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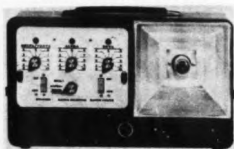
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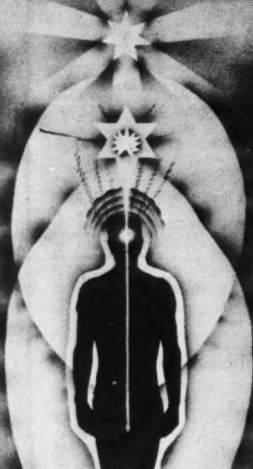
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QUOTE OF THE MONTH

*I have had my solutions for a long time.
But I do not yet know how I am to
arrive at them.*

—Karl Friedrich Gauss
Germany, 1777-1855

THE FIRST issue of FATE Magazine came out a little more than 28 years ago. There were no head shops, no psychic book sections in bookstores, few new books being published in the field. Serious research was going on only in Dr. J. B. Rhine's laboratory at Duke University and under the auspices of the ASPR. Eileen Garrett's sponsors occasionally contributed funds for special projects.

The Scientific Establishment was hostile but nevertheless there was an unfocused general interest in the strange, the unusual, the unknown (FATE's slogan). The Spiritualist churches were stronger then; Spiritual Frontiers Fellowship, which attempts to put the psychic back into the

established churches, was not yet organized. Then as now, there were many small groups clustered about a chosen leader who purportedly was receiving messages from some unknown source—God? Jesus? the Ascended Masters? Spirits? Pure Intelligence? or an Entity on an unknown planet? Have we made great progress since then?

Certainly there is more published literature, some of it excellent and most of it junk. The Scientific Establishment is less unfriendly but still unconvinced. However, many young scientists are interested in the concept and doing serious and productive research while the old-liners watch from the sidelines, grouse, criticize and are not above conspiratorial attempts to trick them into errors.

The general public is far more receptive than the scientists but not much more critical than it was 28 years ago. There are even more groups gathered around charismatic leaders, probably because people hunger for a belief system of some kind and the messages of the established churches do not seem as relevant as they once did.



WE LACK A MODEL

BUT WHEN we really get down to cases there have been no scientific breakthroughs to explain the increasing evidence for psychic occurrences. Despite the research and speculation of the young scientists there are no generally accepted theories to explain these mysteries.

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Others report such phenomena as 'explosions of light and colors inside my head', and 'warm, enjoyable feelings that are highly spiritual'. The most common result seems to be a magnificently beautiful visual experience which creates light, colors, designs, symbols and pictures directly inside the mind of the listener.

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And, alas, the same old sniping of the skeptics continues. Sensitives such as Uri Geller and Matthew Manning appear to have genuine abilities. Serious work is done with them by serious scientists with genuine credentials. Then the skeptics distort the claims, the conditions of the research and attack both sensitive and researchers. The final and intended result is confusion.



MANNING'S OFFENSIVE

MATTHEW MANNING, the 20-year-old British sensitive, already has grown tired of this weary round and for the time being has withdrawn from participation in any scientific experiments. He plans to do things on his own without the limiting strictures imposed by laboratory work. He announced this decision after returning to England from Sweden where he participated in experiments under Drs. Nils-Olof Jacobsen and Jan Fellander.

Manning is almost as critical of the open-minded scientists whom he has worked with as he is of the closed-minded skeptics who attack them. Manning says he is tired of parapsychology researchers who prove the same things over and over without offering explanations for what is going on; he is critical of the researchers who use scientific jargon in the belief they have discovered something.

He says, "A certain number of scientists are attempting to make the public believe they are able to explain psychic phenomena by introducing newly coined terms in place of previously well-understood ones. Telepathy becomes biocommunication and metal bending is material defor-

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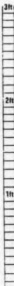
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mation. This confuses and isolates the public. Ultimately, nobody knows what the scientists are talking about."



A CRUCIAL ARGUMENT

I WISH to comment on a discussion opened by Dr. Stanley Dean, clinical professor of psychiatry at Florida's University of Miami, at that school's first annual conference on science and parapsychology. Physicists, anthropologists and engineers joined the parapsychologists at this meeting last July. It attracted reputable investigators from all over the country.

Dr. Dean has concluded from his longtime study of psychical powers that prehistoric man "must have used ESP, touch healing, and other psychic powers to survive in a world so harsh most of us can't even imagine it.

"What we call psychic power today," says Dr. Dean, "was used regularly by the caveman and was an integral part of his survival. He used a psychic radar system that prepared him to avoid or counteract impending disasters. He used ESP subconsciously to safeguard his life."

Dr. Dean believes that our ancestors probably thought sickness was caused by evil spirits and in wishing away these evil spirits primitive man was using the power of suggestion to heal himself.

Today, Dean feels, modern living has destroyed these psychic abilities in most persons. "We must do more to help revive the psychic powers we all possess," he admonishes.

Dr. David Ryback, a clinical psychologist, believes much the same thing. He too feels cavemen must have used precognition, healing abilities and psychic power to survive.

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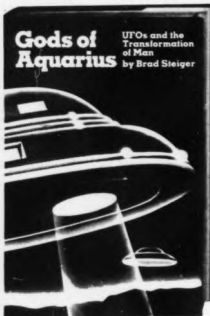
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—David Techter, *Fate Magazine*

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COMMENT

THE FACT that man has survived may be a cause for wonder but seems irrelevant to the argument because whales, octopi, raccoons, and literally thousands of other kinds of life also have survived. These species also had it tough throughout the millennia, but does the fact that they survived mean they too have psychic powers?

Crucial to the argument is this question: If man has lost a great many of his former psychic abilities were they the result of a learning process or a genetic one? In other words, is man becoming less psychic because of evolutionary changes?

I ask this question because the current great thrust of mystical thought, it seems to me, is that man is becoming more psychic.

Whether one reads Teilhard de Chardin, Sri Aurobindo or the current mystics we find expressed the belief that the fast-approaching next stage of evolution is what William Irwin Thompson calls "the emergence of a human collective consciousness." This implies that all humans will be telepathically linked and that such linkages will bring mutual understanding to resolve the great problems of the world.

The beliefs that primitive man was psychic but man has lost this ability through evolutionary atrophy is in direct contradiction to the view that man is becoming increasingly psychic and the next stage in evolution is overall psychic communication and understanding.

Actually, we see little evidence for either viewpoint but we tend to think there is more going for Dr. Dean's theory than for the wishful hope that we

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ed to lock you in to a suggested way of life.

You are the sum total of your bad experiences, but another way of saying this is that you are scarred and burdened by past impressions. Unless you learn how to respond properly in the present, the ugly world continues to get inside and build on that past to haunt you. And without self-control, that is the only future you have to look forward to.

Respond badly to pressure just one time . . .

and what aggravated you has got you. Your mind and body must go on responding slavishly until you find the Truth that makes you free.

Since no one has cared enough to show you the right way to respond to pressure, and because you have not found this vital secret, life has become meaningless, hopeless, and depressing. Your worry has made things worse.

You are not alone in your suffering. Wrong emotional responses to all kinds of pressure are making everyone sick, driving people to drink, tobacco, and drugs for relief and escape.

Home, school, and religious pressures are demoralizing and alienating many young people—creating rebels, delinquents, driving them to drugs, murder, and suicide. Dehumanizing pressure to achieve and to study is changing people into animals, animals out of control, in

help them; it doesn't challenge them to stand up and stop you with love, it only frightens them into submission, which excites you to hurt them again. Therefore, being upset is just as much your weakness as it is theirs, and you compulsively drive one another up the wall to violence and sickness.

You are probably asking, "What is the secret of staying calm?" The answer lies in learning how to become objective to your thoughts. Until you discover this secret, you keep on reacting and getting lost in your mind, and so the way you respond conditions you and contributes to the problem you are angrily struggling with.

Emotional self-control is the key you are seeking. Without it, you will always be in mortal conflict with yourself and others. If you are ever to be free of compulsion, anxiety, and fear, you need the secret of responding in a reasonable way to what is unreasonable.

Your main line of defense is to find your calm center and be patient. Watch the tyrant panic and become confused instead of you. Learn how to put up an impenetrable, invisible force shield of patience that allows the good to come through you, but keeps negative suggestion from getting to you.

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Roy Masters explains one simple principle that will keep you safe under all conditions

ROY MASTERS, English born author, radio-TV commentator and well known lecturer touches the lives of millions daily with his remarkable insights to the cause of human problems.

with **resentment**, because they use your resentment against you to make you think you are wrong. That is why you often find yourself bending over backward to please or rebelling mindlessly.

Those cruel, unthinking people feed like vampires on the way you respond to their needling; they walk away self-righteous and satisfied, leaving you frustrated, confused, revengeful, and depressed. They get their power to confuse you from your reaction, while your resentment often makes you feel as though you are the guilty one. Even though you are technically correct in whatever you say or do, if you do it resentfully, your emotions make you feel guilty and make you think that they are right.

"Successful," domineering, unprincipled people lord it over you; they drain you and make your life wretched, but they are **always sure of getting to you through your emotions.**

Resentment has also destroyed your objectivity, so that in failing to see clearly, you made terrible errors of judgment. This can lead to a fear of making decisions, to a dangerous tendency to lean too much on others for guidance, and you know how upsetting that can be if they are wrong or if they take advantage of your "trusting" good nature.

Look at it this way: Your reaction, being a compulsive thing, is a *subtle* form of obedience, and such emotional obedience turns out to be a subtle form of slavery. Behind the cruel and relentless pressures that zealous people apply to you (sometimes in the name of good) is a selfish motive that compels you to serve and conform—to sin, in other words. And your resentment toward them is calculat-

conflict with other animals. Many of your sexual, family, and business problems arise from failing to respond correctly to unreasonable pressures.

You need to discover how to cope with all sorts of subtle pressures. If you will do that, if you put the emphasis where it belongs—on standing firm on what you know is right and being calm and patient under pressure—you will strengthen your character and save yourself from disaster.

Has doubting yourself made you sick?

No, you are not wrong for seeing people as they are. Your perception—which also could serve as protection—exposes people to themselves, and they feel threatened. Through belittling you, they can make you think that there is something wrong with you for seeing something wrong with them. And through putting on a supersweet, patronizing attitude, they can get you to doubt yourself again.

The moment people make you doubt what you see in them, you become upset, and then you find you cannot stop being upset. The result is that the irrational, rebellious, mean, violent, confused, even criminal, identity of the world begins to show up in you; it will seem as though you are the one who is sick and needs help—not they. Everyone then will be so fascinated with what went wrong with you that they will fail to see what they did wrong to you.

The Helpless Tyrant

On the other hand, you might find yourself cast in the role of the tyrant, because the conditioned reflex response of your victim places you in a position of power. When you sense that their weakness is somehow responsible for the cruel things you are driven to do and the conflict you feel, you feel compelled to blame and resent them. But your rage does, 't

of stress and persecution. You will marvel at how easy it is to say "no," to overpower the powerful, and disarm pushy, negative individuals. Surely Roy Masters has nothing less to offer you than the secret of life itself.

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are all going to end up in the same psychic bag.

On the other hand, neither claim may have anything to do with the glacially slow changes that true evolution implies but rather may be due to cultural changes created by the crises of our world. Man certainly could adapt to these by using one or more types of psychism if he already has basic psychic capabilities.



SOME QUESTIONS

THERE IS always the question, when one is dealing with apparitions or disembodied voices, of whether they are objective or subjective. Are they real? Can other persons see or hear them? If they are purely subjective why are they often so similar? Are they Jungian archetypes which anyone can experience?

Dr. Donald Ward, acting director of the Center for the Study of Comparative Folklore and Mythology at UCLA, recently concluded that most persons believe they have been a terrifying witch-like person at night. He finds that about half the students in his seminars say they have come face to face with what he calls "the old hag" and that most of them do not believe they were dreaming.

They seem to believe that their eyes were open, that they were wide-awake but paralyzed—unable to move. First they sensed they were in the presence of evil, then suddenly the figure of a black-cloaked witch would emerge from the shadows. Their reactions are similar; they were terrified and felt that they were about to meet their end when, just as suddenly, the dread figure faded back into the dark.

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Dr. Ward doubts that this frequent experience actually means there are spirits of the night. He thinks that somehow the brain gets its wires crossed. The body is in deep sleep but the eyes are still open, giving the dreamer "the illusion that the dream is real."

I don't believe we can let Dr. Ward off the hook that easily; his explanation does not satisfy the question of why this dream is so common and so similar for so many persons. Certainly it does help to explain some of the demonic descriptions of witches in folklore throughout the ages. (Obviously so-called modern witches wouldn't wish to qualify!)

Another authority raises the question of whether a child's make-believe playmate may not (sometimes?) be a ghost. Guy Lambert, honorary secretary and past president (1955-58) of the British Society for Psychic Research, points out that since children are more susceptible than grownups to psychic influences they may sense spirits when grownups do not. In other words, don't pass off "invisible friends" as invariably the result of childish fantasy.



EXORCISM DANGER

ANNELIESE Michel was a teaching student at the University of Wurzburg, Germany, until three years ago when she began to behave abnormally, refusing to eat, having screaming fits and striking out wildly at people around her. Her parents, who live in Klingenberg, took her home in November 1973 and the local parish priest was called in to examine her. Father Adolph Rodewyk, an expert on exorcism, concluded after a detailed



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investigation that she was possessed by demons. He recommended an exorcism which was authorized by Bishop Joseph Stangl in September 1975.

Two priest-exorcists took part and their sessions with Michele were recorded on 43 tape cassettes. In these recordings the young woman speaks in a distorted voice much like the voice of the child in the motion picture *The Exorcist*.

Michele was not helped. Finally she refused to eat or drink altogether and last July 1, 1976, she died, weighing only 70 pounds.

Now the district attorney of Aschaffenburg is investigating four criminal complaints against Bishop Stangl to determine whether there was criminal negligence. The conflict appears to be between those who believe in spirit possession and those who do not.



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The authority for this information is

Eldon Byrd, a physical scientist at the Weapons Center who conducted experiments with Geller and wrote a report on them for the government.

The *National Enquirer* reports that several metallurgists at the Weapons Center tried to remove the quarter-inch kink in the wire by placing it in a vacuum chamber under tension and heating it to 900°. The kink disappeared and the wire was straight when pulled from the chamber but gradually the kink returned as the wire cooled, according to Byrd.

Scientists have not been able to duplicate Geller's feat. Dr. Frederick Wang, co-discoverer of Nitinol, conducted an X-ray analysis of the bent wires but could not find "a significant change in their crystal structure."





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Dr. David Shainberg, a New York teaching psychiatrist who moderated the taped panel discussion, explained its purpose:

"To find out what is at the heart of the healing experience, without the religious wrappings. We were looking for aspects of this healing process that the general practitioner could use to encourage healing in his own patients. We wanted to investigate how physicians can develop their own healing powers, and what they can learn from the faith healers."

Some of the speakers on the tapes are familiar to FATE readers—Dr. Lawrence LeShan, Dr. Carl Simonton and Dr. Bernard Grad are among them. LeShan explains that "The psychic healer is a specialist in mobilizing the patient's own resources. We have seen increased speed in wound healing, regression of cancerous tissues and the disappearance of the calcium overlay in cases of arthritis."

Roche Laboratories, a subsidiary of the firm, sent postcards offering the free tapes to 100,000 doctors and 20,000 psychiatrists. One in every five of the physicians and one in every three of the psychiatrists (who also have medical degrees) asked to have them.

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An amazing but true experience that changed my entire life. By Robert L. McCarthy.

Just a few years ago I was really down on my luck. I could never seem to make ends meet. I had a job I hated and I could feel the ax about to fall.

I'd had an operation on my ankle and the cast had just been off a few days when my employers sent me on a business trip to Peru. (I told them my leg was still very weak and a long trip might injure it again. They told me that was my problem).

With a family to support I was not in any position to argue, so with cane in hand I hobbled off to Peru, which turned out to be the greatest blessing of my life.

Lost City Of The Incas.

While I was there I was overcome by a strong urge to visit Machu Picchu, the sacred "Lost City" of the great Inca empire that ruled much of South America for more than 500 years. It actually sits above the clouds high in the Andes Mountains, completely unknown to modern civilization until it was rediscovered in 1911. A masterpiece of engineering, it is built of huge boulders (some weighing hundreds, even thousands) of tons, cut and set in place like the precision jewels of a fine watch.

A Little Help From Their U.F.O. Friends?

Just how the Incas did it is a mystery that still baffles engineers today. Some learned experts even claim they had a little help from their friends. If you have read Von Daniken's best selling book, "Chariot Of The Gods", you



When you get your amulet, look into the Sun God's face until you can picture him with your eyes closed. Then press the amulet against your temple or forehead and make your wish. Wish for wealth, success, health, power, love, anything. And watch your dreams begin to come true

right away. You have 365 days in which to prove it works. Or it costs you absolutely nothing!

Share my good fortune with others.

In the last few years I've told many of my friends about the power of the Sun God amulet I found. And in every instance they wished they had something to give them the same amazing luck they'd seen me enjoy. Then one day I decided to have a jewelry company make some exact copies of my amazing amulet to give my friends for gifts. I didn't think any more of it...until they all began asking me if they could buy some more amulets to give their friends and relatives. And then they all told me the most fantastic stories of how their luck had improved suddenly.

If you don't believe in the power of this little Inca Sun God, just order one and find out!

He is guaranteed for 365 days of good luck. After owning Him for an entire year, if you don't honestly believe in His fantastic power to improve your luck...just send Him back in good condition for a full money-back refund. No questions asked.

Who knows where His power comes from?

Maybe it's from the same supernatural Being some experts believe helped the Incas build Machu Picchu. And maybe it's all in our minds. Perhaps this particular design, this image, is made to work like a key. When it touches our consciousness it simply unlocks a power which we all possess but are unaware of. Just because we don't yet understand it doesn't mean it doesn't work. It has for me and a lot of my friends. I believe it will for you as well.

Sincerely,

Robert L. McCarthy

A sworn statement by Mr. McCarthy's Accountant.

I hereby certify that Mr. McCarthy does indeed own a multi-million dollar business. Which he has built up from virtually nothing in less than three years. It's one of the most startling success stories I've ever witnessed.

James Reilly
— James Reilly,
Accountant

have an idea who these friends were. His theory (and it fits right in with Inca legend) is that many of the fantastic Inca constructions were actually developed for use by U.F.O.s.

I made a little discovery of my own.

In my tour of Machu Picchu I got my cane stuck between two rocks near the "Altar of The Sun God". As I freed my cane a small object came out with it. When I examined it, I got the shock of my life. It was perfectly round with a jagged edge and on one side was carved the features of a face. It was obviously an amulet of The Sun God himself.

It's against the law to pirate historical treasures out of Peru.

Not wanting to risk any trouble I kept my find a secret until I got back to the States. And since my little treasure was not a precious stone in the ordinary sense, like the great gems that fill the museums in Lima, I kept it as a sort of good luck charm.

More precious than emeralds.

To me this simple amulet has a power more precious than any emerald or ruby. I don't understand how it works any more than I understand any of the mysteries of Machu Picchu. All I really know is that from the moment I first held it in my hand, my life started changing dramatically for the better.

One miracle after another.

It's been less than four years since I made my little discovery. And in that time my fortunes have turned upward like a shooting star. Today I'm no longer worried about being fired. I own a controlling interest in a multi-million dollar organization that provides me and my family with all the luxuries we'll ever need. I live in a home valued at \$150,000 +, drive a \$15,000 car, work as little or as much as I feel like, and have the time and money to go anywhere I please. Last year it was Europe and the Caribbean. Maybe next year I'll take the whole family to Machu Picchu. (It's the least I can do for all the good luck I found there).

Everyone who's had one wouldn't be without one.

They all said they didn't believe in any kind of "magic" and weren't the least bit superstitious. And all that good luck was probably a fantastic coincidence, but they weren't taking any chances. Whatever it was about that little Sun God, they weren't sure, but they certainly weren't going to be without one. They were concerned that if they should lose theirs they'd be out of luck, since no store carries them. At this point I went back to the same jewelry company and gave them the exclusive contract to reproduce, right down to the last detail, a limited quantity of the same little Sun God amulets my friends have all worn with such success. (Each faithfully copied from the original I found at Machu Picchu).

The Sun God has the proud handmade look of a genuine antique.

He stares at you with the wisdom of the ages and the appearance of very old silver. And though He is a God and not a Goddess — He is in no way a male chauvinist. He favors men and women equally. With His matching 23" chain, He looks just as great against a low-cut gown as He does a hairy chest.



This is me amidst the Llamas at Machu Picchu. The sacred lost city of the Incas. High in the Andes Mountains of Peru. This picture was taken January 25, 1973, the day I found the little Inca Sun God amulet. (Just look at the size of those boulders behind me). Remember, the average Inca was under five feet tall. And they didn't have any horses, oxen, or other large beasts of burden. Now I ask you. Did they do it all by themselves? Or did they have a little help from the Sun God?

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THE HUMAN TOUCH

THE INCREASING interest in healing is heartening but there is much to be learned. We don't really understand, except in the most general terms, why some people are healed or why others are not healed.

Jack Eidelman, an associate in clinical psychiatry at St. Louis University School of Medicine, urges physicians "to do more touching. Patients, often lonely, anxious and dependent, need the touch of the reassuring hand and all that it implies. Even touching with a stethoscope helps. A smile is a form of touching too. There's psychological touching as well as physical.

"I often ask my troubled patients, 'When you were little, who stroked you, who gave you the touching, caring feeling?' They usually say nobody.

"We all need the 'personal touch.' We all need the 'I care for you feeling, from others."

Poor, poor people—all of us.



FAITH? PLACE?

ALTHOUGH Dr. Shainberg is at the heart of "faith healing" without "the religious wrappings" and Dr. Eidelman insists that doctors shouldn't leave the "laying on of hands" to the religious community or to the "quacks," what part does faith actually play in healing?

No one knows. Certainly faith brings thousands of pilgrims to the sacred healing places. And certainly faith heals some of them. But during our visit to Lourdes we found that things other than simple faith must be at work. For example, we recall the case of the

crippled man who was cured not when he prayed for himself but when he prayed for the sick child on the stretcher next to him. The child was not healed but he was.

These healing shrines—places—must be terribly important if only because so many humans have invested their faith to create the ambience there. Some of them have been known as sacred places for thousands of years, some, like Lourdes, are newer.

The Santuario de Chimayo, 28 miles north of Santa Fe, N. Mex., is a 160-year-old Roman Catholic shrine that has been called "The American Lourdes." Last Easter an estimated 15,000 pilgrims crowded into its tiny rooms to pray . . . for everything from better crops to better health.

As they filed into the sacristy which is lined with crutches, braces and testimonial letters, they said their prayers, then entered a tiny white antechamber where they scooped up a handful of healing soil from an 18-inch hole in the earth. The hole is the former site of a hot spring which was worshiped by the Indians for its healing waters. The shrine was built in 1816 after the waters had dried and deeded to the church in 1929.

All manner of legends surround this little hole in the earth. The blindly faithful believe the healing adobe dirt is miraculously replenished although the priests do not hide the fact that they refill the pit and bless it with holy water. Nor do the priests claim that the soil has curative powers. The pilgrims, however, believe it has.

So it goes. Healings occur. Increasingly, doctors are aware of it. But no one explains it. Some attribute it to warm human contact, others to faith,

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others to place, and some to God or Christ or the Virgin or another religious figure.

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WITCHES AND ERGOT

EVERY ONCE in a while, even today, bakeries are known to bake bread using flour made from grain contaminated with a parasitic fungus (*Claviceps purpurea*) called ergot. Several years ago in France residents of a rural village died, went insane or behaved strangely after eating such bread.

In olden days, apparently, ergot poisoning was more common but still occurred rarely enough so that it was not generally recognized.

Ergot is very like LSD. One of its components is lysergic acid amide which is related to LSD and has been used as a ritual hallucinogenic drug.

Linda R. Caporael, a graduate student in psychology at the University of California at Santa Barbara, recently proposed in *Science Magazine* that the Salem witchcraft scare was a result of ergot poisoning. Miss Caporael says those afflicted Salem residents who saw "the devil at work" and brought charges which caused 20 of their neighbors to be executed may have provoked the entire tragedy.

The symptoms of convulsive ergotism, she says, are similar to those described in the Salem witchcraft records. They include crawling sensations of the skin, tingling in the fingers, vertigo, headaches, hallucinations, painful muscular contractions, vomiting and diarrhea.

The 1661 growing season at Salem

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had been wet and warm, circumstances conducive to the growth of ergot. The following year, when there were no witchcraft charges, was dry—not a good year for ergot.

No one can know for sure, Miss Caporael says. The evidence must remain largely circumstantial. Nevertheless, she talks about "a community stricken with an unrecognized physiological disorder affecting their minds as well as their bodies."



BUREAUCRACY vs. YOU

AN IMPORTANT medical issue we all face is the extent to which we are going to allow federal and state paternalistic agencies to govern our behavior "for our own good." Government bureaucracies are the self-proclaimed fonts of all wisdom, yet we increasingly recognize the extent to which we are their victims. Nearly every one of us is victimized by governmental bureaucracy with increasing frequency.

Whether it's the metermaid with her stopwatch, the IRS with bad advice which it then fines us for following, or the FTC regulating the size of holes in rubber nipples for baby bottles, we all know Big Brother is pretty omnipresent.

Big Brotherhood is especially dangerous when allowed to govern our health particularly when allowed to rule against remedies which may not be proven cures, yet may not be harmful.

Every day in Oklahoma City, for example, Ernest Ray takes two tablets of an illegal drug called laetrile which he believes is reversing the cancer which has attacked his lung, liver and bone marrow. Laetrile may not help Ernest

Ray but he believes it will and there is some testimony that it has helped other cancer patients. Yet laetrile has been banned in the United States since 1963 although it is used in other countries including Mexico, Canada, Germany and Japan.

Cancer specialists say they fear some cancer victims may be persuaded to use laetrile instead of drugs which might help them. That may be a valid caution. But victims of fatal illnesses ought to have the right to pursue every possible cure and not have some harmless possibilities banned to them.

In case you want to know how Ernest Ray manages to take his two laetrile tablets each day, it is because United States District Judge Luther Bohanon believes as we do and ruled, despite an appeal by the FDA, that Ray could import a six-month supply of laetrile.



THE ANSWERS?

WE HOLD to our view because we believe all the answers are not in. The medical profession always insists its present knowledge is the last word although doctors know we live in the midst of a continuing medical revolution. Not only are all the answers not in—they will never be all in. Consider the following unusual medical reports which may or may not be true:

•Dr. Norman Shealy, a neurosurgeon and faculty member of both the University of Wisconsin and the University of Minnesota medical schools, states that surgical operations are adversely affected by a full moon. Excessive bleeding seems to occur during these periods. Several blood banks tell Dr. Shealy that the demand

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for blood for transfusions is always highest during a full moon. He believes no surgery, except for emergency causes, should be performed at the time of the full moon.

• Authors of a report in the *Journal of Psychosomatic Research* state that anger is linked to the development of breast cancer. Women with this type of cancer frequently are found to be suppressing their emotions.

• In the mid-1800's 24 couples went to live in the tiny four-mile-long valley of Pleasant Ridge, Ill. The youngest any of them died was at the age of 76. Most lived into their 80's and one-third lived into their 90's. Wayman Presley, the 79-year-old mailman who reported these statistics, believes the answer lies in the mineral-rich water of the valley. He thinks that Pleasant Ridge longevity may be accounted for in much the same way as the longevity of the Hunzas of Kashmir. Illinois officials who have had the water analyzed believe its quality is not unusual but add that it could contain traces that the laboratories do not detect. Energetic Wayman.

now is trying to get Southern Illinois University to conduct a thorough scientific study of the surviving valley residents and to do more studies of the water and environment.



HAIL THE PLACEBO!

THE JUDGMENTS that must be made in most complex medical research are so subtle and difficult that one wonders how much can be believed under any circumstances. That's another reason for saying "hands off" to the ham-handed FDA.

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Those patients experiencing less than 50 percent relief from pain had a greater response to the active drugs being used in their therapy (all patients received the active drugs) and more side effects—dizziness, sedation and impaired thinking—from the placebos.

Those experiencing the most relief from the placebo were the highly educated and self-sufficient persons such as professional workers, farmers, women working outside the home and patients who were widowed, separated or divorced.

The researchers theorize that response to sugar pills is a type of self-hypnosis resulting from extreme dependency needs. "Particularly vulnerable to placebo effect is the very self-sufficient individual with heavy responsibilities who is thrust into the unaccustomed dependency of disabling illness," the report states.

"Although the placebo responder is superficially easy to please, he may in fact be the patient who has the need for greatest supportive efforts of the physician."

Placebo effects on pain and/or the

central nervous system? One had better be careful—the FDA will ban them!

The main point, however, is that the extreme difficulty of measuring the effects of medicines in any experiment becomes quite evident when even placebos show startling results.



REPORT FROM VIRGINIA

A READER has sent us the following lead article in a column of rural social events from the *Farmville, Va., Herald* of Friday, July 2.

"July 2—Everything is fairly quiet in this little community at this time except for a report of a strange animal which has been hiding in the deep woods. It came out of hiding and cut the throat of a 125-pound hog of Sam Dunevants. It sucked all of the blood from the hog and left it. Also, a dog has been badly injured. It has been seen briefly and does not look like any animal that is known around here."—Curtis Fuller.

JEROME CLARK has returned to the FATE editorial staff after an absence of almost six years. Clark was Associate Editor of FATE for a time in 1970-1971 but left the magazine to work as a free-lance writer.

In this interim his articles have been published in a wide variety of magazines including FATE (see his article, "Oklahoma Monsters Come in Pairs," on page 70 of this issue) and with Loren Coleman he coauthored the book, *The Unidentified*, which Warner Books published in 1975. A second Clark-Coleman book, *Creatures of the Borderland*, will appear in 1977.

Clark is married to the former Penelope French and they have one child, Alex, who is four.



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"He asked for a girl—almost like he was praying for one to come in—and there she was. What a doll!"

PSYCHIC PICTURES OF WILLI SCHWANHOLZ

By Curtis Fuller

THE TELEPHONE rang and the voice of Ted Serios, the psychic photographer, came on excitedly. "Curt, you won't believe this," Ted said, "but I found a guy who takes pictures better than I do. Curt, you've got to meet this guy. He's a German named Willi Schwanholz.

"If you think I could ever take pictures, forget it. You should see Willi

operate. Curt, he can get pictures every time and I'm not kidding."

As I listened to Ted talk my own excitement increased. I thought maybe here at last was a psychic who could produce on call, the ideal subject who could satisfy science's demand for repeatable experiments.

Ted put Willi on the phone and a rather high-pitched even more frenetic voice spoke over the wire in a German

Responsible researchers are now working with a new psychic photographer—a man who gets more than one paranormal photo of the same girl.

accent. I was listening to Willi Schwanholz for the first time give a rapid-fire history of his first meeting with Ted Serios, his first psychic experiments, and how he and Ted had taken this picture and that picture and when could he and Ted come out and show me their pictures?

This conversation took place early in March 1976 and a few days later Ted



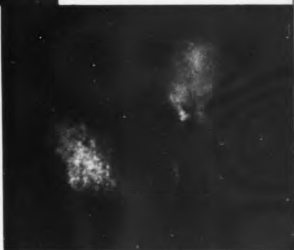
Willi calls this a "spaceman" but author calls it controversial. Is it rough statue or underwater scene?

and Willi did come out to the FATE offices and from there we went home to dinner and a demonstration of Willi's paranormal photographic powers.

Except under favorable circumstances Ted is no longer interested in trying to take psychic photographs himself, although he now appears to be recovering some of the ability he lost a number of years ago. He wants the Willi Schwanholzes of this world to take psychic photographs not only because he is a generous man but because he believes any proof of their powers adds to his own credibility.

Willi is a pleasant, stocky, broad-faced man in his 40's. He talks in rapid-fire accented English that is sometimes difficult to follow mostly because he starts in the middle of any episode, assuming you know the beginning. Eventually Mary and I managed to piece together a chronology and fit Willi's history into a framework we could understand.

Half a dozen girls in a variety of poses have shown up on Willi's psychic photographs. Although the prints are dark they show unmistakably attractive scantily-clad young women.



Willi now is a Canadian citizen who lives in Chicago. He has been psychic all of his life and this photography is not his first psychic adventure. Using a cassette recorder he tried to obtain the kind of disembodied voices that Dr. Konstantin Raudive recorded and was surprised—and upset—when not only unknown voices came over his tape recorder but voices that seemed to come from unseen persons who were ob-



Photos on these pages, similar but not identical, are so unusual as to rule out any possibility of fakery.

serving him in his room on Lawrence Avenue in Chicago.

The middle of January Willi took his concerns to the well-known Chicago psychic Joseph de Louise. He was disturbed because sometimes he could hear voices no one else could hear. And he also discussed with de Louise the unsettling fact that he had appeared on a motion picture film taken by friends in Germany at a time when he was in the United States.

During one of these conversations de Louise told him about Ted Serios. It was the first time Willi had heard of Ted's psychic photography. He was so intrigued by de Louise's account that he set out to find Ted Serios. But Ted's name does not appear in the Chicago

Telephone Directory. Willi did locate Ted's mother, however, and she gave him her son's home address.

"I had the feeling I could do it," Willi says. "I felt that if I could get in a movie film when I wasn't even present I could make pictures appear on a film of my own."

So he went out to Ted's house and introduced himself, saying he wanted to learn how Ted took the pictures and he wanted to do it himself. Ted, a very informal person, suggested they do it right then and there. Ted sat Willi in a chair, handed him a Polaroid camera and told him to point the lens at his face, to cover the lens with the paper "gismo" Ted uses, and go ahead and take pictures.

"When I got the feeling I took a deep breath, closed my eyes and hit the button," Willi recounted.

Ted is an experienced hand at psychic photograph experiments because of his years of work as a scientific subject with Dr. Jule Eisenbud and others. He told me that on the second shot of the very first film pack Willi used there was a shadow form of the dome of a church in Frankfurt, Germany, which Willi recognized.

On the seventh shot the first of a series of very pretty and scantily clad girls came on. Half a dozen of these girls, in more than one pose, have shown up on several subsequent psychic photographs.

"I couldn't believe it," Ted said. "He asked for a girl—almost like he was praying or begging one to come in—and there she was. What a doll!"

Willi brought some of the photographs of the girls with him to show us and although they are dark they are unmistakably attractive young

women, apparently in dancing costumes.

Willi professes never to have seen "the girls" in real life. But they have appeared on film on several occasions when he has begged them to show up. He feels they are dead—perhaps only because he envisions them as coming from the spirit and not from the living world. Of one attractive young lady he says, "I'd be glad if someone would come along and say they knew her or that her picture was in a magazine or something."

Our first night with Willi was a disappointment to him and to us. We went through several packs of Polaroid film with absolutely no results. This was the first time, according to him and Ted, that he had drawn a complete blank. He was crushed but Ted was more philosophical.

"I've been telling him he'd run into dry periods," Ted said. "Nobody has ever been able to do it all the time."

During the evening, over a couple of steins of Stroh's beer, Willi told us about his background. He was born into a family of circus performers—second generation on his mother's side—in Frankfurt am Main some 40 years ago. Willi became a high wire circus performer and a member of the Traber High Wire Troupe which performs both indoors and outdoors. The members of the act emigrated to Canada in 1954. In recent years his specialty was riding a motorcycle on a high wire and walking an angle wire to a height of 150 feet. This is billed as *den todesLauf*, the walk of death. In this act one person descends the angle wire as Willi climbs it and the other performer sits down on the wire while Willi passes



Under magnification this photo and the one on the facing page can be seen to be strips portraying scores or hundreds of successive images. They are so small as to be hard to identify but there is no doubt whatever that the largest images are human figures in a costume that includes a conical helmet.

over him in the center. In Picton, Ont., in 1967 or 1968—Willi can't remember the exact year—the slant wire came loose at the top and Willi fell 15 feet onto the concrete floor, because no net or other safety devices are used. He was seriously injured and has not performed since that time.

Willi says he had premonitions of this accident. "I was 100 percent sure there would be an accident," he said. "I knew it 10 days before and I tried to talk myself out of the feeling. I discussed it with other people. I decided to go away and I even packed my suitcase and sent it on to Toronto and was ready to leave. But the group talked me out of my feeling. They said, 'If you go away we'll all be out of a job and we won't get paid.' I was so sure about it!"

I asked Willi about his experiences with the voices on tape. "I read one time about how to get the voices," he told me. "I didn't know how to do it myself. I had no contact with psychic people. So I made a tape and I got excellent voices. There was the voice of my daughter Marion, then 19, who was living in Berlin.

"Her voice said it was her birthday and I should send her a nice check. When I wrote Marion about this she didn't know anything about it. She didn't know she had been talking to me. I have two daughters and a son but Marion is the only one who comes through. She knows things only I know. In German her voice warns me of danger although she is not consciously aware of this. But when I played the tape for her she recognized her own voice.

"It's also possible to get voices when you're taping a TV show—I mean voices different from the ones on the

TV. I get them but not of Marion. Once I got the voice of my stepbrother Ludwig Schwanholz. His voice said in German, '*Dumkopf*, the operator never went to school.*'

"One night when I was experimenting in Chicago I got six different conversations. One voice kept repeating 'Caesar, get me a squeeze.' I don't know what he was saying but I kept hearing this voice, as if he knew everything I was doing in the room. Once he said to me, 'Don't you ever get tired and go to sleep?' I believe that man was dead."

I asked Willi if the voice had pronounced the name "Caesar" as we would pronounce it in English or "Kaiser" as it would be pronounced in German. He told me, "Caesar. I got the feeling he thought that was my name and called me that repeatedly. It didn't make any sense to me. I believe it was the voice of a man about 20 or 21 years old. I asked him whether he was alive or dead but he wouldn't respond. Later on I found some of the conversation was gone from the tape but most of it was still there."

While sitting in his room Willi sometimes records the sound of drums on tape—like Haitian or Fijian drums. That sound is not just in his head; other people also can hear the drumming on the tapes. It is very loud and clear. He also has heard it while taking pictures with Ted Serios.

He is greatly bothered by the fact that "the girls" don't talk to him on tape. He does get drumming and "some kind of banging" on the tapes. He has tried to use the planchette but says "it just scoots away off the paper."

*Prof. Walter Uphoff has a copy of this tape.

Willi also is upset if people don't believe him while at the same time he admits his abilities are "unbelievable." When he was in Germany last year he found it difficult to convince his circus friends that he had voices on tape. But one night some of his friends were showing a Super 8 home movie in Frankfurt and Willi had expected to be there but couldn't make it.

"Then they believed something funny was going on because they saw me in their motion pictures and I wasn't even in Germany when the films were made. It was a film showing horses and they were sitting at some tables and suddenly the film shows me sitting at the table with them.

"I appeared three times in movies my friends had taken when I was supposed to be in the States. Once I was shown eating breakfast with them in Frankfurt. Once I was standing watching some ponies. The other time I was standing by the ticket window of a carnival in a city about 40 miles from Frankfurt."

About this same time Willi experienced two unusual episodes in which he slept 25 hours at a stretch. When he woke up he felt very sick for several days. He thinks there may be a connection between his sleeping in America and appearing on film made in Germany.

When he returned to Germany and saw himself on the films Willi referred the whole matter of verification to a psychic investigator, Walter Uphoff, professor of economics who has taught at both the Universities of Colorado and Wisconsin. Uphoff has contacted various sources in Germany in an attempt to verify the evidence on the films but as of this writing had not reached

the people who can corroborate it.

Willi is troubled by another aspect of the films. One night he was watching a rerun of them and says, "I saw myself in a new part of the movie that I had never seen before. I was wearing a yellow shirt and I took my glasses off and looked right into my own eyes. But no one else could see me. I couldn't believe they couldn't see me; it was so real!"

When Willi and Ted visited the Uphoffs in their home near Madison, Wis., Willi tried to get a psychic picture of Mars and three times got what looks a little like clouds and a white full moon. In one corner of the film is an artifact which later reappeared in a shot he took in Chicago. It is a circular object which he believes to be a space station.

On the night of March 23 I got another frantic telephone call from Ted telling me Willi was getting pictures! They were especially excited by pictures he had taken of what Ted called a "spaceman." Would I please come down as fast as I could?

I took a Polaroid camera, stopped at the K-Mart which was still open and bought four packs of film and set out on the 40-minute drive. I found Ted and Willi bubbling with excitement. They wanted to conduct the experiments immediately but I thought it might be better to organize ourselves a bit first and we went to a nearby doughnut house to talk it over.

They explained they had been trying for a picture of a "spaceman" but the pictures they had taken look more like a rough kind of statue or possibly an anchor in an underwater scene than a living, breathing creature. Since I don't know what a "spaceman" ought to look like, however, I am willing to suspend

judgment on this question.

There were new pictures of "the girls" but what caught my eye were two photographs that we are attempting to reproduce with this article, although we don't know how well they will print out. In the originals, however, they are among the most unusual pictures I have ever seen—psychic or otherwise. They are so unusual I don't see how they could possibly be produced by fakery.

Superficially these photographs, which Ted and Willi dismissed as ribbons of light, look like coiled strips of paper. But when examined closely they can be seen to be strips containing scores or hundreds of successive images. The nearest analogies—by no means very accurate—would be of hundreds of pictures emerging from a printing press in uneven array, or of a coiled positive motion picture film. There is no evidence that they are either, however.

In one of the coils the images seem to be a somewhat three-dimensional face and bust of a young girl with straight black hair tumbling over her shoulders to the level of her chest. The girl seems to be the same in each recognizable picture but the poses and expressions on her face vary. If I were asked to describe her I would say she might be an Indian girl or possibly a Southeast Asian.

The second photograph is more enigmatic. To me it resembles a group of pike-carrying sentries standing extremely erect while some of them march past another line that appears to be either stationary or moving (in part) in the opposite direction. There are so many figures and the images are so small that it is difficult to say what they are. There is no doubt whatever, though, that the largest images are human figures in a costume that in-

cludes a conical helmet. The scene is reminiscent of some Ziegfeld extravaganza, with one line of sentries enfiling the other line of sentries.

Because Polaroid films don't provide negatives for enlargement it is hard to improve the prints or make blowups, although we sent them to several different film laboratories in an effort to improve their quality. I have examined these carefully under a magnifying glass and unfortunately I can't make much more out of them. I hope that the further breakdown of these photographs by the screens of our offset printing process will not leave them unrecognizable.

The rest of the evening was wild enough but somewhat anticlimactic. We went back to the Serios' house and used up the four packs of film I had brought. Ted got into the spirit of things and for a time both Ted and Willi were taking pictures in such profusion that it was impossible to control the situation. Ted was using his mother's camera and Willi mine, and then they were trading back and forth and I have to confess that at times I lost track of who was taking what with which camera on what film. I know that while he was trying for Mars Ted produced a paranormal picture that looks like an aerial view taken through a rift in some clouds. Willi produced two pictures of his "girls" but the rest were not extraordinary.

Work is being done with Willi by responsible researchers but the final verdict remains a long way in the future. One thing is certain, neither Willi Schwanholz nor anyone else that we know of can take psychic pictures on call. The repeatable experiment is still somewhere in the future.

the EXORCISM that almost worked

Is it only coincidence that bad luck has been our lot since the day we got rid of the distressing entity?

By Bill Nelson

THE EVENING I invited "George" into my daughter Sue's apartment is etched on my mind as vividly as if it were yesterday instead of four years ago, in 1972. I'm certain Sue, her husband Bob and the other guests at their party often think of that night and the events that followed it, try as they may to forget.

It was a bitterly cold February night in Niagara Falls, N. Y. I had retreated to my basement workshop after dinner to play with one of my Christmas presents, a glass-cutting device with which I convert discarded bottles into glasses and dubiously attractive conversation pieces. In their apartment on the third floor of our family home Sue and Bob and six other couples were having a party. Stereo music mingled with young voices traveled down the heater ducts into my workshop. The bass boomed at me from the foundation.

During a lull in the bedlam my son Bill, then 16, clattered down the stairs yelling, "Hey, Pop, Sue and Bob want you to hold a seance."

"You're putting me on," I replied. I have been a reporter and columnist for more than 20 years and also a part-time ghost hunter and tongue-in-cheek novice medium. Bill and my oldest daughter Laura are firm believers in ghosts and things that go "bump" in the night. They even invented "George," a mythical character on whom for years we blamed missing fountain pens, misplaced books and other lost articles. But Sue? Since grade school she had refused to believe in anything she couldn't see, feel and pound on.

My first reaction to the request for a seance was negative. Although I had conducted many seances with varying degrees of success over a period of years, I had not accepted the premise that table rappings, quiverings and other manifestations were anything more than mental effects or telekinesis. Yet I felt a vague uneasiness about making light of things I didn't understand. A seance at a party seemed—well, sacrilegious.

"No, I'd better not," I said.

"Dad," Bill said, in the pained tone

he summons when he is the target of undeserved criticism or has been only partially understood by thickheaded parents. "I told everybody you could do it and Sue told everybody you couldn't."

"Uh-uh," I said, shaking my head.

"Da-ad," he agonized. "Don't you see? Sue's calling you out and if you don't go, she'll win and everybody will think you're chicken. Won't you just try?"

Despite grave misgivings I yielded. I was certain the last place any transcended spirit would care to visit would be a roomful of scoffing young adults in their cups.

I climbed up to the third floor and found the scene already set for me. A long, low coffee table had been moved to the center of the room. Nine of the group, including Bob, Sue and Laura, were sitting on the floor around the table, with the others draped over sofa and chairs. I squeezed between a young man and a Spanish girl named Delores. Sue presided at the end of the table, facing the hallway.

Briefly I explained I wanted less light, absolute quiet and open minds. When the giggling had subsided I began. I made sure all hands were on top of the table and explained that we would use a code, one rap would indicate "yes," two raps were "no" and three raps meant "unknown or uncertain."

I decided to try to invoke the spirit of Abigail Van Horn who still walks through the Van Horn mansion, Green Acres in Olcott, N. Y., and who had appeared in some of my previous amateur seances. Feeling self-conscious and not a little foolish, I said, "Abigail Van Horn. Abbie, can you hear me?"

I was probably the most surprised

person there when a single sharp snapping sound emanated from the tabletop. "Is that you, Abbie?" I asked. The rap was repeated.

For the next 10 minutes I tried to use Abbie as the "control" to contact various deceased relatives of persons present, with noisy if questionable results.

Suddenly I sensed a change in the atmosphere, in the "feel" of the room. I knew something or someone else was there with us. It was like being in a dark room and knowing someone is there with you, not by sound but by some inner awareness.

"Is there someone else with us, Abbie?" I asked. But even before I had completed the question the table vibrated with her emphatic answer.

"It's George," my son Bill said, half in jest, referring to our mythical family scapegoat.

"Okay," I said, "come in closer, George. Welcome to our circle." I sensed it was the wrong thing to say. The feeling of "presence" intensified and a chill chased itself up my spine. Beside me Delores started shaking and sobbing.

"Abbie, are you still here?" I asked and got a sharp rap for "yes." My next three questions got equally emphatic affirmative replies: "Is there someone else here? Is it a man? Is he dangerous?" Even as I asked the questions an almost tangible tension built up in the room. For the first time in my investigations in the psychic field I was frightened although I felt I still had control. I thought I had better end the seance as soon as possible. I usually terminate a seance by clapping my hands. In this case I remember in frozen flashes the events that followed my trying to do so.

As my hands moved toward each other "George" materialized in the hallway not 10 feet from us—a looming hulk of a man, visible only from the waist up, looking straight at us.

The participants around the table stared at him in disbelief and horror. Sue's mouth opened in an earsplitting scream; Laura stared with open mouth and popping eyes. The scene became one of blurred motion amid a chorus of screams.

As suddenly as he appeared he was gone. Bob and I alone remained sitting at the table. All the girls were on the floor screaming while the young men tried to calm them. My wife Loretta, drawn by the screams, came running upstairs to try to help restore calm.

Drinks were poured and the young people tried to regain the party atmosphere. But even the subdued gaiety evaporated when Sue, sitting on the sofa, pointed and stuttered, "My God, look! That thing has moved Bob's motion machine."

The motion machine, so-called for want of a better name, consisted of 10 large steel balls suspended on threads beneath a wooden frame. For days it had been standing on the edge of the stereo, fascinating all comers with its simple demonstration of transmitted energy. Either during the seance or the ensuing pandemonium this unwieldy foot-long object had been moved to a shelf where it was completely surrounded by fragile glass figurines. No human could have moved it so abruptly without smashing some of the figurines.

"Nonsense," I argued. "You probably put it there before the party."

This was met with a chorus of denials. At least three of the young men

recalled playing with the device shortly before the seance at which time it was standing on the stereo. This news triggered a dawning conviction on my part that the events of the night were not solely manifestations of my mental power.

The party ended—but not our encounters with "George." The day after the seance Sue rushed down to tell us "that damned ghost is still up there!" Her mother was skeptical and so was I, at first. In my other seances spirit entities sometimes had come when summoned but always departed shortly thereafter, usually before I finished talking with them.

"Damn it," asserted my five-foot, 100-pound offspring, "he's up there. If I sing, he shuts up. If I don't sing, he pounds on the damned walls." Then she turned her blazing eyes on me. "Unless it's *you* sneaking upstairs and turning my mirrors and pictures to the wall and knocking."

I don't think I convinced her I was innocent but in subsequent days "George" did. Not only did he reverse the pictures daily but day-by-day he seemed to gather strength. Before long both Bob and Sue were sleeping downstairs with us and Sue ventured upstairs only when necessary.

During this same period Laura saw someone she thought was her brother Bill slipping into her room. "Get out of my room," she yelled but when she ran to the door the room was empty. About a week after this appearance "George" suddenly changed his tactics. He stopped pounding on walls and flipping pictures. Sue half convinced herself he was gone.

Then one morning she was upstairs ironing with her stereo on full volume

when the telephone rang. As she walked toward the stereo to reduce the volume the knob turned and the music dropped to a murmur. Thinking the set was malfunctioning, Sue answered the phone and had a long conversation. Then when she hung up the music suddenly swelled to full volume. Sue fled downstairs to her mother.

When I came home from work that night Sue faced me with hands on hips and said, "You brought that damned thing into the house. How about getting rid of it? And right now!"

I sheepishly admitted that while I had some success in summoning "things" I didn't know anything about getting rid of them.

"Then you shouldn't monkey around with things you know nothing about." She leveled a finger at me. "You get that damned thing out of my apartment. If you can't do it, get a priest. Either get rid of it or we're moving out next week." She marched out, furious, leaving me shaken and remorseful.

Neither of us knew that Bob had been acting independently to get rid of "George" and restore harmony to his marriage. Bob had talked with Scotty, a muscular black belt karate instructor who had been one of the guests at the seance. Scotty comes from Pennsylvania where his people are strong believers in hex. His father owned an old book on hex which contained a ritual for exorcising evil spirits. Scotty had agreed to help Bob get rid of "George."

I was not present at the exorcism but from Bob's description I gather that he, Scotty and Sue sat in the upstairs living room and went through the ritual in the book. All three were terribly frightened the whole time. Near the end, Bob told me, Scotty intoned the words, "I bid

you go forth from this house. . ." Before he could complete the sentence Sue suddenly rose off the sofa and hung suspended against the wall above the sofa back, kicking and squirming. Both men tried to pull her from the wall but were unable to do so.

Scotty suddenly seized the book and shouted out the last of the ritual and Sue slumped back onto the sofa, nearly unconscious and gasping for breath.

"He's in the book," yelled Scotty.

"Then get rid of the damned book," Bob answered. Scotty ran to the end of the hall, opened a window and threw the book out into the backyard, where it landed a few feet from the garage. Bob and Sue took out the Ouija board and threw it out too. Then they closed the window and mixed up a round of bracing drinks.

The next morning as I was scraping snow and ice off my car I spotted a squarish hole in the snow. Although it had snowed most of the night, the dark book lay at the bottom of this hole *with not a snowflake on it*. The Ouija board was nowhere to be seen. I did not touch the book.

When Bob later noticed this same strange phenomenon he again summoned Scotty. After a quick conference the three of them recovered the book, dug up my Ouija board and drove to the city dump on the bank of the Niagara River. There they built a bonfire and destroyed both book and board.

"George" was gone—but from that day in February 1972 until today, misfortune has dogged our footsteps. Coincidence? Perhaps.

Within a week Bob and Sue moved away and shortly afterward split up to go their separate ways. I had a serious

auto accident in which I was almost killed. A business venture went sour. I lost my job and in rapid succession three more jobs after that. Two of the three companies that hired me went bankrupt and the third let me out as an economy move.

At night I lie in bed staring into the darkness, wondering what these past months might have been like if I had not invited "George" into our circle, if I had not listened to pride when Bill told me, "Everyone will think you're chicken."



THE MAN WHO MIGHT HAVE KILLED WASHINGTON

By Shirley Fifield

ENGLAND's most important gun in the Revolutionary War was "Brown Bess," built by Patrick Ferguson. The weapon weighed 14 pounds, had a range of 80 yards and could be fired three times a minute. During the war Ferguson invented a new and better weapon: seven and a half pounds in weight, it had a range of 300 yards and could get off six rounds in 60 seconds. As a major in the British army Ferguson was sent to America to test the new gun.

While on a field trip in eastern Pennsylvania in September 1776 Ferguson and three sharpshooters were surprised by two

lone riders. One was a tall broad American general and the other, his aide. Ferguson did not recognize George Washington but he knew it must be someone important.

The three sharpshooters waited for their leader to lower his right arm which would be the command to shoot. But Ferguson said, "Hold your fire!" The Yankee in the remarkable cocked hat and his aide rode on.

Ferguson's next engagement was at Brandywine. The British were victorious but the Scottish gun inventor's right arm was injured. He never regained the use of it; for the rest of his life it hung useless at his side.



THE CURSE OF THE CAT

By W. Ritchie Benedict

RESIDENTS OF Sudbury, England, hope they have seen the last of a series of local misfortunes, now that the mayor and the rector have reburied a 300-year-old cat.

The problems began in 1971 when Arthur Kemp tore down a 16th-Century building to make way for a hotel. In the rubble of its foundation he found a mummified cat. It was the custom in earlier times to bury a live cat at the site of a new construction to keep witches away and prevent fires.

Kemp placed the historical curiosity in his shop. Shortly thereafter his shop caught fire for no apparent reason. Kemp transferred

the cat to a workshop which also promptly caught fire. Next, serious defects appeared in the new hotel Kemp had built. Curiously, the defects showed up just above the spot where the cat had been found.

Kemp and the city fathers got the message. Mayor Tony Moore placed the feline remains in a glass-topped casket and after Canon Peter Schneider had conducted a special service, the cat was buried in the floor of the hotel.

"My prayers were for the building," Canon Schneider stated. "I could not become involved in a religious ceremony for a cat."

By Laurie Keast

THE KABALA* is the Hebrew metaphysical system by which allegedly you can come to know God and all the secrets of the universe. The Kabala is no single book but rather a large body of sacred and mysterious literature which many persons believe reveals *Chohmah Nes-tirah*, the Hidden Wisdom. Kab-

comprehend and understand the plan and meaning of divine creation. Even today only occult scholars pursue its study while orthodox Jews look upon the Kabala with distrust or outright hostility.

Why has the Kabala fascinated scholars for centuries? For one thing, it is truly occult, deeply

The Mystery of the KABALA

For centuries scholars have been fascinated with this magical-mystical system of the ancient Hebrews.

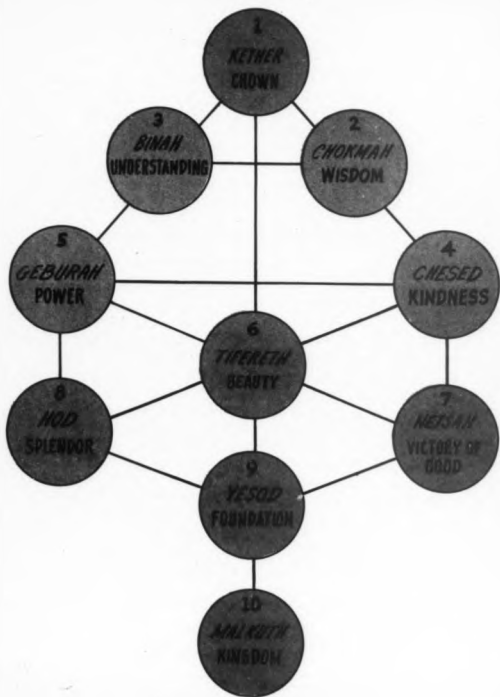
alists consider it the key to all great mysteries and the religion that holds the germ of all other religions. The root of the word Kabala, Kbl, means "to receive" and thus the Kabala is the "received doctrine," the doctrine of the heart as opposed to the eye, of inner truth as opposed to the outer shell of religious orthodoxy.

Originally an oral tradition, the Kabala was intended not for the masses but for the enlightenment of the elite, to help them

involved with magic and sorcery. Its doctrines include magical practices, symbolic use of the alphabet and numbers, spells and mysterious rites. For another, it is profoundly involved in the mystical quintessence of all religion. As Carlyle states, "It is in and through symbols that man, consciously and unconsciously, lives, works and has his being." And the occult symbolism of the Kabala is closely allied to that of the Tarot and of astrology and of other systems of occultism and mysticism.

The Kabala goes back to the most obscure past of Judaism. In

* Kabala, Cabbala, Kabbalah and Qabalah are other common transliterations for the Hebrew characters.



fact one theory asserts that Adam received Kabalistic doctrines in the Garden of Eden from the angel Raziel. Another legend states that the Kabala originally was given by God to a company of angels presided over by the angel Raphael, thus explaining Enoch's prophecy that "Raphael is to preside over the spirits of men."

Other Kabalists believe that the tradition is largely due to Simon ben Yohai, who lived at the time of the destruction of the second Hebrew temple. Simon states that he discovered scrolls in a cavern where they had lain for centuries and these he compiled into the *Zohar* or "Book of Splendor." Other authorities believe that Moses de Leon, who published the *Zohar* in the early Christian era and who died in 35 A.D., was himself the author of the work. Undoubtedly many of the teachings of the Kabala go back to the ancient Egyptians and Chaldeans.

Many ancient races claimed to remember an ancient sacred book written in secret hieroglyphs by a great master. The Hebrews attributed this book to Enoch or Adam, the Egyptians to Hermes Trismegistus and the Greeks to Cadmus. But no matter who the original author, the occult truths of the Kabala reach beyond sectarian differences and

geographic boundaries. Its tradition rests upon the magical premise that "the visible is only a proportional measure of that which is invisible." Viewed in this light the universe is boundless and unlimited, a duality of the visible and the invisible. And as in magical theory, "as above, so below." Thus, if the Kabala is the expression of Cosmic Truth, then like truth it can have neither beginning nor end.

* * *

BASICALLY the Kabala deals with the nature of men and angels, of God and especially of God's divine emanations or *sephiroth*. In the beginning there was God and nothing. To justify his existence God became active and creative and from Him vibrating rays emanated like light from some great luminary. The inscrutable Godhead thus fills and contains the universe and from His thought come all things. Kabalists believe the universe is filled with formless spirit and the function of separate minds is to reflect the universal mind. But God can be comprehended only in terms of His *sephiroth*.

These divine emanations or *sephiroth* are 10 in number. From the mating of two *sephiroth* other emanations are produced. For instance, from wisdom and intelligence comes love

ABOUT THE AUTHOR

or mercy and from mercy come justice and beauty. These emanations are arranged on the "Tree of Life," believed to be the same as that placed in the Garden of Eden in Genesis. The "Tree of Life" is composed of three triangles, each containing two opposing forces and a third that balances or reconciles them. The tree spreads its branches throughout creation and reconciles diversity to create unity. The right side of the tree is male and positive, the left, female and passive. The *sephiroth* placed down the center are bisexual and reconcile the opposites.

The first triad of *sephiroth* are manifestations of power and spirit relating to pure being: *Kether* (crown), *Chokmah* (wisdom) and *Binah* (understanding). The second triad deals with moral qualities: *Chesed* (kindness), *Geburah* (power) and *Tifereth* (beauty). The third triad represents the world of nature: *Hod* (splendor), *Netsah* (victory of the good) and *Yesod* (foundation). Harmonizing the nine other *sephiroth* is *Malkuth* (kingdom or leadership), which acts as a medium between the realm of spirit and the realm of manifested being.

A ruling planet has been assigned to each *sephiroth*. In occult language angels and demons are used to symbolize cer-

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She has been a reporter for the Philadelphia Bulletin and for armed services newspapers while a program director for the United States Air Force serving in Japan. She also has worked on many national magazines and was editor-in-chief of "Career Girl" and columnist for "Show Business." Her free-lance credits include "Success Unlimited," "Mademoiselle," "Swank," "Dare" and "Music Journal." Her articles on astrology and occultism have appeared under her pennames Anil Winters and Lilothe Keats.

She and her teen-age daughter share their home in Haverstraw, N.Y., with two cats and a French poodle.

tain states of mind and in the Kabalistic code the sun becomes the angel of light; the moon is the angel of dreams and aspirations; Mars is the destroying angel; Venus is the angel of love; Mercury is the angel of progress; Jupiter is the angel of power and Saturn is the lonely angel of the wilderness. (The Kabala originated long before the discovery of the outer planets, Uranus, Neptune and Pluto but many Kabalists, like astrologers, have modified the ancient doctrines to accommodate these planets.)

* * *

LET US examine the 10 *sephiroth* in detail.

(1) *Kether* is the sphere of all energy, the force of God as

prime mover, deity and first cause.* Older Kabalistic traditions equate *Kether* to the "first swirlings" or *Primum Mobile* rather than to a planet. Because in Roman mythology Jupiter was king of all the gods and goddesses many modern Kabalists assign Jupiter to *Kether*, thus associating it with *Sagittarius*, likewise ruled by Jupiter. Astrologically *Kether* also has an affinity to Aries because of the latter's position as first in the zodiac.

(2) *Chokmah* is the active male principle, creative, positive and dynamic. It is the life-giving spirit, corresponding in the family of man to the father figure. Older Kabalistic tradition had *Chokmah* ruled by the stars of the zodiac. Modern Kabalists generally assign it to Uranus, the Greek god who impregnated earth and was the father of nature and mankind. Aquarius also is ruled by Uranus.

(3) *Binah* is understanding and intelligence. It is the passive mother-female principle within the Godhead. *Chokmah* thrusts and *Binah* responds and thus becomes fertilized. *Binah* is the inert yet all-potential mother of

life. Ironically *Binah*, like Capricorn, is ruled by Saturn, planet of death and fate.

(4) *Chesed* is the male father figure who protects, organizes and builds things up. *Chesed* is love, mercy and kindness, kind because it is strong. Its planet is Jupiter and its astrological affinities are to *Sagittarius*, also ruled by Jupiter, and to *Pisces* because of the emotional similarities.

(5) *Geburah* is power and firmness, the discipline of the strict mother. "To condone evil is to mar good." *Geburah* breaks down and disturbs. Although this *sephiroth* is considered feminine its ruling planet is Mars, giving it affinity to Aries and Scorpio*. (An alternate name for *Geburah*, used by some Kabalists, is *Din*.)

(6) *Tifereth* is beauty, the life-force. It is a balancing, equilibrating force and the sign of the son of *Kether* or the Christ. Its symbol is the Calvary cross. *Tifereth* is the child in the highest consummation of the human state. Its planet is the sun and its astrological affinity Leo.

(7) *Netsah* is the endurance of God and the victory of good. Herein are the forces of nature, animal powers and passions and all natural responses. It is the

*Spellings used here are those customary in Western occultism. Spellings used in Jewish tradition are: *Keter*, *Hokhmah*, *Binah*, *Hesed*, *Gevurah*, *Tiferet*, *Nezah*, *Hod*, *Yesod* and *Malkhut* respectively.

*In traditional astrology Mars ruled both Aries and Scorpio. Some modern astrologers restrict Mars to Aries and name Pluto as the ruler of Scorpio.

sphere of Venus and thus close to Taurus and Libra.

(8) *Hod* is the splendor of mental faculties, the power of the imagination, mind over matter. It leads to eternity by the conquest of the active over the passive, life over death. Its ruler is Mercury as the god of intelligence, communication, business, trickery and wisdom. Mercury also rules Gemini and Virgo.

(9) *Yesod* is the foundation, the depth of personality, the basis of all truth. It is the sphere of the moon and thus related to Cancer. Nine is the number of initiation into the mysteries of occultism. Here the child comes to maturity.

(10) *Malkuth* is the kingdom, the body, the earth. It is the whole kingdom of God and contains the other nine *sephiroth* within it. According to Pythagorean theory, 10 also is the number of all things. In Kabbalistic tradition *Malkuth* is usually identified with the earth. Some modern Kabbalists have it ruled by Mercury and astrologically drawn to Virgo.

* * *

THE TREE of Life not only explains the evolution of the universe from *Kether* down to *Malkuth* but also points the way to union with God. Many occult organizations and ritual magic orders have spheres of

ascent that correspond to the 10 *sephiroth*. Aleister Crowley's students, for example, began as a Neophyte 10 (= *Malkuth*) and worked their way up in his order through ascending grades until they attained the exalted status of an Ipsissimus 1 (= *Kether*).

The Tarot, too, is tied to the Kabala. According to Kabbalists each card of the Major Arcana corresponds to a path from one *sephiroth* to another. Card 21, The World, for example, leads from *Malkuth* to *Yesod*, while Card 20, Judgment, leads from *Malkuth* to *Hod*. As in the occult orders, the true Kabbalist starts at the base of the tree and coils serpent-like around and up. He travels all the paths until he attains *Kether*. Kabbalist scholars state truthfully that the Kabala has two keys: the silver key of astrology and the golden key of the Tarot. One must have knowledge of both keys before the veil is lifted and the door to the great mysteries is unlocked.

Study of the Kabala and mastery of it are thought to confer not only wisdom but magical powers. The latter consist primarily of *theomancy* or use of the sacred name or *gematria* or esoteric numerology.

The sacred name is the real name of God. The *Zohar* says that the 10 *sephiroth* constitute the sacred name of God. The

Bible, however, supplies many names for God: El, Elohim, Sabaoth, Adonai, Yoh, Yahweh, Shoddai, etc. According to Kabalistic tradition the sacred name is the Tetragrammaton, or name of the four letters: Yod, He, Vau, He. (These are often transliterated into J, H, V, H, from which comes the name Jehovah. In Hebrew these letters are pronounced Yahweh.) The four letters relate to the four elements, thus:

Yod: fire, male, will or spirit, Leo.

He: water, female, understanding, Scorpio.

Vau: air, male, mind, Aquarius.

He: earth, female, body, Taurus.

Jews often are reluctant to pronounce the sacred name, either out of respect or fear; it is more often whispered than spoken. In magical theory using the name of something "turns it on," like turning on a light switch. In a magical ceremony the magician asserts his divine power and his mastery of the universe by using the names of power in his ritual. By chanting them frequently he creates vibrations that flow outward from him to affect everything they touch.

Theomancy, or use of the sacred name, obviously conveys great powers. Allegedly whoever

possesses *theomancy* knows the future, has full power over angels and demons and can perform miracles. Kabalists claim that it was this power that enabled Moses to perform miracles, Joshua to stop the sun, Elias to raise the dead and Daniel to close the mouths of the lions in the den.

Some of this same power resides in Holy Scripture. Medieval Jews often used various Old Testament passages — especially from *Psalms*, *Genesis*, *Ezekiel* and *Proverbs* — to cure illnesses, become invisible, avert psychic attack, drive away demons or even cause the death of an enemy. Such magical practices, the *Sod* or secret path, were taught by adepts only to their most loved and trusted disciples. The secrets were closely guarded, Kabalists explain, because "those who teach what the Gods have hidden have trouble for their pay."

Gematria is based upon the early Kabalistic belief that the Old Testament was directly inspired by God. With their love of secrecy and awe for things hidden, they believed the Bible was written in a kind of code. One method for deciphering this code is *gematria*. This means converting the letters of a word into their numerical equivalents, adding them up and substituting

another word that has the same total.

Abraham was on the plains, according to *Genesis 18*, "*and lo three men stood by him.*" The Hebrew words add up to 701. (The Hebrew letters also stand for numerical digits in that language.) The words for "These are Michael, Gabriel and Raphael" also add up to 701. So, reasoned the Kabalists, the three men with Abraham on the plains were Michael, Gabriel and Raphael.

As British scholar Richard Cavendish writes, "*Gematria* is a natural outcome of the belief that the apparent disorderliness of the universe conceals a rational pattern." Thus the Kabala is seen as the occult key to the Scriptures.

Gematria also figured in a form of divination some Kabalists practiced in the past. To receive guidance on a problem or to answer a question the Kabalist would open the Bible or other sacred text at random and copy off the first lines of Hebrew characters which caught his eye. Then by rearranging the order of the characters to form new words or by substituting words of equal numerical value he would arrive at the answer.

The numbers themselves have great significance to the Kabalist. The number "one" repre-

sents unity and therefore God and the sun. The number "two" has evil connotations. The word devil is dual, the duality of good and evil. The unclean beasts entered the ark two by two.

The number "three" has a mysterious value. Within the triads of *sephiroth* we see force, counterforce and resolution. Three also suggests the trinity of past, present and future and of father, mother and child. The number "four" is sacred and holy, the foundation of things. It is the number on which to swear sacred oaths.

The number "five" is a symbol of marriage and also represents justice. Ritual magicians traditionally use a five-pointed star or pentacle as an amulet or magical device. "Six" is the number of the earth, the sign of creation (since earth was created in six days). It also is the number of servitude because of the biblical injunction "six days shalt thou labor."

"Seven" is the number of high magick. It is a miraculous number. God rested on the seventh day after creating the world. "Eight" is the number of fullness, the four elements and the four seasons.

"Nine" is the number of the muses and of all the moving spheres (in medieval cosmology). "Ten" is the number of

completion because one cannot make any number beyond it without using the numbers it contains. According to Greek mathematicians the number 10 signifies Atlas who upholds the earth.

"Eleven" is the number of commandments and 12 is the number of the tribes of Israel and of the months and the signs of the zodiac.

Although the mastery of *theomancy* and *gematria* gave the Kabbalist power over the physical and invisible universe, leading more conservative Jews to suspect a diabolic origin of these powers, the Kabbalist did not use his powers lightly. Kabbalists be-

lieve that no acts are indifferent, all should be sacraments. All acts are curses or blessings and produce consequences in the visible world. Thus the Kabala demands the highest of moral standards. The student who passes through the initiation of the four elements — earth, water, fire and air — becomes a *Tahar*, or Pure One, a master of the teachings of the larger universe and of man.

As a speculative basis for religion the Kabbalistic doctrine may depart from the reality of science, but it does present symbolic masks for different states of the soul. As one occultist puts it, "Only the mysteries survive."



THIS SPIRIT KNEW LATIN

IN 1919, when there was a post-war Ouija board craze much as there is at present, a Mr. Bowerman asked the board whom his younger brother would marry. The board spelled out "VVLL." This meant nothing to Mr. Bowerman but each time he repeated the question he got the same response.

Eventually a friend who knew

Latin suggested that this might be an abbreviation and he should consult a dictionary. When Bowerman did so, he was startled to find that "vv. 11." means "various readings; the case is not clear." Mr. Bowerman never had studied Latin himself but the message was quite accurate. His brother did not meet his wife-to-be until sometime later.



FIRE STRIKES BACK

IT TOOK 100 firemen more than an hour to extinguish a warehouse fire in New Orleans, La., in August 1975. The warehouse was full of fire extinguishers.

True Mystic Experiences

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

I SKIPPED THE PARTY

By Vernon Glen Ball

AFTER BEING graduated from college and obtaining a job on a Huntington, W. Va., newspaper in 1948, I began to imbibe strong drink far too often and at every chance. So well do I remember New Year's Eve of 1952. The editorial department "put the paper to bed" early in order to have a bit of celebration.

Ordinarily I would have been among the leading joy-makers, but not this night. I didn't know why; I only recall that when some of them got out the cards to start a bridge game and others began mixing alcoholic drinks, I simply said, "Count me out, fellows. I think I'll go on home to Barboursville."

I had no inkling or psychic awareness of anything as I drove the 10 miles home. I simply arrived home and went to bed. My parents were already in bed.

An hour or two after retiring I heard someone hit the floor. Then I heard my dad calling me, "Come out here, Vernon. Help me rub your mother's arms and legs. We've had a gas leak in the house and she has passed out."

Then while the two of us were rubbing Mother's extremities, my father keeled over in a dead faint.

Needless to say, I was frantic. Yet I had enough presence of mind to call the police. Kelly Bowen was on duty and took my call. He hurried to the home of Dr. R. H. Curry and brought him along to my parents' home.

Dr. Curry gave each of them an injection which revived them and then



Vernon Glen Ball

said, "The best prescription I can give you is: get that gas leak repaired."

But what persuaded me to skip the newspaper drinking party? Was it fate? Was it a warning from God?

It had to be one or the other. There is no other answer.—Fostoria, Ohio.

MUM'S SILENT SUMMONS

By Raymond R. A. Ramage

WHEN I was a young man about 18 years old I lived with my parents and brothers at 5 Compton St., Invercargill, New Zealand, and slept in a room of my own at the back of our old wooden house.

On a night in 1939 just as I was going to sleep the blankets were suddenly thrown off me. I reached for them, pulled them back up and firmly tucked them across my shoulders. No sooner had I done this than they again slid toward the foot of my bed. I put on the electric light, thinking one of my brothers was playing a prank on me. But I was alone in the room. So I turned off the light, again reached for the blankets and rolled myself into them on the bed. But again the blankets were pulled over the side of the bed and this time I landed heavily on the floor.

Then suddenly for no apparent reason, a thought came to me—"Does Mum want me?"

I rushed from my room and up the passage to knock on Mum's bedroom door. Receiving no answer, I opened the door and hurried over to her bed.



Raymond R. A. Ramage

There I discovered her bedclothes were saturated with blood; a varicose vein had burst. I ran to a neighbor who telephoned the doctor.

Later, when everything was taken care of, Mum told me she'd tried to call me but no words would come.—
Invercargill, New Zealand.

WHERE DID OUR FRIENDS GO?

By Frank R. Farnsworth

ABOUT 10 years ago I was working in a phosphate terminal in Tampa, Fla. My job was to sit at a desk in an air-conditioned scale house and weigh both the filled and the empty trucks in and out.

One day in May 1967 I noticed an elderly man out in the hot sun sweeping up the scattered phosphate which had been jarred off the trucks. He came into the scale house a little later to get a drink of water. We talked for a few minutes and I judged he must be in his 70's. He told me he hadn't eaten for three days and the boss had given him the sweeping job for the day so he could eat. He had had enough money to pay for a room at a nearby hotel but not enough for food.

I asked him to come home with me for dinner. He seemed pleased and readily accepted. On the way home we stopped at the grocery store where I bought some pork chops, fresh vegetables and canned potatoes to fry. Never have I left my car keys in the car when getting out, especially with a stranger in the car, but this time I did. This man glowed with warmth and he smiled all the time.

When we got to my home my two daughters Lori and Diane were captivated by our guest—his warmth and gentleness, to say nothing of his thick

snow-white hair and deep suntan. He asked us to call him "Whitie"; his friends all called him that, he said. At the time I knew his full name but I have forgotten it; it was something like "William Ward."

After dinner we sat talking over coffee for at least two hours and while we were at the dining room table I heard the song of a meadowlark. This beautiful bird landed on the windowsill near my chair and pecked at the screen. In the 10 years I'd been in Florida I never had seen a meadowlark, although I had known them well back home in northern New York state. But here in the middle of a big city the meadowlark appeared begging for something to eat. I got up immediately and ran outside to put some bread on the bird feeder. Back in the house, as the girls and Whitie and I watched the meadowlark tearing at the bread, I mentioned that the only birds I had seen around before were sparrows and noisy bluejays.

About 10:00 P.M. Whitie asked me if I would take him back to his hotel. The girls wanted to come along and we drove right in front of the old hotel and waited until we saw him pick up his key at the clerk's desk.

When we got home, I found that the old man had left his spectacles on our dining room table. I put them in the car so I could drop them off at his hotel the next day.

I finished work at 4:00 P.M. the next day and drove right to the hotel with William Ward's glasses—but the clerk, the same one we had seen the night before, told me they had no guest with that name. When I described our friend Whitie, his snow-white hair, his tan and athletic build, the clerk looked at me as if I were hallucinating. He said he

surely would know if they had a guest of that description.

Later that afternoon when I told my daughters about this they were as mystified as I. The eyeglasses, which I still have, prove that Whitie was here. And another thing, the friendly meadowlark never came again. Where did our friends go?—*Hopkinton, N. Y.*

BINGO PRIZE

By Mary Copeland

ON SUNDAY night, February 22, 1976, I dreamed I was visiting my sister-in-law June Snyder. She had new green carpeting in her Youngstown, Ohio, home and my little dog made a mess on it. I told her to give me some paper and I would clean it up. In the dream she handed me an



Mary Copeland

inadequate piece of tissue paper. On Monday night I had the same dream again. I always have heard that feces or manure are dream symbols for money.

At work the next day I told my daughter Mary Pat Salata and the bookkeeper, Mildred Klonica, about

the dream and said, "There is money coming from someplace."

The three of us went out to dinner together that night but I left the restaurant early saying, "I have to go to the Vets' bingo game. There is a \$2,000 door prize and it has my name on it."

I went to the VFW Hall on McCartney Road in Youngstown and when they drew the number for the door prize, it came up "272"—my number! They gave me a check for \$2,000 and strangely enough, a piece of flimsy tissue paper was attached to it—*Youngstown, Ohio.*

NEXT TIME WE'LL LISTEN

By Patrick G. McKenzie

WE HAD christened the old truck "Sherman Ford." She was scarred and bent but powerfully built, with four-wheel drive. We knew she was capable of traveling the roughest mountain roads or if necessary creating her own. We also knew she could carry the large quantities of firewood so important to our winter's warmth. We did not know she was capable of sending out warnings of danger.

It was a Sierra summer day full of sunshine, the kind of day that fills you with vitality and makes you want to do something physical—just the right kind of day for cutting firewood. On this June day in 1974 my wife Ann and daughter Katherine, 13, packed water and sandwiches into Sherman's cab while our son Shawn, 14, and I saw to the chain saw, sledge, wedge, axe and other tools needed for a successful wooding expedition.

The old truck, noisy but dependable, took us up a rough gravel road eight miles above the Lake Alamanor basin

where earlier I had located a large stand of dead tamarack. It was a wonderful woodcutting area, open enough so I could drive old Sherman right into the cutting area. Within two hours we had Sherman heaped with tamarack rounds. We made short work of our picnic lunch while deciding Ann, Shawn and Katherine would drive Sherman home while I cut the second load. My wife expressed concern at my running the chain saw alone and I was concerned with her driving the overloaded truck down the steep grade to the lake basin. But we each assured the other we'd be fine.

By the time I had the load cut and stacked my family had not returned. I became increasingly uneasy. The timing was way off. They should have been back before I finished. I knew Ann was a capable driver but with an old truck like Sherman, overloaded and on a very steep downgrade of rough gravel, anything could happen.

But eventually I heard them rattling back up the hill. My anxiety drained away and I was just curious about the delay. Ann soon explained; Katherine "just had to have a ride out to the lake!"

We stacked the second load onto Sherman, checked the cutting area to be sure no pile of sawdust was smoldering and prepared to leave. Shawn and Katherine begged to ride the load down to the highway. I gave my consent and then, for some reason, was immediately sorry. But it was normal to let them ride the long slow miles on top of the wood so how could I retract my consent? Ann and I climbed into the cab of the truck and we started down the mountain.

We had not gone a half mile before I felt a wrongness. I kept looking



Patrick G. McKenzie

around, listening, checking for something physically wrong, some noise or clue that I could interpret. There was none—only my strong premonition of danger. I slowed the truck and we crept down the road at 10 and 15 miles an hour. But the decrease in speed did nothing to relieve my apprehension.

We reached the final downgrade. The land to the right of the road fell away to a large old burn area. To the left was a five foot embankment. I felt very agitated and could not understand why. I had driven this same road with a similar load many times and never been uneasy. I looked at Ann. She was sitting tensely on the edge of the seat staring ahead. I shifted down into second. Just then Ann turned to me and said she wanted the kids in the truck, off the load. I nodded.

We were approaching a turn and I decided that when we had cleared the turn I would stop and call the kids down. But before we completed the turn my wife and I both heard a slight

metallic clank. Almost immediately the old truck picked up speed. We cleared the turn and I began to pump the brake pedal. There was nothing there. I could hear the engine idling smooth and knew that for some reason second gear was not holding us back. I jammed in the clutch and went through the gears trying to downshift. Again there was nothing. We were going faster. There was no emergency brake on the old truck and I didn't know what to do. I shouted a warning to my wife. She screamed back something about "the kids." I hollered out my window for them to hang on. We were already doing nearly 30 and with three-quarters of a mile downgrade left I thought I'd better try running against the embankment on our left. I prayed we wouldn't roll over. I started the turn into the embankment but before we hit there was a sudden jolt and the truck leaned crazily to the right. The front end whipped around out of control. Very quickly we ground to a stop.

I leaped from the truck to see the kids, white-faced, holding tightly to the wood racks. They were frightened but not hurt.

Ann called to me from the other side of the truck. I went around to find her pointing to where the right rear wheel should have been. The wheel was missing. The truck was resting on its heavy rear bumper which had dug into the gravel of the road and stopped the truck. We'd broken the rear axle.

I looked at my wife. She'd begun to shake uncontrollably. "I knew it," she said. "I felt something was wrong; I knew something was going to happen!"

I'd known it too. My premonition had been so strong that I'd started the downgrade at 10 miles an hour instead

of my normal speed of 25 or 30. But still we had only partly obeyed our premonition. Next time we'll listen.—*Chester, Calif.*

DON'T

By Clarice Riggans

IN MAY 1968 my husband Bill and I took a vacation. We flew to Los Angeles, Calif. It was my first airplane ride and I was really scared.

Once settled at the Hacienda Hotel we decided to go by bus to Anaheim to



Clarice Riggans

see Disneyland. My husband wanted to go by helicopter—they were taking passengers back and forth to Disneyland—but I was afraid I would

be sick because the helicopter flew so low.

We took the bus from the airport on May 23 and arrived at Disneyland before it was open but nevertheless got in line to buy our tickets. Bill and I became friendly with a retired doctor and his wife from Maine and they said they had flown to Disneyland on the helicopter and really had enjoyed the ride. They were going back that same way after their tour was over. During the day we four spent together they convinced me Bill and I should ride back to L.A. on the helicopter.

But when it was time for us to board the helicopter that evening I just couldn't do it. I had this feeling in my stomach and was so scared—there was something inside me saying DON'T.

So Bill and I took the bus back and the doctor and his wife went on the helicopter.

The next morning Bill bought a newspaper in the lobby of the hotel and on the front page was a picture of a helicopter that had crashed. The story told us the helicopter we were to take back had crashed, killing 21 people. The doctor and his wife were among the passengers killed.

If my stomach had not told me "don't" Bill and I would have died with them.—*Greenville, N. C.*



NONDESTRUCTIVE TESTING

TECHNOLOGISTS in Vienna, Austria, have devised a means of determining the ages of trees. The technique, which can be carried out by aerial survey, measures the full spectrum of solar radiation reflected by individual trees. Scientists have discovered that the light bouncing off young plants is markedly different from the reflections from old ones. This technique should be valuable in environmental studies, agricultural inventories and fertilizer tests.—*Paul Steiner.*

"The time will come when this discovery will be regarded as of more consequence to mankind than was Columbus' discovery of a new world."

GUGLIELMO Marconi, often called the "father of radio broadcasting," carried out a series of wireless telegraphy experiments at Bologna, Italy, in 1895, when he was only 21 years old. In 1901 Marconi transmitted the first radio signals ever to be

tronomer Nathan Loomis, was born in 1826 in Oppenheim, Fulton County, N.Y. He first taught school but later practiced dentistry in Ohio, New York, Massachusetts and Pennsylvania, as well as in Washington, D.C.

In 1854 Loomis patented a ce-

RADIO

THIRTY YEARS BEFORE MARCONI

By George Wagner

sent across the Atlantic Ocean.

In the 1950's the late Frank Edwards proved that Nathan Stubblefield, a Kentucky farmer, had broadcast radio signals as early as the summer of 1885. Edwards related Stubblefield's story in "Stubblefield's Voice in the Wind" in *FATE Magazine* in June 1957. I myself have examined one of the Stubblefield broadcasting instruments.

What is not generally known, however, is that a Washington, D.C., dentist broadcast radio messages in 1865—nine years before Marconi was born and 20 years before Stubblefield's experiments.

Dr. Mahlon Loomis, son of as-

ramic procedure for manufacturing dental plates from kaolin clay. "Loomis False Teeth Plates" were commercially produced into the 1920's. Queen Victoria of England awarded Loomis a medal and declared the plates were "of great service to mankind."

Dr. Loomis' real interest, however, was electricity. In 1852 he attended lectures on electrical science at Boston's Lowell Institute. He studied the writings of such pioneer electricians as Ampere, Lovering and Poggendorf and experimented with running electric currents to plant roots in an effort to induce faster growth.

In 1859 Loomis sent kites aloft

to extract electrical currents from the upper atmosphere. The cloth of these kites was interwoven with fine copper mesh and the kites were tethered with copper wires. In this manner he obtained sufficient current to power a telegraph line.

"On September 2, 1859," Loomis recorded, "communications were sent over the wire between South Braintree and Fall River stations in Massachusetts, a distance of 40 miles, with the aid of the celestial battery only."

Loomis intended "to dispense with all artificial batteries (and) use the free electricity of the atmosphere, cooperating with that of the earth, to supply the electrical dynamic force or current for telegraphing and for other useful purposes, such as light, heat, and motive power I believe that this . . . electrical element may be so utilized as to answer all purposes of heat, light, and mechanical force or motion."

Furthermore, Loomis insisted, such power would permit "direct communication to and from . . . other planets . . . with as great facility as we now have from city to city." This statement far antedated Nikola Tesla's 1902 monograph "Electrical Communication with the Planets" which said basically the same thing.

Loomis was not overly im-

pressed with telegraphy by wire. He believed telegraph messages could be sent *without* wires . . . by means of radio broadcasting. According to the book *Dr. Mahlon Loomis — Inventor — World's First "Wireless" Communicator, 1865*, written by veteran radio engineer Joe Rice, the inventor intended to "set up 'disturbances' in the atmosphere, (which) would cause electric waves to travel through the atmosphere and the ground, thus establishing wireless telegraph communication between two distant points."

In early 1865 Loomis constructed two "oscillating circuits." Contemporary drawings and descriptions indicate each unit consisted of a sparking coil, galvanometer, ground wire, and a telegraph key, with two Leyden jars serving as a capacitor. An "aerial" (Loomis invented the word) was sent into the air by means of a long copper wire attached to one of the copper-mesh kites. The device used no power source other than the natural static currents of the upper atmosphere.

In May 1865, a few weeks after the end of the Civil War, Loomis placed one of these units atop Catoctin Spur, Va., and the other approximately 15 miles away on Bear Den Mountain.

According to Charles Francis

Jenkins' 1925 television manual *Vision by Radio — Radio Photographs — Radio Photograms*, "Messages were sent alternatively from one station to the other station, by dot-and-dash interruption of a buzzer spark circuit; while reception was attained by deflecting a galvanometer needle at the station which was at the moment receiving."

These experiments were repeated in 1866. This same year Loomis also sent wireless messages through water, between two ships stationed two miles apart in Chesapeake Bay. In October 1868 observers from both the Smithsonian Institution and the United States Congress watched a repeat of the 1865 tests.

"I can as easily," Loomis informed his guests, "telegraph across the Pacific from near San Francisco to Tokyo without wire or cable."

Later this same year, 1868, Loomis obtained the financial backing of a group of Boston investors but they were wiped out in the "Black Friday" bank panic. A party of New York City investors met the same fate.

Three years later Loomis interested a cartel of Chicago businessmen who offered to build and equip an experimental radio station in the Sierra Mountains of California. Unfortunately, the

Chicago Fire of October 1871 incinerated this plan.

On January 15, 1869, Sen. Charles Sumner of Massachusetts introduced the "Loomis Aerial Telegraph Bill" into the United States Congress. The purpose of this bill was to establish the "Loomis Aerial Telegraph Company" and to award the dentist \$50,000 for further experimentation. A speech by Rep. (later Sen.) Omar Dwight Conger of Michigan stated that Loomis had discovered a variety of "electrical vibrations and waves" — nearly two decades before radio waves were "officially" discovered!

The bill was attacked by congressmen who described Loomis as a "dreamer" and his ideas as "moonshine" and "airy nonsense." Senator Sumner, Representative Conger and Rep. John Armor Bingham of Ohio, however, continued to press for the bill and it eventually passed in 1873. This was a year after the Loomis method had been granted United States Patent No. 129,971. When the bill was finally signed into law by Pres. Ulysses S. Grant the financial appropriation had been deleted.

All Loomis could do was try to sell stock in the Loomis Aerial Telegraph Company. Unfortunately, as Jenkins wrote, "Nobody would buy the stock." Web-

ster's *Biographical Dictionary* says the company failed because Loomis "lacked funds to pursue experiments further."

Even so, Loomis persevered and in 1878 obtained two of Alexander Graham Bell's recently invented telephones. With these he carried on radio-telephone conversations with a co-worker 20 miles away, "the connections being aerial only."

Three years later, in 1881, Loomis invented and patented a collapsible valise. The funds received from this invention he poured back into the development of his radio system. And when this money ran out Dr. Loomis retired to the Terra Alta, W.Va., home of his brother Judge George Loomis.

"George," Dr. Loomis told his brother, "I know that I am regarded as a crank, perhaps a fool by some, and as to the latter, possibly I am But the time will come when this discovery will be regarded as of more consequence to mankind than was Columbus' discovery of a new world. I have not only discovered a new world but the means of invading it . . . with the 'invisible chariots of the Almighty' Others will reap the benefit Monuments will be built to their memory . . . I ask but a rosebush to mark my

grave, affording a brief resting place for passing songbirds."

Mahlon Loomis died in October 1886 at the age of 60. In the last weeks of his life he uttered a striking prophecy:

"The continents of the earth will some day be linked by wireless communication and this will eventually bring about a universal language and the brotherhood of man."

* * *

Loomis is not completely forgotten. His young cousin Mary Texanna Loomis, in the early 20th Century, founded the Loomis Radio College in Washington, D.C. and her classic textbook *Radio — Theory and Operating*, issued by the Loomis Publishing Company, champions Mahlon Loomis' pivotal role in radio history.

Dr. James Harris Rogers, who had been Loomis' teen-aged assistant in the early 1870's, later became famous himself as an inventor of devices for multiplex telegraphy and underwater radio transmissions. Rogers wrote in 1920, "It was my pleasure to know Dr. Loomis in the early days when he was trying to convince a skeptical world of his new and wonderful discovery Time has vindicated this great pioneer in the art of wireless communications."

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Fingers of Fate

By Harold Helfer

A turkey sounded the fire alarm at the civic center in Solihull, England. While head chef Graham Sutheran was carrying the roasted turkey into the dining room he stumbled. The turkey flew off the platter and landed on the alarm bell.

Forced by a drought to give up farming, Peet Labuschagne of Schweizer Reneke, South Africa, turned to prospecting — and found a 36½-carat diamond valued at \$67,000.

During a rainstorm in Palo Alto, Calif., Howard Young noticed a soaked and shivering dog outside his home. He took the dog into his garage, dried him off with newspapers and let him stay there until the rain slackened. A few days later Young heard a tap on the door. There was the dog — with a neighbor's paper in his mouth as if to repay Young for his kindness.

Summoned for jury duty in Hillsboro, Mo., Mrs. Lila Maksin called the courthouse to explain she couldn't serve because her

home was surrounded by floodwaters. The judge sent a heavy-duty truck to fetch her. After a long wet ride she arrived at the courthouse and was sworn in as a juror. Almost as soon as she sat down, attorneys announced they had reached an out-of-court settlement.

Two men trying to pass a stolen check picked the wrong bank in Salinas, Calif. They had broken into Martha Autery's car and were attempting to cash a check made out to her. The bank teller they approached was Martha Autery.

Thomas Jefferson and Mrs. Woodrow Wilson both work for the *Miami (Fla.) News*.

The Banks, Cliffs and Hills all live on the same block on the elevated side of a Hazelwood, Ill., street.

New Zealand's Social Welfare Minister rose to make a speech in Parliament and discovered his notes had been stolen. His subject was "Rising Crime."

Circe's Dream of Conspiracy

TRUE
STORIES
from the
PAST

Strangest of all, she saw the great Irish soldier trying to defend himself with an ornamental sword.

By Patrick Mahony

IN THE halcyon days between the world wars the eighth Marquess of Londonderry and his wife used to divide their time between Mount Stewart, their palatial estate in Northern Ireland, and their town home in Park Lane, London.

Lady Londonderry, a handsome spirited woman, refused to abandon her childhood nickname, "Circe." And like that Grecian daughter of Helios, she was certainly an enchantress. She surrounded herself with the celebrities of the times—such as Ramsay MacDonald, whom she adored despite his "red" political leanings. Another was Field Marshal Sir Henry Wilson, a gifted Irishman whose name will live forever in the annals of the British Army.

In June 1922 Circe had these two important men staying at Mount Stewart. MacDonald was soon to become Prime Minister and Sir Henry had just been elected a Member of

Parliament. His maiden parliamentary speech was marked by such brilliant oratory that his political future seemed assured. He and MacDonald were poles apart politically but they were personal friends and everyone was set for a pleasant weekend of shooting, hunting and fishing.

On the night before Sir Henry and his wife were scheduled to leave for appointments in London Circe awoke from a terrible nightmare, crying to her husband, "Sir Henry has been murdered. He was shot at close quarters. Someone must tell Lady Wilson."

Lord Londonderry soon calmed her, assuring her that Sir Henry was safe and sound in the west wing which was almost impregnable to outsiders. His words were verified the next morning at breakfast when Sir Henry appeared healthy and happy.

Circe told him about her dream and narrated the details minutely. She had seen two short men firing revolvers at

Excerpt from *Escape Into the Psychic Kingdom* by Patrick Mahony
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him from close range and strangest of all, she said Sir Henry tried to defend himself with a sword which he was wearing as part of full-dress military attire.

The great Irish soldier had been under fire several times in battle and he laughed at Circe's dream. He added that if it ever happened he hoped he would have a better defense than the sword which he had never used. Everyone joined in ridiculing the dream, including Ramsay MacDonald. He said such a thing could not possibly happen if he became Prime Minister!

On the 22nd of June, about 10 days after the dream, Sir Henry officiated—in full-dress uniform—at the unveiling of the War Memorial at Liverpool Street Station in London. Returning alone to his home at 36 Eaton Place he alighted from the taxi whereupon two Irishmen, hired assassins, advanced and fired at him point-blank. Their first shot missed and Sir Henry drew his sword and rushed at them. But a second volley sent him sprawling on the pavement, bleeding profusely and mortally wounded.



Field Marshal Sir Henry Wilson in 1914 (portrait by Oswald Birley).

An interesting fact deduced from evidence at the trial of the murderers, who were later hanged, was that the plot to kill Wilson was hatched at the precise time of Circe's dream.



DISARMED

IN IOWA CITY, Iowa, young Jay Price is hunting for his left arm. In August 1975 the 13-year-old eighth-grader stopped to play baseball in a school playground. The weather was hot and humid so Jay removed his artificial arm.

On his way home after the game the youngster remembered he had left his arm in

the park and hurried back to retrieve it. But the arm was gone. "Some kids picked it up or a dog took it," guessed Jay.

At home Jay phoned the police to ask if anyone had reported finding his arm. They hadn't. Jay was born without a left arm and had gotten the artificial limb, valued at \$520, only the year before.

"We heard one—then about that time there was another out behind us and they was callin' toward each other."

Oklahoma Monsters come in pairs

By Jerome Clark

IN LATE July 1974 Mrs. Margie Lee, who lives in the Watova settlement just outside the town of Nowata in northeastern Oklahoma along the Kansas border, saw a six-foot "monster" from the decidedly uncomfortable distance of only six feet. She admits she was "scared silly."

During the next two weeks she saw the thing repeatedly. Her nerves hardly quit jangling and she got little sleep as she waited for the thing to reappear, which it inevitably did once darkness set in. Eventually, however, she realized it meant no harm and her fear lessened.

The "Bigfoot" was young, Mrs. Lee believes, and the several other witnesses including her husband John and Deputy Sheriffs Gilbert Gilmore and Buck Field agree. It was a male; its arms were rather longer than a man's; it was covered with inch-long brown hair, although the hair on the underside of its arms was considerably shorter. It had five fingers on each hand, the palms of which seemed devoid of hair. "The hair," she told FATE, "was in those places where it would be on a man, only more so."

She saw it run a number of times.

"You wouldn't believe it," she said. "It could go as fast as or even faster than a deer." It ran quietly, making a sound reminiscent of "moccasins over gravel." It exuded an odor so foul that sometimes it almost made Mrs. Lee sick.

Because its eyes looked only "curious" Mrs. Lee finally decided it meant no harm. Unlike later reports from other sources she said the eyes were normal and did not glow.

Its behavior could best be described as timid, but it did exhibit a particular interest in women, to the extent of bypassing houses where only men resided. It certainly appeared to be more interested in Mrs. Lee than in her husband John and for this reason the Lees concluded the strange visitor was looking for a mate.

Whatever the case, the Lees developed a sort of affection for their Bigfoot and once played a little game with it. It kept putting their feed pail in front of the barn door where it blocked the entrance. Every day they removed it and every night Bigfoot put it back. Finally they took to hiding the pail but the creature inevitably sniffed it out

and put it back in front of the barn door.

"That's how we found out it had a sense of humor," Margie Lee smilingly recalls. She heard it laugh once, the only sound she ever heard it make.

But on the whole it was something of a pest. One neighbor lost a chicken to it and occasionally it went into the Lee's barn and thrashed around. One evening when Mrs. Lee heard it in the barn she ran outside to chase it away. In the dark it crashed through a window covered with chicken wire and fled into

ABOUT THE AUTHOR

JEROME CLARK was born in Canby, Minn., in 1946 and attended Moorhead (Minn.) State College where he majored in English and served as editor of the independent campus newspaper.

He has written many articles on Fortean and other phenomena for FATE and other publications. Clark and Loren Coleman, another Fortean of note, wrote the book, *The Unidentified*, which was published in 1975.

the night, making a great deal of noise.

By this time Sheriff's Deputies Gilmore and Field had been called in and the two of them saw the thing repeatedly. On the last night it appeared they blinded it with their car headlights and opened fire on it. The creature, showing no sign of having been hit, dashed into the woods and safety. The next day a thorough search uncovered no tracks, blood or hair.

It had made its last call on Mrs. Lee that morning just as she was bathing. She heard a loud thump against the outside wall. Grabbing a robe, she ran outside but Bigfoot was gone—for good this time.

OR MAYBE it wasn't gone for good. About a year later people in Noxie, a few miles north of Nowata, began seeing and hearing something—although in the opinion of Sheriff Bob Arnold the stories were a complete fabrication. "Oh, Mr. Tosh sounds sincere enough," Arnold concedes, "but I never found any kind of physical evidence of what these people think they saw."

Undersheriff Harold Lay doesn't agree. "I don't know what they saw," he says, "but they sure saw something. One woman was almost hysterical and her husband seriously said his knees were shaking."

Kenneth Tosh, who saw the thing (actually things, as it turns out) more often than anybody else, first encountered it on the evening of September 1, 1975, when he and a friend heard it clawing on the screen door of a dilapidated house 20 feet from the Tosh residence.

"We walked over by that house," Tosh told FATE, "and it was standin' there watchin' us. I don't know how long it had been there. We walked towards it and it started growlin' at us.

"I'd say it was seven or eight foot tall. It had hair all over its body, a dark brown, blackish-brown color, anywhere from an inch and a half to two inches long. It had hair all over everything but around its eyes and its nose. That was the only part where I could see the skin on it.

"The eyes glowed in the dark, reddish-pink eyes. You don't need a light or anything to shine on 'em like most other animals. They glow without a light bein' on 'em.

"We was about 10 foot away from it. We just ran away and it ran, too.

"About two hours later we seen it again. It was over by the barn, on top of the barn, across the road from me. And then we seen it two nights later after that and it was about every other night we seen it for positive. It was about a week or two and then people got so busy comin' out here that we didn't see it there for a while, and we thought it was gone and then about two weeks later we spotted it again. It was still there."

Another witness, Marion Parret, is a friend of Tosh's. Parret saw it for the first time one night after he awoke suddenly when "it poked its face in the window above the door. It looked like someone's face shaved high on the cheekbone."

Parret actually shot at the creature with a .30-06 hunting rifle on three different occasions. Each time he was sure he had hit it but the creature only responded once and then merely to swat at its arm as if brushing away a mosquito.

"I was in Vietnam 13 months," Parret said, "and I'm more scared here than I was over there. At least over there I knew what was out there. Here I don't."

Tosh, like Parret, had the same problem trying to shoot down the creature. Once, he claims, he and two companions opened up on it with two shotguns and a .22 rifle. "I didn't see how we could miss," he said, "but it didn't even holler. It just ran off." It did not leave a trail of blood, either.

Gerald Bullock, who lives half a mile from the Tosh place, realized he had been hearing the creature for about six months after he encountered it one Sunday night near Tosh's place.

"The sound," he said, "is like a kid screamin'. Anyway that's how it

sounded to me. It was probably about 50 to 75 yards out there and we just seen the eyes of it. They looked like they was kinda reddish, an inch apart, like a couple of little old flashlight bulbs hanging out there in the air. It kinda smelled like dead fish to me.

"We had another gentleman drive in there about 15 minutes after we seen it. He come in and his lights shined on off the road there and he seen it crossing the road about 50 yards from where about as far as your headlights will reach.

"I still hear that noise, you know, right now. I heard it last night (October 11, 1975) when I came home. I heard that thing probably a long time before they ever said anything about it, going back probably six months or so. There's people living south of us and I'd thought maybe it might have been one of their little kids. But I guess it wasn't."

Everyone who has seen it says the creature has an awful stench to it. "It's hard to place just what it smells like," Tosh told me. "It smelled like rotten eggs or sulphur. Or it was like somebody left a bunch of dirty diapers, wet, for a while."

The only physical evidence the creature left was a print which Tosh got to examine before the hordes of gun-toting, beer-guzzling curiosity seekers descended on the scene and destroyed it. Tosh recalls that it "was about eight inches across the toe, about two inches across the heel, and flat-footed. It looked like maybe it had only three toes."

In that case, Noxie's monster was something strange indeed — all primates have five toes.

Tosh's final sighting took place late in September and while it raised all

kinds of new questions, it also clarified one aspect of the mystery. It explained why the Toshes and other witnesses were hearing different sounds.

"The first time we heard it," Tosh said, "it was growlin'. Then one time we heard it and it sounded like a woman hollerin' or screamin' and then a real strange whistle. Then we heard it and it sounded like a baby bawlin'. And then my sister-in-law and them, they said they was hearin' it last week (October 5-11, 1975). They said it hollered and it sounded like it was laughin' real loud. It was such a sound that it was enough to give you a headache if you listened to it and it was close enough to you."

It developed there were at least two monsters in the Noxie area!

"My brother-in-law was out and we was lookin' around. We heard one. Then about that time there was another one out behind us and they was callin' towards each other. That's when we knew that there was two of 'em," Tosh continued.

"One of 'em had red eyes and the other one had yellow. They was about 300 yards away from each other, just callin' to each other, I guess. Their sounds was a little different. One of 'em, the one with red eyes, was more like a woman screamin'. The other one sounded more like a baby bawlin'. The one with the yellow eyes was more of a grayish color than the other one. And it was about half a foot shorter. They probably weighed between 300 and 500 pounds."

In an October 12, 1975, interview Tosh told me his sister-in-law had seen

the creature—or one of the creatures—just several days before, but he said she would not be willing to discuss it with an outsider because of all the ridicule the family has been subjected to. Tosh did tell me, however, that "she was in her bedroom gettin' ready for bed when she got this real weird feelin'. She started lookin' around the room and she looked over to the window. She had the curtains open a little bit and she could see the eyes lookin' in at her and about a night or two later she seen 'em again. Then they started to hear 'em hollerin'. And she and my mother-in-law both could tell there was two of 'em because they could hear 'em hollerin' back and forth at each other."

During the Noxie monster scare two separate groups of young people, one from Indianola, Okla. (in the southern part of the state), and one from Joplin, Mo., claimed to have been chased by apelike monsters. Their stories are believed to be hoaxes. And certainly the aggressive behavior they attribute to the monsters sounds out of character with the timidity of the creatures reported at Noxie and other places over the years.

The Nowata and Noxie accounts are impressive because their details agree with other reports from such varied places as Missouri, Arkansas, Indiana and Pennsylvania: the seeming physical invulnerability, the glowing red and yellow eyes, the three-toed feet, the weird wailing cries, the stench that accompanies these creatures.

Whatever these "monsters" may have been, history indicates it is safe to say we have not heard the last of them.

FIGHTING DRUG ABUSE

THE ACRONYM for the Josephine County Interagency Narcotics Team headquartered in Grants Pass, Ore., is JOINT.

Gift from the HINDU FAKIR Cheesemaker

Komar claims he isn't psychic—but somehow, halfway across the country, he got the message.

By Wanda Sue Parrott

THE AMAZING feats of "Komar, the Hindu Fakir," have earned him three listings in *The Guinness Book of World Records*. The 1975 edition cites his "duration record" for lying on a bed of sharp nails for 25 hours and 20 minutes and another record for his performance on the Mike Douglas television show in March 1974: while prone on a bed of nails he supported the

weight of four persons, more than 1,000 pounds.

At the Psychic Fair in Phoenix, Ariz., in March 1975 Komar set his third record: he walked barefoot through a pit of glowing embers which registered over 1,000 degrees Fahrenheit. As the guest of author David St. Clair at the Psychic Fair I witnessed this fire walk. Komar pulled up his satin pantaloons, attained a sort of blissful look in his eyes and suddenly nodded, saying, "I'm ready," and plunged into the coals. He sank ankle deep into the bed of fire, walked fully 20 feet and when he emerged he didn't have even a blister.

Two nights later, when we were seated together at the banquet which closed the Psychic Fair, Komar said to me, "I'm not psychic. What I attempt to do is demonstrate the wonderful power of the human mind. I want to teach others that if I can walk through coals using mind control, they can also use their minds to achieve wonderful results."

Komar sets world record walking barefoot through glowing embers which register over 1,000 degrees F.



David St. Clair was guest speaker that night and his topic too was "the power of the wonderful human mind." During the discussion which followed, Komar said again, "I'm not psychic." I believed him.

As I looked at this gentle man, now dressed in slacks and a V-neck slipover sweater over white shirt and tie, he seemed a far cry from a Hindu fakir.

"What do you do besides fire walking?" I asked. "I mean, how do you earn a living? Surely fire walkers aren't in much demand. . . ."

Komar laughed and said, "My real name is Vernon Craig. I'm a cheesemaker from Wooster, Ohio. I'll send you some cheese."

* * *

MONTHS passed and Komar's fire walk was publicized in newspapers around the world. He became a celebrity. I thought he had forgotten his promise to send the cheese and I continued to believe Komar is not psychic. Maybe he believed it too—until December 1975.

Over the Christmas holidays I had to go to California on business, leaving my pets at my winter home in Arizona. This small menagerie consists of one fish, one bird, two gerbils, two calico cats and one dog, a Brittany spaniel. The fish, bird and gerbils can subsist on practically nothing but the cats and dog need daily rations so I hired a 12-year-old boy to come to the house to feed my pets.

With this problem solved I set out to spend a leisurely week in California visiting publishers and friends. Suddenly, about three o'clock one afternoon, I began to envision my Brittany spaniel. A mental picture of her kept appearing—one tan ear



Negotiating a stairway of upturned sword edges is relatively tame compared to Komar's record for supporting four persons (over 1,000 pounds) while lying prone on a bed of nails.

cocked, her white nose and mustache quivering as if she were crying. I could almost hear her.

"What are you trying to tell me, Pattywacket?" I thought. The pitiful face appeared again but I got no message. Some persons claim they can read animals' minds but this is not one of my talents. The thought persisted, "Something's wrong with the pets."

That night and again the next day my dog broke into my thoughts as if she were trying to tell me something—but I was negotiating a book contract. The welfare and needs of my pets would have to wait.

By Friday of that week, however, I was sufficiently disturbed to make a long-distance call. I talked with my young caretaker's sister who assured me, "Everything's O.K." I sensed, however, that everything was *not* O.K.

Then, just as quickly as the visions of my dog had begun, they ceased. At the same time I felt a surge of peace and on an inner level, I somehow *knew* there was nothing to worry about.

On Sunday morning I pulled into my driveway. The dog and cats rushed out to greet me at the gate. With the cats rubbing my legs and the dog leaping up for a kiss I entered my rear patio — and exclaimed aloud, "What happened?"

The place was total chaos. The dog had chewed up her plastic dish. The ground was dug up, as if a bone hunt had taken place. Even the leaves of the rubber plant were chewed off—and bits and pieces of chewed-up cardboard were everywhere, although there had been no paper boxes on the patio.

"What is all this?" I muttered, fishing for my door key. Just then the dog nudged my leg. She was holding something in her teeth. It was a postcard from Komar, a holiday greeting! The scraps of chewed-up cardboard were all that was left of a big gift from the Ohio cheesemaker—the gift of life for my pets.

* * *

EVENTUALLY I learned that my pet-sitter had become involved in a family emergency and had neglected to feed my pets. Somehow I had picked up the dog's suffering but failed to get her message: "We are starving."

Our mailman, who seldom enters yards where dogs live, delivered Komar's long-promised gift of cheese by placing it inside the gate. The dog and two cats ate the cheese.

So perhaps Komar is psychic after all. His Christmas gift came just in time to answer my pets' terrible need.



UNLUCKY LONDON

AMERICAN businessman Frank Olafsson was happy to leave England when his vacation ended in August 1974. He took a taxi to the airport to catch his flight home and by mistake paid the driver double the fare. As he hurried to the curb he tripped and fell, ripping his pants and gashing his knee. His haste was in vain; he was at the wrong airport.

Olafsson got a cab and raced to the other airport but missed his flight. He managed to find space on a later flight but as he waited in the airline terminal, his duty-free bottle of whiskey fell through its bag and smashed.

"I don't think London is my lucky city," he grumbled as he boarded his plane. "Apart from everything else it seems to have rained ever since I got here."



Wheel of Fortune

By Paul Steiner

Buford Pusser, the hard-hitting sheriff of McNairy County, Tenn., became a modern folk hero when he portrayed himself in the hit movie, "Walking Tall." "If anything happens to me, I want you to be sure you finish telling my story," remarked the 250-pound lawman as he signed the contract to portray himself in the movie's sequel, "Walking Tall, Part 2." Less than 24 hours later Pusser was killed in a freak automobile accident.

A Cambridge, Ont., Canada, man recently bought a new automobile with a license plate bearing the initials DOA — "dead on arrival" in police parlance. "It doesn't worry me," said the owner, a local undertaker.

Queen Elizabeth I, who was always vain and adored jewelry, now must be resting easier in her Westminster Abbey tomb.

The effigy which is atop her tomb has been outfitted with a new gilded collar and pendant. The originals were stolen by souvenir hunters in the early 18th Century. Vast research was needed to determine what the queen's effigy had originally worn. An authority at the College of Arms finally determined she had been wearing a copy of that famous jewel, the Burgundy Pendant. The new copy of the jewel, along with a gilt collar, was made by jeweler Sah Oved, from a painting which hangs at Hatfield House near London.

When somebody stole Douglas Mac Gibson's car near Huntsville, Ala., he and his passenger set out to hitchhike home. The first car that stopped to pick them up was Gibson's own. He managed to detain the "kindly" motorist until a police car came by.



Photo by Irving Sealey

Fiery Latin singer-dancer Charo lived in Murcia, Spain, as a child and came to America about 10 years ago. She is married to rumba king Xavier Cugat.

"When I was small, no more than six or seven, I would 'know' when my father was going to be late from work. Normally I waited for him at the front gate each afternoon but on those days when I 'knew' he'd be late I just continued to play with the toys in my room.

"Also, I felt unusually close to my mother. Even as a youngster—long before I was old enough to understand what emotions really are—I could somehow sense her moods. I knew when

CHARO keeps in touch

Although the vast Atlantic separates her from her mother Charo believes an invisible bond enables them to communicate telepathically.

By Timothy Green Beckley

AFTER THE fiery Latin singer-dancer Charo finished taping a television special in early October 1975 at the Ed Sullivan Theater on Broadway in New York City and the other entertainers were bundling up to go out into the cold Manhattan air, Charo, who is married to rumba king Xavier Cugat, had time to tell me she has been psychic since she was a little girl.

she was feeling sad or when some problem had beset her, darkening an otherwise bright day."

Charo was raised in Murcia, Spain, and educated in a convent. She came to this country about 10 years ago. She and Cugat have a home in California but of course they travel widely, wherever show business takes them.

Her extrasensory gifts are still very much a part of her life. She says that

often when the phone rings in her Hollywood home she knows who is calling before she lifts the receiver.

"I will pick up the phone and right away I will say, 'Hello, so-and-so, how are you?' before they have had a chance to say one word. On other occasions I will think about a person I haven't heard from in a long while only to run into him or her on the street or receive a call within a day or two. I get a picture in my mind of this individual who seems to be saying, 'Hi, Charo, I miss you.' Before too long the event takes place for real and the friend is speaking to me in person."

Charo has a strong emotional faith in her hunches. She claims that frequently, even before she has met some person who is supposed to be influential in her career, she will know what the future holds for her in the business association.

"I always go by my intuition," she told me. "From time to time I am invited to meetings with writers and I will know what type of material they are planning to bring me. I know in advance if the idea they have in mind is practical and whether or not it will work in the context of my act."

Charo also says that she selects her show songs entirely by precognition. "Often without having heard the tune, I will get a feeling—an inner sense—that tells me whether the song is good or bad for me. I must drive my musicians crazy! Maybe they understand me by now, I hope."

Eyes twinkling, Charo said, "Holy chihuahua, I must have ESP!"

²¹ The story she related next proves it. Although she is separated from her Spanish parents by the Atlantic Ocean Charo feels very close to them. She

believes an invisible bond between her and her mother Maria enables them to communicate telepathically.

"Quite often," Charo said, "I will know what she is doing or thinking. I will say to her, 'How are you today, Mom' and get an answer immediately. It is as if we were talking on the telephone. Sometimes she is depressed or not feeling well. Other times I find her in a good mood. I can sense all this." Later, when she actually talks with her mother by transatlantic telephone, Charo finds she has been correct.

In July 1971 Charo was cleaning her home in Hollywood when she felt overpowered by the sensation that things were not as they should be in Madrid, where her parents now live.

"I got weak in the stomach and had to stop what I was doing. I got all nervous—like I was going to faint. My body was wracked by cold flashes. I heard a voice telling me to call home at once, that Mom was not well. Of course I felt silly and tried to push this thought from my mind. But no matter how hard I tried I couldn't shake the sensation that Mom's life was in danger."

Charo says she had a distinct impression of blood around her mother. "I saw her and I saw her bleeding. It was terrible. I tried to shut my eyes but the picture wouldn't go away."

Charo had to call. "My heart was racing," she said. "Tears filled my eyes as I pleaded with the operator to hurry. The phone must have rung a dozen times. Finally the maid answered. Her tone confirmed my worst fears. She told me my mother had been rushed to the hospital after accidentally slashing herself with a jagged piece of glass. She had been canning preserves when a jar

broke. In the process of cleaning up the mess her hand brushed over a piece of sharp glass and her wrist was gashed. The glass apparently hit an artery and blood spurted everywhere."

The ambulance was slow in arriving and Charo says her mother was nearly unconscious when she was admitted to the emergency room at Madrid's General Hospital. "The doctors later told Mom that she had lost more than a pint of blood, that she was lucky to have gotten to the hospital when she

did. It took a dozen stitches to close the wound."

Getting through to her mother hours later at the hospital, Charo received a jolt. "Mom said she had been thinking of me at the time of the accident. She had been wanting to call all day to see how things were going. As it turned out, I ended up calling her."

Although she was shaken by the incident, Charo says she felt better in the long run. "It proves there is a telepathic bond between us."



AN ANCIENT LIST OF UNLUCKY DAYS

By Al Sims

MOST PEOPLE disdain Lady Luck—but a small band of believers still swear by her. Armed with rabbits' feet, four-leaf clovers and similar fetishes they rush to the racetrack, slot machines and card games seeking her favor. But Lady Luck favors only a few. The rest are cruelly rejected.

The nervous subjects of Henry VI of England had a set of guidelines, a list of unlucky days. Today there are many believers who still coordinate their calendars with this list which dates from 1422, the first year of Henry's reign. These may be the persons who win the lotteries and horse races!

Help your fame and fortune along by memorizing this ancient list:

January: 1, 2, 4, 5, 7, 10, 15.

February: 6, 7, 18

March: 1, 6, 8

April: 6, 11.

May: 5, 6, 7

June: 7, 15

July: 5, 19.

August: 15, 19.

September: 6, 7.

October: 6.

November: 15, 16.

December: 15, 16, 17.



INDONESIAN VAMPIRE?

AN INDONESIA medicine man has blamed a vampire for the successive deaths of five husbands of an attractive 25-year-old woman living in South Sumatra. Each husband died of acute anemia within a month after marrying the girl. In 1975 the parents consulted the local seer who concluded that she was possessed by a *nagasjatingarong*, a sort of local vampire, who had sucked the blood of the unfortunate husbands.—*W. Ritchie Benedict.*

Scientific Explanation for VOODOO DEATHS

Can persistent fear end a human life? It can and it does today—among modern as well as primitive peoples.

Ernest L. Abel, a Canadian, now lives in North Tonawanda, N.Y. He holds a Ph. D. in psychology from the University of Toronto.

By Ernest L. Abel



A BRAZILIAN Indian condemned and sentenced by a so-called medicine man is helpless against his emotional response to this pronouncement—and dies, sometimes within hours. In Africa a young Negro unknowingly eats the banned wild hen; on discovering his “crime” he trembles, is overcome by fear and dies in 24 hours. In New Zealand a Maori woman eats fruit that she later learns has come from a taboo place; her chief has been profaned and by noon the next day she is dead. In Australia a witch doctor points the bone at a man; believing nothing can save him, the man prepares to die; he can be saved only if the witch doctor is forced to remove the charm.

Such voodoo deaths actually occur and according to a number of physicians and psychologists, similar

sudden unexplainable deaths also are taking place in modern civilized countries.

The phenomenon of sudden voodoo death has interested scientists for many years because death seems to occur without previous signs of illness or any apparent precipitating factor. In 1942 Dr. Walter B. Cannon, a pioneer in physiology, reported examples of the voodoo deaths mentioned above and asked himself, “How can an ominous and persistent state of fear end the life of man?”

Cannon suggested voodoo deaths were due to the overstimulation of the part of the autonomic nervous system that is responsible for producing the dramatic physiological changes we experience when we are angry or afraid. The autonomic nervous system is

made up of two subsystems, the sympathetic and the parasympathetic, which are in general opposition to one another. The sympathetic nervous system typically excites and mobilizes the body for action; for example, it increases your heart rate and slows down your stomach's digestive processes. The parasympathetic system is the conservative system of the body; it causes your heart to slow down and it promotes your digestion. Thus, the sympathetic system is directly involved whenever there is any emotional disturbance, whereas the parasympathetic system tries to maintain tranquility in the body. According to Cannon, voodoo death is caused by fear—the victim literally is frightened to death.

"If powerful emotions prevail," said Cannon, "and the bodily forces are fully mobilized for action, and if this state of extreme perturbation continues in uncontrolled possession of the organism for any considerable period, without the occurrence of action, dire results may ensue."

Although he had read and collected various accounts of voodoo deaths from physicians around the world, Cannon himself never had corroborated his theory.

Several years after Dr. Cannon advanced this hypothesis Curt Richter, a psychobiologist at Johns Hopkins University, was fascinated by what appeared to be instances of sudden death in rats. He thought he might be able to cast further light not only on sudden deaths in voodoo cultures but on such occurrences in less primitive cultures as well.

Richter found that after he trimmed the whiskers and fur of the rats, a

number of them died within a few hours although they previously had appeared perfectly normal.

To study this phenomenon further, Richter removed the whiskers from some laboratory rats and some wild rats and placed them in a cylinder of water where they had to keep swimming to stay afloat. Richter found that three of the 12 domesticated rats and all of the 34 wild rats drowned within 15 minutes of being placed in the water.

"What kills these rats?" Richter asked. "Why do all of the fierce, aggressive wild rats die promptly on immersion after clipping and only a small number of the similarly treated domesticated rats?"

Richter, familiar with Cannon's theory, at first thought death might be due to excessive stimulation of the sympathetic system. He measured the heart rates of the rats undergoing stress. If Cannon was right, their hearts should beat faster and faster until they went into a state of constant contraction. But contrary to his expectations and Cannon's theory, the hearts of those rats who died promptly after being placed in the water showed a dramatic slowing down rather than a speeding up and eventually their hearts stopped altogether. Richter performed autopsies on the dead rats and found their hearts were full of blood. The cause of death, he concluded, was overstimulation of the parasympathetic rather than the sympathetic nervous system. "The situation of these rats scarcely seems one demanding fight or flight," writes Richter. "It is rather one of hopelessness . . . (the rats) seem literally to 'give up.'"

On the basis of his animal experiments Richter believes that in

instances of voodoo death, the victim simply resigns himself to his fate and dies as a result of a parasympathetic slowing of the heart. The person who has been hexed believes he is doomed; he feels powerless and unless he gets support he can accept from other people, he simply resigns himself to his fate.

Although the mutilation of a doll or some other effigy is perhaps the most dramatic and well-known way of bringing about voodoo death, physicians have encountered numerous cases in which their patients died for no apparent physical reason. In 1964 Dr. J. L. Mathis, a physician in private practice in Richmond, Va., reported such a case in *Psychosomatic Medicine*, a scientific journal devoted to exploring the relationship between mind and body.

Mathis' case involved a middle-aged man who had been under his mother's thumb for most of his life. When he was 31 he borrowed money from her to buy a nightclub. A number of years later he received a good offer to sell but when he told this to his mother, she threatened that if he did sell "something dire will happen to you." Two days after this warning the man suffered an asthma attack although he had no previous history of respiratory illness. The day after he finally closed the deal, selling the nightclub, his mother admonished him "something will strike you" and his asthma attacks, which were now frequent, became worse. A short time later he informed his mother he was planning to buy into a new business without her help. At this news, the mother reminded him of her previous admonitions and once again warned him of "dire results." One hour after

this last warning the man was dead.

Psychiatrist Dr. G. L. Engel of the University of Rochester has documented 170 similar cases of sudden deaths which are known to contemporary medicine. The main element common to them all appears to be a sense of helplessness or loss of control over a situation. As with Richter's rats, the final cause of death in nearly all of Engel's cases was heart failure.

These patients were not aborigines raised by and living in primitive jungle tribes. They lived in the modern world and were supposedly sophisticated people but they succumbed anyway. With no sense of hope, no feeling that they had any control over their lives, they simply gave up.

The implications of Engel's findings go far beyond the individual native or patient. Social scientists now are aware that whenever a person feels he has lost control over a situation his chances for continued good health and even survival are markedly impaired. For instance, a large number of American prisoners of war in Japanese prison camps (some 4,000 out of 50,000) died within the first few months of captivity without apparent physical cause.

According to a 1952 study by Dr. J. E. Nardini, "... the members of this group found themselves suddenly deprived of name, rank, identity, justice and any claim to be treated as human beings. Although physical disease and the shortage of food, water and medicine were at their highest during this period, emotional shock and reactive depression played a great part in individual inability to cope with physical symptoms and disease and undoubtedly contributed much to the massive death rate."

Psychiatrist Bruno Bettelheim, himself a prisoner in a Nazi concentration camp, likewise observed firsthand the deaths of numerous inmates, not from starvation and torture but from a sense of complete hopelessness.

While sudden death generally occurs more often in primitive societies where natives believe that gods and demons control their lives, it can and does occur in modern society. Call it voodoo death,

sudden death, unexplainable death, whatever, psychologists and physicians now are beginning to realize that without a sense of hope, without a feeling that we can control our lives, we are defenseless.

With the growing feeling that we no longer control our own destinies, a feeling that seems to be increasing year by year in this age of technology, will voodoo death become a more commonplace modern-day phenomenon?



STOLEN BIKE PACKS A SURPRISE

TWENTY-year-old Mike Mezzoni of Stratford, Conn., collects snakes. On June 8, 1976, he found a two-foot poisonous copperhead in a field and stashed it in a zippered canvas bag on his 10-speed bike

which he parked while he ran some errands. When he returned 20 minutes later the bike was gone.

"I feel sorry for the man who opens the bag," Mezzoni said.



A MOVE FOR SAFETY'S SAKE

DAVID QUATE of Melbourne, Fla., has been collecting coins since 1917. In July 1974 the 64-year-old man decided it wasn't safe to keep them in his home so he loaded \$60,000 in rare coins and another \$7,000 in currency into a sack and started to the bank to rent a safety deposit box. He got only as far as his truck.

"As I was walking to my truck," he told police, "these two men with stockings on their faces came up and pointed a gun at me. One said, 'Give it to me.' I reached up to tear off the guy's mask and that's when they shot at me." The shots missed but one of the bandits slugged Quate with a length of pipe, grabbed the bag of money and fled.



LUCKY ERROR

IN JANUARY 1976 photographer Gerry Ames of Birmingham, England, marked a soccer bet thinking it was for his regular 15th match. Instead, he marked a card for the 16th match and won \$194,836.

ESP GAMES

By Richard De A'Morelli

TEST Your PSYCHIC Vocabulary

FIND OUT how well you understand the modern terms and concepts of parapsychology with this easy quiz. Complete the missing words in the following sentences. To discover your Psychic IQ check your answers on the next page.

(1) A foreboding hunch or P_____ is a psychic feeling that forewarns of impending danger.

(2) Parapsychologists use the term P_____ to include both extrasensory perception and PK.

(3) A person who allegedly contacts surviving entities in the spirit plane is known as a sensitive or M_____.

(4) Fortune-tellers employ many different methods of D_____ to foresee upcoming personal and worldwide affairs.

(5) Before psychic investigators coined the term "out-of-body experience" (OOBE) this phenomenon was called A_____ P_____.

(6) Experts sometimes blame a certain type of ghost known as a P_____ for odd noises, fires and other mysterious disturbances in a home.

(7) The ancient theory of R_____ stresses man is continually reborn in order to complete a natural process of spiritual evolution.

(8) In the absence of any extrasensory awareness a laboratory test for ESP will result in a C_____ S_____.

(9) T_____ is the scientific name for the ESP ability that is often called mind-to-mind communication.

(10) The ESP faculty of R_____ is believed to account for paranormal awareness of past events.

(11) The pioneer organization founded in 1882 for the scientific investigation of psychic phenomena is the S_____ P_____ R_____.

(12) The paranormal power of "mind over matter" is more properly known as PK or T_____.

(13) The ceremony conducted to drive out evil entities who are possessing an unwilling victim is known as E_____.

(14) R_____ is the technical term for dowsing or locating buried minerals, oil or water by paranormal means.

(15) An uncanny sense of familiarity toward a stranger or feelings of

having visited a certain place in the past are considered to be examples of D _____ V _____.

(16) Psychics use the extrasensory faculty of P _____ to obtain information about a person from a photograph or article of his clothing.

(17) K _____ P _____ is a comparatively recent technological breakthrough that enables scientists to photograph a luminous field of energy around all living things.

(18) This glowing light mentioned in the preceding question commonly is referred to as the A _____.

(19) The floating of a table or other object in the air by paranormal means is referred to as L _____.

(20) Psychic investigators normally refer to a ghost as an A _____.

(21) A form of ESP known as P _____ facilitates paranormal awareness of the future.

(22) Some psychics purportedly communicate written messages from departed souls by means of A _____ W _____.

(23) The psychic faculty of C _____ provides uncanny impressions of distant people, places and events in present time.

(24) Psychic experiences that occur in everyday life without a person's conscious effort are referred to as S _____ cases.

COUNT 10 points for each correct answer you have given in the test. If your Psychic IQ is between 0 and 60, your command of familiar words and concepts in parapsychology leaves room for improvement.

If you scored in the range of 70 to 120 points you have an average understanding of contemporary parapsychological vocabulary.

With a Psychic IQ of 130 to 180, you are basically well informed. You should easily follow conversations among friends who are avid parapsychology buffs as well as in scientific circles.

A Psychic IQ of 190 or higher puts you in the bracket of a knowledgeable specialist. You are quite familiar with modern terms and concepts in psychic research and your friends most likely seek you out for informed opinion.

ANSWERS TO PSYCHIC IQ TEST

- | | |
|---------------------------|--------------------------------------|
| (13) Exorcism. | (1) Premeditation. |
| (14) Radiesthesia. | (2) Psi. |
| (15) Déjà vu. | (3) Medium. |
| (16) Psychometry. | (4) Divination. |
| (17) Kirlian photography. | (5) Astral projection. |
| (18) Aura. | (6) Poltergeist. |
| (19) Levitation. | (7) Reincarnation. |
| (20) Apparition. | (8) Chance score. |
| (21) Precognition. | (9) Telepathy. |
| (22) Automatic writing. | (10) Retrocognition. |
| (23) Clairvoyance. | (11) Society for Psychical Research. |
| (24) Spontaneous. | (12) Telekinesis. |

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JOURNEY TO A NEW LIFE

By Anne Marshall

I HAVE had many experiences which prove to me that life goes on beyond the earth plane. My earliest occurred in 1902 when I was seven years old and it is a memory I treasure.

My family had lived in Belgium since 1897, for my father Charles Clark, a captain for United States Lines, traveled between Antwerp and New York. In his frequent absences my mother Mary often took my younger brother and sister, Chuck and Belle, and me to England to visit her family in Knowsley, Lancashire. During these visits I spent many happy hours with my grandmother Ann Wainwright Powell.

Grandmother was bedridden but I never knew why. I never saw her walk nor even stand. On her good days she was helped into a chair to sit by the window overlooking the park but most of the time she sat propped up in bed—so we had a counterpane companionship. She told me stories and I read to her from my little books.

Then in the fall of 1902 my father was transferred to New York and we had to move to a new home in a strange country. We made a quick trip to England to say good-bye to Grandmother. Her eyes were brimming as she said America was a long way away.

In early October we settled into the lovely roomy house my father had found for us in Avondale, N. J. The chrysanthemums were blooming, the grapes were ripe and red and gold leaves were falling on the green lawn. I was delighted with my room which had a bay window overlooking the garden.

We had been there only a week or two and everything was still strange and new when one night I was awakened by a gentle voice calling my name. Looking around the room I saw a tall shimmering

white figure standing in the bay window looking down at me. I didn't feel real fear but nevertheless I slipped out of bed and ran to waken my mother.

"There's someone in my room," I whispered as she got out of bed. Looking back I can see that might have alarmed her—but she had steady



Anne Marshall

nerves. She took me by the hand and led me back to my room. She turned on the light to show me no one was there, then tucked me into bed. She said if I would go to sleep I wouldn't see shadows.

Early the next morning the doorbell rang. A telegraph boy stood there with a cablegram bearing the news that Grandmother had died quietly during the night. I knew then her spirit had found me to say good-bye as she left on her own journey to a new life. — *Lakehurst, N.J.*

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"TO REMEMBER ME BY"

By Annette Hana Ferguson

AS A CHILD in Farmington, Mo., I found it great fun to be pampered by grandparents, aunts, uncles and numerous other relatives. My grandfather George Hana was especially attentive but during his working hours Uncle Emroe Greer was my constant companion. (He was actually my father's uncle but I never called him anything but "Uncle Emroe.") No game was too childish for him and he shone the brightest in the company of the younger set. Childless themselves, he and his wife Ollie enjoyed spoiling their nieces and nephews. After Ollie died in 1954 Uncle Emroe kept it up.

When I was eight years old my tranquil childhood was jolted and I learned a great lesson. As I lay in bed one rainy night in January 1956 I felt safe and warm—until I heard a strange squeaking. No one could sneak around our old farmhouse; the creaking floorboards were an alarm system. Thinking Grandpa was making his nightly trip to the bathroom I watched for the familiar night-light. It didn't come on—but a whiteness shone in my room and I felt someone coming toward me. At first I was frightened, then a sudden calm came over me. I couldn't really see anything but I knew Uncle Emroe was with me. I reached for him but he said, "Don't touch me. I'm going away for awhile. I came to say good-bye."

I asked, "Where are you going? Can I go too?"

Softly he replied, "It's not time for you to go—but I'll leave you a present to remember me by."

"Where is it?" I asked. In a fading voice Uncle Emroe said, "Look in the memory box." Then he was gone. I must have cried noisily for him to come back, for Grandma Sarah, his sister-in-law, came into my room. I tried to tell her what had happened but she said it was only a dream.

She changed her mind the next morning when we learned that Uncle Emroe had died during the night.

A few days later, while cleaning Uncle Emroe's house, Grandma found a small box and inside it a note taped to a \$5.00 gold piece. The note read: "For Annette, to remember me by."—Gallipolis, Ohio.

"YOU STARTLED ME!"

By Gladys C. Stancato

EARLY IN July 1972 my 19-year-old son Robert was home on leave from Eglin Air Force Base in Florida. To return to his base from our home in Berwyn, Ill., he wanted to buy a car and asked me to help him pick one out. We found just what he wanted and after making

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Robert and Gladys Stancato

arrangements to buy it, he told me he had to start back in a day or so. He packed up his luggage in his new car and left home at 5:00 P.M. on the Fourth of July.

Two days later my younger son Keith came to tell me there was an Air Corps man at the door. When I went to meet him, he pulled a scroll-like sheet from his briefcase and began to read: "We regret to inform you of the death of your son Robert who died today due to injuries from an auto accident nine-tenths of a mile outside Montgomery, Ala. The accident happened at 7:00 P.M. July 5 and he died from a blow to the front lobe of his head."

A month to the day after Robert died a strange thing happened. I was in the basement washing clothes when suddenly I felt as if I were in another time and place, yet I could see my washing machine and its surroundings clearly. At that instant I heard Robert call, "Ma!" and turned to find him standing behind me. I know I didn't say a word but we seemed to be talking.

"You startled me!" I said.

He laughed. "Ma, you know I'm only kidding." Then he faded away.

Many times since then I have hoped he would return but he never has. — *Berwyn, Ill.*

THE BRIGHT BLUE DRESS

By Susan Sherlock

IN MY West Chester, Pa., home on the night of April 29, 1969, I awakened crying hysterically and calling out, "No, Mother, no!" The

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first thing I saw when I opened my eyes was the alarm clock on the bedside table; it read 8:20 A.M.

I had dreamed that my mother Lucile Wilson and I were in a photographer's studio where she was posing for a picture. Under the spotlights she sat before a white backdrop, wearing a lovely bright blue dress I had never seen—although only three weeks ago I had visited her in Palo Alto, Calif.

In the dream I stood behind the lights watching her as she posed. She was talking and although I do not remember her exact words, I knew she was telling me good-bye. I kept repeating, "No, Mother, don't go." She continued to talk in a comforting tone, then began gradually to diminish in size. Quite suddenly she became very, very tiny and disappeared. At that moment I awakened.

I sat on the edge of the bed and cried for a few minutes, then told myself it was only a dream. I would get some coffee and forget it—but deep inside I felt something had happened to Mother. I decided to call her later in the morning; it was still very early in California.

Only an hour later my sister Judith called from California to tell me Mother had had a stroke and died in the night.

I arrived in California the next day. And on the night before the funeral my other sister Ellen, Judith and I went to the funeral home to greet the mourners. I did not wish to see Mother in her casket and remained at the opposite end of the large room where she was lying. However, my sisters kept asking me to look at her because they said she "just doesn't look right." I preferred to remember her as she was in life. But I finally gave in and looked at her and I was amazed to see she was wearing the same bright blue dress I had seen in my dream. I asked where she had gotten the dress and my sisters told me they had bought it only the day before—April 30—for her funeral. This dress, then, was purchased *after* I had seen Mother wearing it in my dream—and I never would have seen it if my sisters had not insisted that I look at her in the casket.

A day or two later when my sisters and I were answering notes of condolence I came across the death certificate. The time of death was entered as 5:20 A.M. April 29. Remembering the three-hour time difference between Pennsylvania and California I realized Mother had come to me in the dream at the exact moment of her passing.

For the next couple of years, Mother continued to visit me in dreams. I say "visit" because these were not ordinary dreams; they were visitations. At these times she would tell me what it was like on the "other side" and she told me repeatedly that I had

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been right in my faith that this physical life is not the end. Mother and I had carried on a lifelong debate about this. I always have believed in life after death; she always contended my belief was idiotic, that nothingness followed death. Now she assured me I was right. — Palo Alto, Calif.

THE FOOTBALL

By Ruth Zung

"**M**OMMY, the football is out of air. Could you fix it for us?"

"Gee, boys, I'm sorry. I really don't know how to do it," I said. "Wait for the weekend when Daddy will have time."

Jonathan, age 12, and Jeremy, age 9, were crestfallen. It was a lovely day in April 1973 and the deflated football was a calamity.

"Oh boy," they moaned, "he'll never do it. Grandpa always used to keep it full of air for us. We miss him."

"We all miss him very much. Now go and play with something else," I answered, thinking sadly of Ben Zung's death two months earlier.

That night the boys asked their father to pump up the football and he assured them he would take



Ruth Zung

care of it Saturday morning. They were less than thrilled at having to wait until then.

After school the next day the boys went out to play, then came running in and said, "Thanks, Mom." They ran out again before I could ask why they were thanking me.

At suppertime I did ask the boys why and they answered, "For fixing the football, Mom."

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The Magician



The Wheel of Fortune

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I said, "Don't thank me—thank Daddy."

They turned in surprise when my bewildered husband said, "But I didn't fix it. I was going to take care of it on Saturday."

Who pumped up the football? Is this a sign that Grandpa is still watching over us?—*Spring Valley, N.Y.*

I'M NEVER ALONE

By Helen K. Norton

I HAVE reason to remember the summer of 1914. My family was spending the summer in the small town of Milbridge, Me. I was 13 and among my friends was Ivan Norton, also 13. At summer's end we had to say good-bye and spoke of looking forward to seeing each other another summer. But alas, the years rolled past and we were 60 when we met again. By then Ivan was a sea captain and alone. I was still teaching school but had 35 years' credits and was planning to retire.

We were happy to see each other again and very soon we got married. Life was heavenly for a year and a half, then Ivan began to have headaches. The doctors finally found that he had a brain tumor and said that only an operation would help. Ivan consented to the operation but he did not survive it.

I never had met Ivan's mother but everyone told me she was a beautiful person and a devout Christian. Her picture hung on the wall in our den in Ivan's home in W. Jonesport, Me. I remember once or twice touching her picture and whispering, "I never met you but I love Ivan and I know you loved him too."

On the first night I was alone after Ivan's death I decided to sleep in the den. But I was very depressed and found I couldn't get to sleep. Hours went by and I remained wide-awake. I couldn't even pray. Finally I cried out in my despair. "I am so alone, even God doesn't know where I am."

Suddenly Ivan's mother's picture flew from the wall and landed seven and a half feet from where it had been hanging. Ordinarily I would have been frightened. But I got up, picked up her picture and put it back in place on the wall, surprised that it wasn't broken.

After I was back in bed I remembered the words I had called out in my deep sorrow; but now I knew I was not alone. One beautiful spirit had come to me. I am thankful for that experience and I have never felt alone again.—*W. Jonesport, Me.*



New Books

NEWS and REVIEWS



J. Gordon Melton



THE PSYCHIC MAFIA

AMONG RECENT books are three you shouldn't miss.

The Psychic Mafia by M. Lamar Keene as told to Allen Spraggett (St. Martin's Press, New York, N. Y., 1976, 177 pages, \$7.95) is for everyone interested in the whole psychic scene and its perversion by a few mediums who lack any sense of ethics or sympathy for their clientele.

Roy Mackal's *The Monsters of Loch Ness* makes all prior books on the subject obsolete.

And the reprint of *Asclepius* by Emma and Ludwig Edelstein (Arno Press, New York, N. Y., 1975, Vols. I and II, 470 and 277 pages, \$40.00) makes available to a whole new generation of readers this important contribution to the study of psychic healing.

* * *

When I began to read *The Psychic Mafia* I remembered a young couple in their late 20's who recently had lost their only child. Someone, out of innocent ignorance, had suggested that they go to Camp Chesterfield, a Spiritualist camp in Indiana, to attempt to contact their lost loved one, to be assured of his survival and to be comforted in their grief. I met them and heard their story for the first time just a week before their planned trip. Since their reservations already had been made, they politely turned aside my suggestion that Chesterfield would offer them only more grief. They did, however, accept my suggestion that they feed in some fake names at any billet sessions they attended and use fake names in responding to any requests, prior to a seance, for the names in writing of those they wished to contact.

Their first session for the week was a billet reading. So, along with their child's name, they placed the names of two fictitious relatives. Later that week these two people, who existed only in their imaginations, appeared fully materialized and spoke to them.

As a result of this the first thing we had to deal with on their return, when we began some more realistic grief counseling, was their disillusionment with a psychic world in which such practices could flourish.

It is with Chesterfield and its sister Camp Silver Belle, in Pennsylvania, and the mediums who work in these camps and who have churches around the country, that *The Psychic Mafia* deals. Lamar Keene was a Chesterfield medium who has left the trade and now is writing the story of his life.

Keene tells how he faked seances, stole items which later turned up as apports, and bilked people out of large sums of money. In the process he also misled the large audience of people who are willing to believe in anything rather than face the realities of human existence.

At issue is the whole phenomenon of fake mediumship. Fake mediumship is, and has been, a constant part of the psychic scene. Few factors have been used so effectively to downgrade the work of parapsychologists and the efforts of genuine psychics. It is not enough to have nothing to do with such fakery ourselves; we must join the voices of those who actively condemn it and who work to stop it. Fake mediumship is a dishonest racket, blatantly sacrilegious; it declares in a voice louder

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than the voice of materialism that no spiritual-moral force exists in the universe. Fake mediumship is an open denial of life-after-death.

The Psychic Mafia will alert you to the fake tricks of the fake mediums. At the same time, it is a fascinating account which reads like a novel. It will disturb you even while you will find its facts hard to believe.

But I am worried. I am worried that the same thing will happen to *The Psychic Mafia* that happened to the *Psychic Observer*. In 1960 the *Psychic Observer* published an exposé showing the Chesterfield mediums, several of whom still live there, dressed in ghostly garb, sneaking in and out of the seance room through secret doors. But instead of a hue and cry against Chesterfield and the mediums caught on film in the act of cheating, the *Psychic Observer* lost readers and advertising and eventually went under. I am concerned that there may be such a will to believe and that some persons take such an ostrich-like view of life (misnamed "positive outlook") that Keene's important word to us will go unread instead of becoming the best seller it deserves to be.

THE FIRST PSYCHIC HEALER

Asclepius by Emma J. and Ludwig Edelstein was originally published in 1945 by Johns Hopkins Press and has been out of print for years. *Asclepius* was the ancient Greek physician whose fame led first to his being given the status of "hero" and then deified as a healing god. As a deity he is pictured as a kindly bearded man carrying a staff around which a snake is coiled, and with this he had joined the realm of those immortals whose presence and help was thought to be directly available to individuals. His compassion led to his great popularity and his temples became havens for the sick in body, mind and spirit.

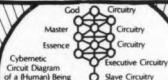
Asclepius is important because he became the focus of the first widespread healing cult, a cult which grew from isolated centers in Thessaly, spread throughout Greece and was carried by Alexander the Great and the Pan-Hellenic movement to the rest of the world.

Asclepius is important for another reason. In the First and Second Centuries, A. D., his cult was a major competitor for the new healing-oriented cult—Christianity. The contest continued between the two into the Fourth Century when the power of the Roman Empire helped in the extermination of the divinity of *Asclepius*.

Readers of the Edelsteins' work will be particularly fascinated with the description of healing as practiced in the temples. The main practice was called "incubation" and was a sort of initiation.

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Persons desiring a healing first prepared themselves with baths and sacrifices but little or no ritual. They then went to the temple which often was decorated with accounts of past healing acts accomplished by the temple god. They spent the night in the temple and hoped that Asclepius would appear to them in a dream, at which time he would either bring healing or give them a message detailing the steps they were to take to accomplish their healing. The message often involved the ministrations of the cult's priests and the dispensation of various drugs. This pharmacology integrated the "miraculous" healing of the god with the folk medicine of the time.

Beyond analyzing the Asclepius cult and giving us its history the authors include all the important Greek and Latin texts which mention him—along with their translations, of course. In this book ancient healing accounts, many from esoteric sources, are available for all to read. Through these accounts of actual healings the very human god Asclepius is more effectively revealed than by any other analysis.

Although the two-volume book (now published as one volume) is expensive, this authoritative work is worth your time, both for cursory entertaining reading and for lengthy study.

IPPS FOUNDATION

A DELIGHTFUL new periodical is the *News/Journal* of the IPPS Foundation (15 E. Gorham St., Apt. 7, Madison, Wis. 53705). David Zeiger, the director, says IPPS stands for "integration of the physical, psychical and spiritual nature" of humanity. The first issue covers a wide range of occult topics including astrology, herbs and magick. The fine lead article by Dr. Charles J. Pulvino discusses the exchange of psychic energy during counseling.

OTHER REVIEWS

THE MONSTERS OF LOCH NESS by Roy P. Mackal, Swallow Press, Chicago, Ill., 1976, 401 pages, illustrated, \$12.50.

There has been so much arrant nonsense written since (and before) the release of the Rines' Loch Ness "monster" photographs this past winter that FATE readers are well advised to ignore the popular press in favor of this fine account of what actually went on at the Loch. Roy Mackal, a University of Chicago biologist with 20 years experience in his field, has been closely involved in the Loch Ness investigations for years. His book is not only the definitive work about these investigations but provides a well-reasoned

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GAVEN FROST, B.Sc., Ph.D., D.D., is Archbishop of the Church of Wicca, with national headquarters in Salem, Missouri, branches in several states and worldwide membership. He is Marshal of the Gold Star of England, with the right to wear the Saffron Robe and one of the very few Witches in the Western Hemisphere privileged to wear the authentic mark of initiation on his wrist. Although descended from a long line of mystics and scholars, and formerly a Vice-President and Director of International Operations for major aerospace companies, he prefers to be thought of as a humble teacher.

Mrs. YVONNE FROST, A.A., D.D., with her husband Gaven Frost, devotes her time to giving private instruction and publishing *Survival*, the newsletter of the Church of Wicca, of which she is a Bishop.

Articles by or about Gaven and Yvonne Frost have appeared in such national publications as *Midnight* and the *National Enquirer*.

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Hank was perpetually broke. One night he got together with some friends, and they decided to cast the **MONEY SPELL**. The very next day, Hank received in the mail a check for some \$250 worth of insurance. (He had never heard of the company that sent the check, he was not insured with them, and had never even made a claim—but he accepted the money.) Another member of the group that used the spell, a 40-year-old secretary, received an automobile as a gift! All the other members of the group received amazing windfalls of money, as well. You'll see how Desiter, a retiree, lives **RENT FREE** and receives \$200 a week at the age of 78, with a secret you'll find in this Witch Book! You'll see how Claudine, a secretary, was able to wear the finest, most expensive furs—**FREE**—and spend weekends at an expensive ski lodge in the mountains, where she met a wonderful man! How Ruth L., a widow—with nothing but a small pension, and a little savings—received her dream home, by using a simple 3-minute ritual on page 38 of this book! Using the same Witchcraft secrets, YOU can achieve peace of mind and freedom from money worries for the rest of your life!

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assessment of what the elusive creatures are likely to be.

"The great weight of evidence," Mackal writes, "leads one inevitably to conclude that a family of large end-chain predators exists in Loch Ness, and that they are probably descendants of giant amphibians thought to be extinct for 250,000,000 years."

Mackal's lively, understandable text is divided into three main parts, "The Search," "The Evidence," and "The Analysis," which cover his 10-year involvement at the Loch, plus 12 detailed appendices. Included are a tabulation of land and surface sightings, analysis of various "monster" photographs, studies of Loch life (eels, trout and other food suitable for large predators), sonar studies, etc. The book concludes with carefully thought-out ways of safely and harmlessly trapping the creatures.

One of the most surprising developments is Mackal's assessment of the size of the creatures. Other works, by Dinsdale, Whyte, Holiday, et al, have generally estimated them to be from 40 to 60 feet long. Holiday even argues for "a 35 ton monster some 70 feet long." But Mackal puts their size at 20 to 25 feet with a weight of some 2500 pounds. (Before you decide this is small pace it off. Figure a body diameter of five feet—a VW bug for

a body—and add enough neck and tail to make 20 to 25 feet. The result is bigger than most "man-eating" sharks.)

From his knowledge of the food requirements of other creatures that size, Mackal estimates that a Loch Ness monster would require about 120 pounds of food each day. Using Scottish Fisheries Board estimates of the available food in the Loch (eel, trout, etc.) he postulates the Loch could support—if his earlier assumptions are correct—a population of slightly fewer than 150 "monsters."

What do the creatures look like? Taking into consideration photographs, eyewitness reports and his own knowledge of existing and extinct aquatic creatures, Mackal considers the arguments, pro and con, for a variety of body forms, most of which are included in the book's many illustrations. The end result, beautifully depicted on the book jacket, is a thick-bodied, fat-tailed amphibian with four somewhat diamond-shaped flippers and a head that looks like a blunt extension of a long thick neck. This appearance is not contradictory to the Rines photographs, although the pictures aren't all that clear to the untrained eye. Seeing them one can understand the objections (but not the emotional way in which these objections are made) of those scientists who never have taken the trouble to examine any previous evidence for the existence

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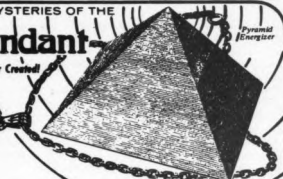
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of large unknown animals in Loch Ness.

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The book is worth every penny of its price. Buy it and urge your library to do likewise. — *George W. Earley.*

PETER HURKOS: I HAVE MANY LIVES by Norma Lee Browning, Doubleday & Co., Inc., New York, N. Y., 1976, 222 pages, \$6.95.

The easygoing, dialectic style of this book makes it read more like a novel than a factual biography; its tone is much like the unpretentiousness of the man about whom it is written.

Peter Hurkos is well known in psychic circles as the Dutch clairvoyant whose claim to fame arises primarily from the help he has given law enforcement agencies in criminal cases. Mr. Hurkos' psychic abilities appeared after he had a disastrous fall from a ladder while painting a building at the fourth story level, which left him in a coma in the

hospital for four days. However, before this book Peter Hurkos revealed to no one what happened to his inner self during the four days of his coma. Now, through a series of taped interviews and conversations, Peter finally has disclosed to Norma Lee Browning and the world the occurrences which changed his life.

While his body appeared to be physically comatose Peter Hurkos says he almost immediately regained consciousness in his astral body on a higher plane—or another planet as he calls it.

Mr. Hurkos describes a vivid sensation of being "sucked" up towards a brilliant triangular light and upon awakening finding himself in an indescribably beautiful place with dazzling colors and exquisite music. He tells of seeing people who live and travel in dome-shaped cupoles (sic) and who communicate by telepathy. He talks about a water energy which is used both to cut and transport massive rocks and suggests this energy form was brought to Earth by these people from the higher level and utilized to build the Egyptian pyramids.

Mr. Hurkos also describes a jury of nine bearded,

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To rejoice in the prosperity of another is to partake of it.—William Austin.

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robed men who sent him back to this planet with "gifts" to be used for the benefit of mankind. From Hurkos' descriptions of these bearded ones the author identifies Pythagoras, Rasputin, Beethoven, Nostradamus and possibly da Vinci and Galileo. Hurkos believes his talents emerge out of the genetic memory of many other persons' past lives.

Although the book lacks depth I found it very readable and entertaining. Laymen as well as the serious students of parapsychology should enjoy it. — *Claudeen Korst.*

BIGFOOT by B. Ann Slate and Alan Berry.
Bantam Books, New York, N. Y., 1976, 171 pages,
\$1.50.

During the past few years a small number of UFO investigators have become convinced there is a connection between some UFO reports and some sightings of Big Hairy Monsters (BHM's). Physical evidence, usually footprints, has been found that seems to rule out the usual fakery with false feet and it is here that the BHM's seem to be different from the "standard" Bigfoot or Sasquatch. Unlike normal mammals the BHM's leave three-toed tracks!

Bigfoot is mainly concerned with California BHM reports and includes a lengthy account by Berry of his own experiences in an isolated hunting camp somewhere in the Sierra mountains. He had gone up there with friends to check on their tales of BHM's that came out of the forests at night to scream and howl about the camp. Unfortunately, no one seems to have made any real attempt to get pictures and although tape recordings of the weird "calls" and "cries" were made, so far no scientific organization has been willing to study them. A reputable research company did do one study but the results were inconclusive and no one has come up with the added data the company says it needs.

There is a special chapter on Pennsylvania reports and the investigating done by Stan Gordon and others of the Pennsylvania Center for UFO Research. Another chapter recounts UFO sighting reports from the Cascade Mountains of Washington state. These include reports from both Indians and fire watchers who were manning lookout towers.

It's a scary book Slate and Berry have written—but I've backpacked those mountains without incident and my friend Peter Byrne has hunted Bigfoot (the five-toed variety) in the Pacific Northwest for six years without finding any three-toed tracks. With all due respect to Slate and Berry, I suggest only tentative (and cautious) acceptance of their reports. — *George W. Earley.*

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THE GHOST'S COMPANION: A HAUNTING ANTHOLOGY by Peter Haining, Taplinger Publishing Co., New York, N. Y. 1976, 191 pages, \$7.95.

As such things go, this collection fails to go very far. Few of these stories would hold children from play or bring old men from the chimney corner.

The editor's gimmick, apparently, was to find ghost stories by well-known writers and to solicit such stories from some living writers—always a risky proceeding. Thus, the list of authors is fairly impressive—O'Henry, Kipling, Hearn, Du Maurier, Innes and Bradbury are the best known of the 15 included—but the same cannot be said for the stories.

There is some attempt at grouping—ghosts in buildings, ghosts at sea, child ghosts and so on—with an explanatory note before each tale.

Ray Bradbury's story of the "possession" of a sick child capitalizes on recent interest aroused by *The Exorcist*. O'Henry's story (the scent of mignonette in a room left vacant by a suicide) is one of the perennial favorites by that author. A brief effort by Joan Aiken (curiously described as the daughter of "that master of the macabre, Conrad

Aiken") is acknowledged to have been written when the author was 17 years old—a fact more than substantiated by the story.

By all odds, the best of the collection is a sea story by Daphne du Maurier. A good plot based upon solid British naval history and tradition (*regat Britannia*) including such atmospheric devices as the song *Lilliburlero*, beloved of Tristram Shandy's Uncle Toby and popular among sailors in the 18th Century—all combine to make "Escort" (through Nazi-infested waters by a naval person with a black patch over one eye and an empty sleeve pinned to his breast) especially memorable.—*Nan Cooke Carpenter.*

PARAPSYCHOLOGY AND THE NATURE OF LIFE by John L. Randall, Introduction by J. B. Rhine, Harper & Row, New York, N. Y., 1975, 256 pages including reference list and index, \$8.95.

This book combines a detailed survey of the ups and downs of experimental parapsychology with an equally extensive discussion of the part parapsychology plays in understanding human life. The philosophical part is unusually long for a work of this kind and is of unique interest. The author is a

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British biologist who himself has done research in parapsychology and obtained significant results. Addressing the critics who always suspect cheating by experimenters, he says *he knows he didn't cheat!*

The parapsychology survey is not too technical and is written for those uninformed persons who are willing to do some solid reading in order to develop a comprehensive understanding of the field. Even the psychic (psi) addict probably can learn something he didn't know and also may profit from the historical approach.

Practically all readers should find the philosophical discussion stimulating. Half of it precedes and half of it follows the parapsychology section. The first or introductory part sketches the historical development of the mechanistic, soulless world-picture into which the revelations of parapsychology dropped like an outrageous return to superstition—still the opinion of many scientists! The final philosophical section is the book's climax, an able discussion of the nature of life in the light of established parapsychology. Hard-hitting, it drives home the inadequacy of mechanistic philosophy's attempt to explain life in terms of physics, chemistry and purposeless evolution only.

Mind, the author contends, warrants admission as a distinct entity at least comparable in significance to matter, and manifested not only in the individual but also as cosmic mind. It is gratifying that Randall sees this as a dualistic picture of reality, although with mind and matter interacting, creating basic unity—gratifying because dualism, if widely accepted, may aid in the development of theories of psi that are not too physical.—*Harold Steinour.*

ALSO NOTABLE

OUR MYSTERIOUS SPACESHIP MOON by Don Wilson, Dell Books, New York, N.Y., 1976, 172 pages, \$1.25 (paperback).

Author presents arguments by two Soviet scientists that the moon may be in fact an artificial satellite constructed by extraterrestrials.

THE MAGIC POWER OF WITCHCRAFT by Gavin Frost and Yvonne Frost, Parker Publishing Co., West Nyack, N.Y., 1976, 214 pages, \$8.95.

White witchcraft system shows how to cast spells, perform rituals and practice other techniques to bring radiant health, riches, lasting love and constant protection.

WITCHCRAFT & MAGIC by Arthur S. Gregor, Charles Scribner's Sons, New York, N.Y., 1976, 148 pages, \$2.45.

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fascinating account of some of the curious ways man justifies and explains his world to himself."

PHILOSOPHY AND PSYCHICAL RESEARCH
edited by Shivesh C. Thakur, Humanities Press, New York, N.Y., 1976, 215 pages, \$15.00.

Ten different authors discuss philosophical implications of telepathy, precognition, survival and animal ESP.

LOKA 2 edited by Rick Fields, Doubleday & Co., Inc., Garden City, N. Y., 1976, 175 pages, \$4.95 (paperback).

Rabbi Zalman Schachter's article on "Torah and Dharma" alone is worth the price of this collection of over 30 articles representative of the Tibetan Buddhist perspective of Chogyam Trungpa. Contributors include Harvey Cox, Allen Ginsburg, Alan Watts, and Agehananda Bharati.

THE FLAME AND THE LIGHT by Hugh Fausset, Theosophical Publishing House (Quest Books), Wheaton, Ill., 1976, 232 pages, \$3.75 (paperback).

Reprint of Fausset's lectures on Buddhism and Hinduism which were designed especially for those with little knowledge of Oriental religious thought.

THE KENNEDY CURSE by Arthur Gatti, Henry Regnery Co., Chicago, Ill., 1976, 264 pages, \$8.95.

Astrologer Gatti has put together an amazing amount of astrological data on the Kennedy family. He reviews their past, present and future. He questions the Warren report, checks out Teddy's chances of moving into the White House, and examines the 20-year curse on the presidency.

GHOSTS AND LEGENDS by Roy Christian, David and Charles, North Pomfret, Vt. 05053, 1976, 156 pages, \$8.50.

Christian covers a number of British legendary places such as Glastonbury, the monolithic circles, some haunted houses and many other places unfamiliar to most Americans. The book is a delightfully written travelog but more about legends than about ghosts.

SIDDHA MEDITATIONS by Swami Muktananda, S.Y.D.A. Foundation, Box 11071, Oakland, Calif. 94611, 117 pages (no price given).

A collection of commentaries on the Shiva Sutras by a leading Siddha Yogi, this book is a capsule of wisdom from the nondualistic Shiva-Shakti form of Hinduism.



Report from the Readers

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories and your reports of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.



ARCHETYPAL OOBES?

In the August 1976 issue of FATE Curtis Fuller discusses the view that out-of-the-body experiences may be "archetypal events." My experience at a National Institute of Health in Bethesda, Md., does not bear this out.

While I was undergoing a procedure in which doctors were attempting to push a wire from my throat up through the carotid artery into the brain, I "died."

The physical problem was homonymous hemianopsia: an embolism had closed off the blood supply to the optic nerve and the result was loss of half the vision in each eye. (As I write this I can see nothing to the right of the penpoint; if I hold both hands before my face I can see only one of them.)

Before I was taken into the operating room doctors in immaculate white caps and jackets gave me sodium pentathol as anaesthesia. Later, I looked down from the ceiling at two doctors dressed in green caps and jackets. One was pushing down my throat a yellow plastic pipe which had a deflated balloon at its end. But he was not *half* a doctor in *half* an operating room. My "half-vision" during this time was gone; I could see the entire performance. However, the operation was not successful and today I have only half vision.

Why could the entity on the ceiling see clearly while the physical body could not see fully before nor after the operation? Is the etheric double—or spirit—perfect?

After the operation I told my roommate about my "hallucination" and an orderly overheard me. He said, "We're not supposed to talk about what happens in an operating room but you are right. You did die. The balloon was blown up to massage your heart and get it beating again. And the doctors always change into green uniforms before entering the operating room."

I did not actually hear any conversation from my position near the ceiling. But somehow I knew that my doctor said, "Get out of the way—this is my baby," to the other doctor, his superior, who had said, "He's gone. Too bad." The orderly verified that this conversation had taken place.—*Douglas McRae, St. Petersburg, Fla.*

A TOWN NAMED "FATE"

Do you know a Texas town has the same name as your magazine? I took this picture on a recent cross-country trip.—*Robert W. Pelton, Knoxville, Tenn.*



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THE CAT IN ROOM 8

In 1952 a grey tomcat adopted the Elysian Heights Elementary School in Los Angeles. He preferred the sixth-grade room, number eight, and "Room 8" became his name. Through various types of publicity "Room 8" became famous and he received letters from all over the world. Then on August 12, 1968, he died.

In the middle of January 1976 a female cat who looks exactly like "Room 8" walked into the school and took over the sixth-grade room exactly as the first cat had done. Many of us are wondering if this new cat is the reincarnation of "Room 8."—*Vivien Robinette, South Pasadena, Calif.*

SPECULATIONS ON UFOs

Curtis Fuller's talk with J. Allen Hynek ("What Are UFOs?" June 1976 FATE) gave us a first-class article. It was particularly refreshing to find that neither took what I call the "universalistic" approach, i.e., one theory explains all. Dr. Hynek's statement—"We must always admit the possibility that our knowledge is not sufficient to comprehend the problem"—is especially significant.

Fuller's idea that we shape these forms with our minds—the "psychic construct" approach—deserves further attention, however. Is it possible that UFO constructs and their "objective" evidence are extensions of poltergeist phenomena?—*Peter Hamilton Jones, Portland, Me.*

In Ruth Montgomery's book, *A World Beyond*, the result of automatic writing "dictated" by Arthur Ford, flying saucers (UFOs) are said to be *thought projections* from souls on other planets. They are transmissions of light and sound which appear to be real as steel but cannot be entered by humans of earth.

It is interesting that Dr. Hynek agrees—to the extent of speculating that UFOs are thought forms, a la "Star Trek."—*Beverly E. Davidson, Edgewater, Md.*

Although J. Allen Hynek claims UFOs could not be secret aircraft built on this earth, many facts show that the American and European governments have been building most of these strange vehicles for the past 34 years.

The evidence indicates that UFOs are powered by nuclear reactors. High levels of radioactivity have been found at many UFO landing sites and hundreds of persons have suffered radiation burns from contact with these vehicles. This radiation problem had become so serious by 1959 that the United States Air Force issued its famous order APR 200-2 (UFOs—Serious Business) which

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directed that government personnel investigating UFO sightings would be equipped with Geiger counters.

The United States started to design nuclear-powered aircraft and rockets in 1942 when Dr. Enrico Fermi (the man who built the world's first nuclear reactor and atomic bombs) publicly demanded their development. In 1946 the air force established its Nuclear Energy Propulsion for Aircraft program.

Billions of dollars were spent on this program before 1961 when President Kennedy canceled it, claiming that it was technologically too difficult to build nuclear aircraft. But the Soviets boasted in 1958 that they had successfully flown a nuclear-powered bomber. The American government denied that this aircraft ever flew despite the fact that Western reporters saw it in flight over Moscow over a two-month period.

The main reason the American government and the CIA have tried to suppress the existence of these aircraft is that they are pouring a tremendous amount of radiation into the environment. According to engineering literature on nuclear aircraft, such vehicles could not lift off if they had the tons of shielding required for their reactors. UFO writers are correct when they say that the public would panic if they learned the truth about UFOs: thousands of these ships are turning this planet into a radioactive wasteland. The tremendous rise of cancer since World War II (which the government attributes to "environmental factors") is a result of nuclear pollution. — *Michael Cohen, Bronx, N.Y.*

Dr. J. Allen Hynek is guilty of at least one serious misstatement of fact. Hynek to the contrary, UFO technology has changed greatly. There may not have been appreciable changes between 1955 and 1975 but UFOs have been around for hundreds, even thousands of years. They have been reported since the dawn of civilization.

There is certainly a development of UFO technology in our own century—from the "flying cigars" of the early 1900's, to the first disk in the Himalayas in 1926, the Scandinavian "disk shower" of 1946-1947, and finally to the egg-shaped UFOs in the Arizona desert in the 1960's. — *Martin V. Vitums, Minneapolis, Minn.*

I do not belong to any organization or group seeking publicity or trying to profit from public interest in UFO phenomena. I am interested in the search for truth and I appreciate the honesty and insight with which Curtis Fuller and Dr. J. Allen Hynek approach this subject. Their provocative dialogue stirred up memories of an experience

which for obvious reasons I have hesitated to divulge until now when Fuller and Hynek offer me a little moral (or perhaps I should say *psychic*) support.

Before I confess, perhaps I'd better say I have never used hallucinatory drugs nor any other substance that could have initiated the following sequence of events, nor have I ever had a secret yearning to board a UFO and get cozy with its occupants. On the contrary, I think if I had time to make a choice I'd turn and run for cover if one came close.

Choice had nothing to do with what happened about 20 years ago when, apparently during an astral projection, I found myself at the controls of a vehicle of some kind whose size, shape, capacity and means of propulsion were a mystery to me. "We"—whatever that may mean—took off from an unidentifiable spot which must have been near Burlington, Vt., for as the vehicle soared I saw the city, the docks, the breakwater extending into Lake Champlain, then the Thomas Islands, Isle LaMotte, Plattsburg, N. Y., and other towns on both sides of the lake. Mt. Mansfield in the Green Mountains, Mt. Washington in the White Mountains, and the entire Adirondack range in New York—the whole panorama of places I knew well as a boy—appeared clearly and in minute detail as "we" flashed through space.

Amazingly, without a trace of fear, I was vaguely aware of some kind of guidance mechanism immediately in front of me but my connection with it or its function was an enigma. I had never piloted an aircraft bigger than a Piper Cub but there I was, at the controls of something I thought must have been a UFO.

The experience ended as abruptly and as unexpectedly as it had begun. I felt a splashy sensation in the center of my forehead, a signal which I have learned to recognize as the astral body reentering my physical body.

Was I or was I not aboard a UFO?—Paul T. Collins, Pasadena, Calif.

THE SIMPLE ANSWER

In the July 1976 issue of FATE Curtis Fuller writes about the American Indians and the controversy over their origins. It is hard for me to understand this controversy.

The history of the people who have lived on this continent and in South America since the time of the Tower of Babel until A. D. 420 is clearly recorded in *The Book of Mormon*. It tells how the people arrived and how two great civilizations were built up and how they were destroyed. These historical facts fit in every respect the ruins un-

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covered in Mexico and South America.

In some respects the South American civilization was superior to ours. For instance, they were able to harden copper and some of the evidence of this can be seen in museums in Mexico and South America.

As a history book, *The Book of Mormon* is very interesting reading. I think some persons hesitate to investigate its contents because it is also a religious book — like the Bible. After all, the Bible is also a history of the peoples it talks about. — N. E. Ferguson, Mt. Currie, B. C., Canada.

VON DÄNIKEN DEFENSE

I have been reading FATE almost from its beginning and in all these years nothing about it has irritated me until Edmund Meltzer sought to debunk Von Däniken's *Chariots of the Gods*? I fail to see that he accomplished this. At the age of 89 I feel much wiser than young Meltzer. He may have acquired a lot of "book larnin'" but that doesn't always mean intelligence.

Von Däniken is only one of hundreds who have speculated about the myriad things on this earth that leave no doubt that races preceded us who knew things beyond our knowledge. I have read three of Von Däniken's books, Andrew Tomas' *We Are Not the First* and Josef Blumrich's *The Spaceships of Ezekiel*. I am sure there are many others written by men who are brilliant and thoughtful and have spent many years seeking answers to the mysteries left by earth's previous inhabitants.

The fact that a toppled statue on Easter Island was restored to its place does not tell us how the originals were put there. And why are all these mammoth heads so much alike? Were they made to look like their sculptors? Meltzer doesn't answer these questions nor tell us how these giant pieces of volcanic rock were moved by the people who created them.

I wonder if Meltzer can tell us how the pyramids were built — or is he like a neighbor of mine who says, "God built them"? There are many persons who fit the old saying, "They walk about and gawk about and don't know what they talk about." Von Däniken has given us much new information but I've never read that he claimed that what he says is the final word. He described things as they are and recommended further study. — Carrie Humphrey Sackriter, Roseville, Calif.

VIEWS ON "THEORY"

In Webster's *New World Dictionary* of the *American Language* the word *theory* has five definitions. We should view *theory* as five words spelled identically but having five separate and

equally valid meanings. Music theory is different from the theory of relativity, for example. I'm not going into all five definitions but I want to point up the fallacy in the argument that a "theory" is not necessarily true.

In "Report from the Readers" (July 1976 FATE) Hugh Capp attempts to rebut an article by David Henry who maintained that Atlantis couldn't have existed due to the realities of the continental drift theory. Mr. Capp contends that "Continental drift is a theory—not an accepted fact." He commits the fallacy of taking the word in the wrong context, confusing its meanings.

As used in "continental drift theory," "the theory of evolution," "the theory of relativity," etc., theory doesn't mean mere conjecture. It means, "a systematic statement of principles involved" or "a formulation of apparent relationships or underlying principles of certain observed phenomena which has been verified to some degree." Abundant data from satellites, Skylab and the researches of thousands of geologists have strengthened the continental drift theory, the Alps and the Himalayas posing no special anomalies. The Pacific Ocean is older than the Atlantic Ocean and I trust Mr. Capp will agree when he finds a more reliable source of information than Velikovsky.

I would like to see more articles in FATE giving informed alternate views on the many controversies going on in occult literature today. Unfortunately, some readers prefer to believe the unlikely and the impossible, showing little regard for hard truth, but I think someone should at least try to keep persons like Geller, Berlitz and von Däniken on their toes.—Richard Alan Hubbard, Alton, Ill.

AN ALTERNATE VIEW

Several letters appear in your August 1976 "Report from the Readers" praising Miss Kathryn Kuhlman as a healer. I believed in her too until we took our crippled daughter to a miracle service in the hope she could be healed.



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We attended four services, each of which lasted almost all day, and we always secured seats near the front of the auditorium so we could see and hear what went on. It was obvious immediately that Miss Kuhlman was a highly proficient psychologist. The choir which was furnished free by local churches sang several songs accompanied by the pianist and organist. Then Miss Kuhlman came fluttering in from a side entrance and joined in the singing. At a precise moment in the service (the same moment in the four we attended) she would announce that someone was being healed of some insignificant ailment, some condition that any one of us might have at almost any time. She would ask whoever it was to come to the stage and someone would get down there in a hurry. She would ask that person a few questions, then place her hands on the victim's temples and give him a backward push. A good strong man was right there to catch the victim as he fell.

Miss Kuhlman's "push" was highly practiced and many persons might not suspect that it happened. But if she were not going to push her victim over, why have the man on hand as "catcher?"

Miss Kuhlman announced that she did not heal anybody of anything, that only God could heal. Then two persons appeared on the stage, one a portly lady in a wheelchair. When this woman stood up, Miss Kuhlman put her hands on her temples and gave her the "push" and down she went into the arms of the "catcher." She lay there a minute or so, then scrambled to her feet and went through several movements to demonstrate how completely she was healed of arthritis.

The other man on the stage, too large to sit in the wheelchair, sat on the arms and the recently healed woman pushed him across the stage at a dead run. She skidded to a stop, turned him around and sped back to their starting point, to the accompaniment of roaring applause.

Next came the case of a medium-sized man who seemed to have a bad case of palsy. He couldn't stand still and bounced up and down clicking his heels on the stage. I could have done the same. After he had been given the push he got up as calm and quiet as could be. This despite Miss Kuhlman's proclamation that only God can heal and that no one could come to the stage until he had been healed.

In the auditorium were many "ushers" who acted more like bouncers. Our 11-year-old girl tried to go to the stage but a man took her by the arm and firmly returned her to her seat, telling her to stay there. Later in the service Miss Kuhlman asked for all the teen-agers to come to the stage. Children

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

from seven or eight up to the middle teens rushed up and our little girl tried to go too. The "usher" again took her back to her seat and said to stay there.

I wrote a note to Miss Kuhlman asking her to receive our little girl. I gave the note to one of the men at the door and he promised to see that Miss Kuhlman got it. I have no reason to believe he did not deliver my note. However, the healer took no notice of it, so far as I could tell.

On the last day we attended the healing service I personally took our daughter up to the stage and tried to get past two or three ushers. They blocked our way but one of them took my girl over to the piano and told her to stay there. When Miss Kuhlman finished the service she moved around behind the piano and stopped to talk with some people there. Never once did she look toward our little girl.

My questions are these: If only God can heal,

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how come He was so obliging as to start the healing process at exactly the same time in every service? Why did Miss Kuhlman bring the portly lady and the palsied man to the stage after having expressly forbidden the appearance of anyone who had not been healed? Why travel all over the country putting on an elaborate show?

In my opinion the whole thing adds up to a beautifully finessed fraud. It is not my purpose to disenchant any of Miss Kuhlman's admirers who may be still "hypnotized" by her act. I'm only describing the way it was played to us.—James Nester, Sherwood, Ore.

ROCK POWER

Do FATE readers have any information on a peculiar large blue rock called the "Death Trap" located north of Kingman, Ariz., high in the Cerbat Mountains? It is a geological oddity which supposedly kills on contact any living thing that chances to touch it and it seems to be a unique source of an unknown type of energy.

In view of the growing alarm in this country over the energy shortage I think it would be wise for someone to determine exactly what the true nature of this strange force is.—Harold A. Allen, Salt Lake City, Utah.

FOR THE SAKE OF HEALTH

I consider Curtis Fuller's "I See by the Papers" an ocean of wisdom. Recalling his discussion of healing in your December 1975 issue, I reread it and was prompted to write this letter. Most people will not believe what I am going to say—but every word is truth.

I am 74 years old and during the past 20 years I have not had any ailment—neither headache, indigestion, heartburn nor any of the numerous discomforts the TV commercials say I should experience. I enjoy super-health and if I felt any better I couldn't stand it.

My health has not always been super. For half my life I suffered constantly; I was never well; twice I was pronounced as good as dead. I'm still alive but the doctors have died.

To what do I attribute the condition of my health today? To my study of psychology, right thinking and the power of the mind. During the past 20 years I have been lecturing to groups large and small, discussing with anyone who is interested the way to use this great power within each and every one of us. It isn't that people don't use their mental power (there isn't any other power to use); they use it constantly. However, they use it to destroy instead of to gain and maintain good health.

I am pleased to see that FATE continually reminds its readers that this great power exists. — R. F. Winters, Covington, Ky.

THE POSTULATED CULT

I would like to make one small correction to your otherwise excellent editing of my article, "Which Witch is Which?" (August 1976 FATE). The rather important word "postulated" was deleted from my sentence which read: "This new witchcraft is descended from 'The Old Religion,' the *postulated* universal Mother Goddess cult that antedated Christianity and survived underground. . . ."

Although this is a fond belief among many neopagan witches the actual evidence for a universal cult of any sort (matriarchal or patriarchal) is scanty. I tend to doubt that a universal Mother Goddess cult spanned all of Europe (and some say the world) and for this heresy I have become rather infamous in the pagan community. — P. E. I. Bonewits, Berkeley, Calif.

MORE COMMON LIVES

June Lankowski complained in "Report from the Readers" (April 1976 FATE) that she could find reincarnation more believable if "reincarnates" claimed more common lives instead of such high station as royalty or highly-placed clergy.

My past lives were related to me through automatic writing. I have no memory of them but I am told I have been variously a miner, a prostitute, a potter, a Roman soldier who persecuted Christians, a frontier child who died of smallpox, and a scoundrel in 18th-Century India. This last life makes a good story.

It goes like this: "You were of a family who worked in the fields, a male who lived to be an adult before you were killed by an unusual accident. You were in a place of work called the building of the bridge for roads over a river gorge. The bridge of wood was being built by the government of India. The wooden pieces for the bridge floor were the size of a large board several inches thick and these were laid out on the frame pieces and put in place with steel pegs—handmade nails. So you were pounding the nails with a large steel piece and a nail was deflected and made to enter your navel so that it pierced the solar plexus and caused sudden death by short-circuiting the aura. The nails were about six inches long and death was by your own hand. It is still an often-told legend in the area and it has become a superstition at the bridge that not nails but woven bands should be used to hold the planks in place. This is a primitive place which you were made to haunt for many years." — R. R., Fredericksburg, Ohio.

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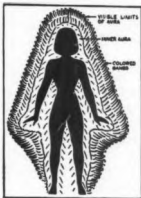


Diagram of normal aura based on
W. J. Kilner, M.D.

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