZING SECRETS OF THE PSYCHIC WORLD by Raymond Buckland and Howard Carrington, Parker Publishing Co., West Nyack, N.Y., 1975, 224 pages, \$7.95.

Case histories collected by the late psychic researcher Carrington are edited by a noted modern witch, who adds information on psychic techniques for controlling your future.

DOWSING by Karl George, Hallie George, Rt. 1, Box 5, Laurel, Mont. 59044, 1974, 140 pages, \$4.20 (paperback).

Dowser presents case histories and theoretical arguments about dowsing.

RESEARCH ON SURVIVAL by Cyril Tucker, 377 Glen Ellen Way, Rochester, N.Y., 14618, 1974, 212 pages, \$3.50 (paperback).

Spiritual Frontiers Fellowship researcher reports on eight years of investigating the survival of the spirit after physical death.

Report from the Readers



MU EXPOSED

In response to an inquiry from a FATE reader concerning the book *Mu Revealed** by one Tony Earll, I asked Robert Wicks, a student who is knowledgeable on the subject of Mu, to comment on William Niven and the work he did in Mexico. This is his reply:

"William Niven (1850-1937) was an industrious mining engineer who worked for the American Museum of Natural History during the late 1890's and the early part of this century. He is known mainly for his work in the state of Guerrero, Mexico—on the western coast, not in the Valley—where he became the first man to explore the state archaeologically. His findings are in collections both here in the United States and in Mexico. Niven's participation in excavations in the Valley of Mexico are an entirely different matter.

"It is difficult to get through the maze of problems created by James Churchward** during the 1930's and more recently that so-called account in Earll's *Mu Revealed* "... of the archaeological discovery that proves the existence of Mu..." and to examine what really was found in the Valley of Mexico by William Niven.

* Tony Earll, *Mu Revealed*, Paperback Library (64-905, 75 cents).

** James Churchward, *The Lost Continent of Mu*, (64-775, 75 cents). See also other volumes in this series by Churchward.

"There is a strong possibility that Earll is merely a pseudonym. The finds at the site, as well as the Marquina Jolicoeur Institute, Science Forum, Prof. Reesdon Hurdlop and Dr. Edward Stich, probably never even existed. After checking all of these supposed leads, none of which go anywhere, I believe the entire story was fabricated.

"The existence of 69 pre-Columbian 'scrolls' from any area of Meso-america would be heralded as a monumental discovery and published in virtually every periodical and newspaper in the country. That this never occurred is further support for the theory that *Mu Revealed* is pure fantasy—even though it is represented as nonfiction.

"The character of the writing supposedly from the scrolls is not Meso-american but Near Eastern, as are the majority of the illustrations in the book. Other factors which imply a fabrication are the presence of Western-type coins (not necessarily in design but in form) which reportedly were found at the Niven site. The natives of early Mexico had a medium of exchange but they normally used commodities such as cocoa beans and during Aztec times, copper 'hoe' money.

"The 'Muror Hound-Cart' reportedly found at the site presents another anomaly. The wheel was known in prehistoric Mexico but because of the unevenness of the terrain and the lack of satisfactory draft animals, it

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was restricted to use in such things as children's toys.

"I hope I have convinced you that the Hurdlop expedition never did exist but please remember that William Niven did. There has been only spotty publication of his finds there and part of the reason is the disservice done him by Churchward. The association of Niven's name with Churchward's has discredited the former to such an extent that no one had seriously considered his finds in the Valley of Mexico. A number of tablets were found there (and 'deciphered' by Churchward, unfortunately) but few have been publicized in any proper context so it is difficult to say whether they are clever fakes or what.

"The American Museum of Natural History in New York has no information concerning William Niven's work in the Valley of Mexico. But for anyone who is interested in reading about his finds I recommend the article by Dudley R. Hooper, 'Much Older than the Aztecs. . .,' published in *The Sphere* for January 4 1930. It is available in the Seattle Public Library (and probably in other large-city public libraries)." — R. E. Greengo, Associate Professor, Department of Anthropology, University of Washington, Seattle, Wash.

* * *

Many aspects of George Wagner's "prehistoric alphabet" (FATE April 1975) could be debated at length but I shall not embark on this. I must say, however, I was taken aback by Mr. Wagner's inclusion of the "Reesdon Hurdlop expedition" to the Mexican site which had been dug by Niven, as described in Tony Earll's book *Mu Revealed*. Without query, hesitation or corroboration from any other source, Wagner is content to write, "According to *Mu Revealed*, by expedition member Tony Earll, Professor Hurdlop unearthed scrolls as old as 25,000 years." This "expedition"

deserves a closer look.

I have read a good share of spurious literature over the past few years but *Mu Revealed* stands out as an especially glaring example of brazen fabrication. It presents an elaborate story, some sketches and line drawings and alleged "translations," without a bit of hard evidence or independent verification. Despite all sorts of allusions, not a single citation or usable reference is ever given for any publication of the "Hurdlop" findings. Brief mention is made of "a reporter, who claimed to be from the publication *Science Digest* but "who never did give his name." He must have been an impostor, all right. Nothing on this dig appeared in *Science Digest*.

To anyone who has the least knowledge of ancient scripts or who has done any work with them, Earl's account of the "decipherment" is a farce. Apparently he has read one of the many popular accounts of Ventris' work with Linear B, to which he compares the triumph of Hurdlop and "Dr. Edward Stich of Boston." We are told that photographs of the scrolls were "published in *Science Forum*, a scientific quarterly" but the issue number and date are not given. We are also supposed to believe that "various scientific and archaeological publications have dealt with different aspects of the deciphering" but not one is ever cited—and I'd like to hear from anyone who has seen one. The "Murovian" words given in transcription show the jumble of sounds which inevitably results when someone attempts to concoct exotic words without a good knowledge of linguistics. A height of euphony is reached in the marriage vow from "Scroll 34," the only connected discourse which is reproduced: "*Dran-go su tmo psengo se Lve Lvos,*" which is supposed to mean "for so long as love shall last." (Is Earl



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serious?) Incidentally, where I can distinguish anything on the nearly indistinguishable drawing of "Muror Scroll No. 64" I see what look like either Greek uncial letters or a closely related Western script.

Earl's commentary is a slapdash pastiche, taking bits and pieces out of context from a wide variety of sources to prop up and round out his civilization of "Muror." To take one of many instances, the suggested connection between the names of "Muror" and the Mesopotamian city of *Ur* is as valid as a derivation of the word "the" from "Parthenon."

More blatantly, Earl mentions well-known archaeologists, implying that they have discussed "Muror," e.g., "... the archaeological historian Victor W. von Hagen. He reminds us that the use of rope cables by such people as the Murovians was analogous to that of the Maya and of the Egyptians." That's worse than misrepresentation; show me one word von Hagen has ever published about the "Murovians"!

Am I making a terrible mistake perhaps, casting aspersions on a noble scientific enterprise? If so, I enjoin Professor Hurdlop, Professor Stich, Mrs. Ruby Kraut, Dr. Maud N. Robat, Mr. Earll himself, Dr. Hugo Hackenbush, Captain Spaulding, or any other member of the team to set me right—by giving chapter and verse references to the elusive publications of their results and by presenting the hard evidence of their findings.

What were those "tablets" that Niven found, anyway? L. Sprague de Camp in his excellent book *Lost Continents* clears up this question. He writes: "The objects look to the uninitiated eye like the flattened figurines which the Aztecs, Zapotecs and other Mexican tribes made in great numbers for religious purposes; but to Churchward they are tablets and their bumps and curlicues Muvian

symbols conveying esoteric meanings."—Edmund S. Meltzer, Department of Near Eastern Studies, University of Toronto, Toronto, Ont., Canada.

THE LUMINOUS GLOW

In the article on the Delphos, Kans., UFO in the April 1973 issue of FATE, author B. Ann Slate gives an explanation for the cause of the luminous glow observed at the landing site, saying that the glow was due to phosphorus which was vaporized in the heated soil, then condensed on the cooler soil ring and surrounding trees. In fairness to your author I recognize that the explanation was given to her by a physicist friend of a friend. She should have consulted a chemist, not a physicist. The facts in the case and the chemistry of phosphorus just do not support the explanation.

One fact that stands out above all others is that phosphorus is spontaneously combustible in air above a temperature of about 90 degrees F. Since phosphorus vaporizes well above that temperature (at about 536 degrees) the vapor is also spontaneously combustible. As soon as the vapor issued from the ground it would have burst into flame. In almost any general chemistry textbook which describes the preparation of phosphorus by distillation, it is clear that the process must be

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The luminescence of phosphorus is due to its slow spontaneous combustion in air below its ignition point of 90 degrees. And phosphorus is no different from other combustible materials in that once it has burned the flame goes out. In no way could phosphorus have been the source of a glow for more than the few seconds it would take to burn up. — Donald F. Weitzel, Canoga Park, Calif.

POLISH GRAMMAR

In the September 1974 "Report from the Readers" you published a letter headed "Mary of Czechostowa." The spelling of the town is incorrect and it is not a Polish word. It should be "Czestochowa" and it means "frequent hiding." — Joanna L. Zielin, Chicago, Ill.

KEEPING THE GOOSE ALIVE

We hear a lot about the acceptance of parapsychology by science since the Parapsychological Association was admitted to the American Association for the Advancement of Science in 1969. Yet it is a sad fact that many research organizations of which we are justly proud are in fact likely to close for lack of funds. The Dream Laboratory at Maimonides Medical Center is closing; the Psychological Research Foundation in Durham, N.C., is in dire straits; and other fine research projects are tottering — not for lack of expert experimenters but for lack of money.

As a free-lance writer I am well aware that most articles and books relating to psi and parapsychology are founded on — or use by way of illustration or proof — the experiments conducted by research organizations. Yet, apart from annual dues or subscriptions to journals, what contribution do writers make to research? For the most part the relationship between writer and researcher is parasitic.

I for one do not care to consider myself a parasite and I am therefore suggesting that all writers on psi might well discipline themselves to donate a regular part of their earnings to whichever of the many research organizations they feel inclined to support. If this were taken up both by the "giants" in the field and the many minor league writers we could look forward to more successful research programs.

Of course if nonwriters were to support research too I'm sure their help would be appreciated—but for writers on psi subjects it is not a matter of donating out of generosity but of repaying a very real debt and helping to keep alive the golden egg-laying goose at the same time.—*Diana Robinson, Pittsford, N.Y.*

HOW FAR TO GO

Thank you for writing about genetic engineering ("I See by the Papers," January 1975 FATE). Genetic research for the purpose of identifying diseases with the hope of curing babies is one thing but genetic engineering is something else.

We do not know the future with certainty. Who is to know what kind of man it would be best to produce? The ultimate survival of a culture would seem to depend more on the diversity of its members than on their homogeneity.

What would the scientists do with their flops? What if Mr. Hyde is born instead of Dr. Jekyll?

If genetic engineering gains acceptance, what would happen if the technician reads his tests incorrectly and a baby that is not up to standard is born? Is he to be allowed to starve? Are gas chambers to be used to make his death more humane?

If genetic engineering develops some sort of quality standards demanding the disposal of less than perfect babies, might not the general public have their expectations raised

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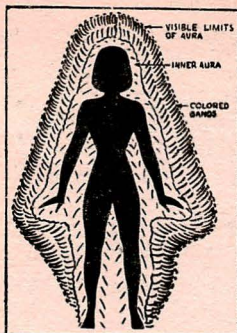


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as to the quality of the natural child they would be willing to take home from the hospital? Already legislation has been introduced in California which would give parents three days to accept or reject their natural child.

In Alaska we have had legalized abortion for four years. With a population of 300,000, reported abortions are running 100 a month. One wonders how quickly euthanasia for the newborn (for his own good, it would be said) will be accepted.

Would society benefit from the upgrading of its offspring if respect for the humanity of the individual is lost? When does a human being become human—at conception, at birth, three days after birth?

How far should technology go? —
Alice Brewer, Anchorage, Alaska.

SOMETIMES "MINUS BRITCHES"

A letter from George Wilson appears in your February 1975 issue headed "Never Minus Britches" in which he quotes Ambrose Bierce: "No one ever sees a nude ghost." Well, I have.

In 1940 my new young wife and I made a combination honeymoon-business trip to Mexico City where we stayed at the Shirley Courts which are located on part of the Maximilian estates. One night I was suddenly wide awake and surprised to see what I took to be my wife kneeling on the foot of the bed with her arms folded across her breasts. She was nude and her long hair fell down her back. My wife wore her hair long and slept in the nude. I sat up and reached to take her by the arm, saying, "Why not come back to bed?" But she vanished. Then I saw that my wife was asleep beside me.

The next morning I told the young Mexican girl who was the desk clerk what I had seen. She asked, "Was her appearance about two in the
(Continued on page 127)

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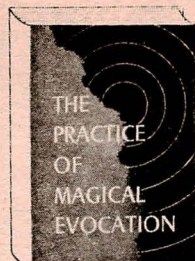
(Continued from page 118)

morning?" When I said yes, she told me others also had seen her at about the same time. Later I talked to the caretaker who told me he had seen her many times in an old building which was used as a storeroom.

A few years ago two of my daughters were using a Ouija board and I asked them to get the name of the young woman I had seen in Mexico City that night. The board spelled out "Marie Charlotte." If any reader stopping at Shirley Courts has seen her please write to FATE and tell us about it.—G. Frank Clifton, Brownsboro, Tex.

FREEDOM FOR ALL

In "Report from the Readers" in your February 1975 issue Carl R.



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Miller of Gridley, Calif., makes a plea for tolerance of the Wiccans. I share the hope that one day the world will be truly ecumenical and each of us can practice the faith we are led to.

However, if Mr. Miller would have a Christian respect Wicca and the ways of the Wise One, he must show like courtesy. It was not Christianity in any true sense that led the Inquisition but power-hungry, superstitious, self-righteous demagogues.

Christ taught against such "Phariseism" and possibly would have burned as a witch Himself for His performance of miracles, had He returned at that time.

Both Wicca's law and Christ's Golden Rule seem to work toward similar ends—but let's not have gratuitous attacks such as Mr. Miller's second paragraph. It has been written: "He who insults Allah insults Jehovah; he who slanders the Buddha does so the Prophet."

Let's try to see the good in every faith. — Bert Mayne, Schoharie, N.Y.

AN UNNATURAL SIGHT

It all started the night of February 12, 1974, about 3:00 A.M. when I was awakened by our family dog barking wildly at a window. My mother and sister also were awakened.

We assembled in the living room and my sister took the dog in her arms to comfort him. We noticed the room was unusually bright and when I looked outside I found it was almost as bright as day—but this was during a severe ice storm! Although puzzled by the unusual brightness we returned to bed only to be roused a few minutes later. This time someone was knocking at the door. It was our neighbors asking if we wanted to see a flying saucer.

We hurried outside in our night-clothes, despite the storm, to see a strange glowing object hovering over Mille Hill, a large hill about two

blocks from our home. We couldn't see the thing in detail until someone got a pair of field glasses.

It was a circular object about 25 feet in diameter giving off a bright glow that lighted up a large area. It seemed to change color from dim blue to bright yellow. After an hour of watching the thing we had to go into the house to get out of the stormy weather.

In the morning it was no longer in sight. The news story on it explained it as a break in a power line. It is true that there had been a break, according to the power company, but the facts are: (1) the break was on the other side of Mille Hill and not visible from where we stood. (2) The power line break resulted in sparks shooting off in all directions while the object we saw gave off a gentle glow of light. (3) The break gave off only one color while the object we saw changed color.

What did we see that night? — *Brian Rowell, Iron Mountain, Mich.*

A WORD TO THE TRIGGER-HAPPY

I have been reading the reports on Bigfoot in "I See by the Papers" and I have a Bigfoot story to tell you. You probably won't believe it but can you prove it's false?

When man first appeared on earth he was a large creature covered with a heavy coat of fine silky hair. Aeons later a nuclear device exploded in earth's atmosphere and all peoples who were exposed to it lost their hair. Those who were in a safe place lost neither their hair nor their large stature. Man since has grown smaller and has had to wear clothes. But today some of our brothers still exist and it's a sad fact that naked man tries to kill his brother, the Bigfoot.

I have a message for those trigger-happy numbskulls: he who lives by the gun will die by the gun. No one escapes his karmic debt. — *W. T. Vandeventer, Auburn, Calif.*

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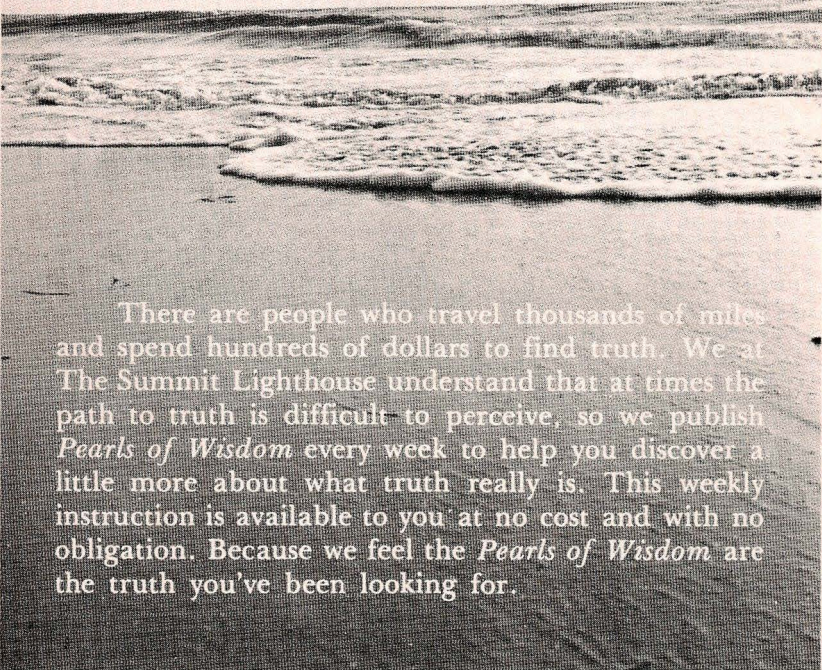
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