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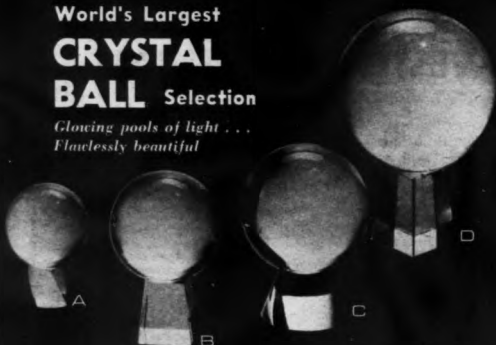
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I See by the Papers



Curtis
Fuller

QUOTE OF THE MONTH

"The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their primitive forms—this knowledge, this feeling is at the center of true religiousness.

—Albert Einstein

THOSE OF US who have been involved in studying the psychic during the past 30 years

find ourselves compelled to listen to many a broken record. The grooves of these records have broken down so that they endlessly repeat the same thing over and over with each revolution of the turntable.

The latest in this wearisome series are Martin Gardner's and James Randi's concerted attacks on parapsychology and psychic claims and on Uri Geller particularly. In recent weeks we note their diatribes have been published in *New Times*, *The New York Times*, *Midwest Magazine* of the *Chicago Sun-Times*, and the *Jewish Week-American Examiner*.

Gardner has written a 41-page satire, *Confessions of a Psychic*, which purports to be the secret notebook of one Uriah Fuller and which describes the supposed frauds Geller uses to work his "tricks."

Do you know what Geller does to bend a spoon? Why, before each performance he bends it back and forth, back and forth, weakening it to the point where it is ready to snap.

Do you know how Geller bends keys? Why, he simply misdirects the viewers' eyes to one

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hand so he can bend the key by bracing it on the underside of a table or against a special belt buckle.

It's so simple, you see. And we're all so stupid!



WRONG, MR. G.

WELL, MR. Uriah Fuller Gardner, you're wrong.

I held one end of a key while Geller stroked it gently against the palm of his hand; my attention *was not* misdirected — and the key bent. I still have it in just the condition Geller bent it.

I haven't personally seen Geller bending tableware. But all accounts I've read contradict Gardner's explanation.

And you're wrong, too, Mr. Amazing Randi.

Richard Yaffe, the reporter for the *Jewish Week-American Examiner*, was interested in the attacks against Geller and studied them, particularly Randi's *The Magic of Uri Geller*. He interviewed Geller and tested one particular charge against him. Then he wrote:

"Geller's detractors say that he cannot reproduce drawings from across the room without trickery.

"When I visited Geller in New York, he had me draw something on a pad while he sat some distance from me with another

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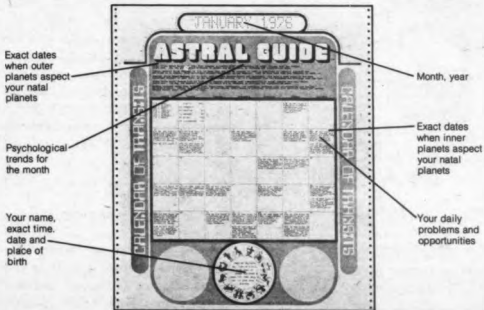
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pad. I drew a flower. He drew one almost like it even as I was drawing.

"I still don't know how."

And how will the magicians explain it, Mr. Yaffe? They'll say, "It's so simple, you poor dupe. Geller handed you his secret tablet. It retained a perfect duplicate impression of what you drew on the sheet. Geller simply palmed this second sheet and presented it to you as his!"

The magicians will publish this explanation and the readers who weren't there will believe them.

Only Mr. Yaffe knows it didn't happen that way and we know it too, because FATE has followed these attacks for years and we know what has happened in case after case.

The magicians always claim they can do it. They may even, on occasion, reveal trade secrets showing how they can do it. And very often they can do it.

But — and this is the crux of the matter — they cannot do it under the same circumstances and controls as a genuine psychic can.



HISTORICAL PARALLELS

JOE D. Burchfield, a science historian, recently wrote the book, *Lord Kelvin and the Age of the Earth* (Science History Publications, New York, N.Y.,

DID YOU MISS GETTING IT FIRST AGAIN?

- First article on Uri Geller and first film clips showing a fork breaking apart in his hands.
- First in-depth article on acupuncture.
- First reports on psychic investigations in Russia.
- First interview with Captain Edgar Mitchell on his Apollo 14 ESP experiment.
- First in-depth report on Dr. Carl Simonton, who uses meditation in cancer treatment.

...AND MUCH MORE

IN EVERY IMPORTANT ISSUE
- ON EVERY IMPORTANT ISSUE

From cover to cover, PSYCHIC magazine is filled with first-report material selected by experts to help you understand and benefit by the new frontiers of the mind. A graphically exciting, handsomely produced publication with color throughout, PSYCHIC uses only the most authoritative contributors like America's father of parapsychology Dr. J. B. Rhine and astronaut and psychic frontier explorer Edgar Mitchell; plus exclusive interviews with newsmakers like American seer Jeane Dixon, British psychic Matthew Manning, Israeli psychic Uri Geller, master magician Milbourne Christopher, medium Ena Twigg, witch Sybil Leek, and even the publicity-shy author of *Jonathan Livingston Seagull*, Richard Bach. Every interview is refreshingly open and startlingly revealing about each personality and that part of the psychic world each explores and experiences . . . with full color pictures of each.

In recent issues, PSYCHIC has also reported on: Psychic Healing. The truth and controversy about it ►Children and their amazing psychic abilities ►Meditation. Its ins and

outs, ups and downs ►Premonitions. What you can learn from yours ►Deja Vu. Explaining that been-there-before feeling ►Dreams. Detecting the future in them ►Exorcism. Beyond the chaos of it ►Can ESP help you win at gambling? ►UFOs. The psychic component ►Is Russia winning the ESP race? ►Research into life after death . . . plus dozens of additional intriguing, enlightening, up-to-the-minute looks at the world of psychic phenomena and human potential.

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What's more, I'm going to ask you to send me 10 dollars for something that'll cost me no more than 50 cents. And I'll try to make it so irresistible that you'd be a darned fool not to do it.

After all, why should you care if I make \$9.50 profit if I can show you how to make a lot more?

What if I'm so sure that you will make money my Lazy Man's Way that I'll make you the world's most unusual guarantee?

And here it is: I won't even cash your check or money order for 31 days after I've sent you my material.

That'll give you plenty of time to get it, look it over, try it out.

If you don't agree that it's worth at least a hundred times what you invested, send it back. Your uncashed check or money order will be put in the return mail.

The only reason I won't send it to you and bill you or send it C.O.D. is because both these methods involve more time and money.

And I'm already going to give you the biggest bargain of your life.

Because I'm going to tell you what it took me 11 years to perfect: How to make money the Lazy Man's Way.

O.K. — now I have to brag a little. I don't mind it. And it's necessary — to prove that sending me the 10 dollars . . . which I'll

keep "in escrow" until you're satisfied . . . is the smartest thing you ever did.

I live in a home that's worth \$100,000. I know it is, because I turned down an offer for that much. My mortgage is less than half that, and the only reason I haven't paid it off is because my Tax Accountant says I'd be an idiot.

My "office," about a mile and a half from my home, is right on the beach. My view is so breathtaking that most people comment that they don't see how I get any work done. But I do enough. About 6 hours a day, 8 or 9 months a year.

The rest of the time we spend at our mountain "cabin." I paid \$30,000 for it — cash.

I have 2 boats and a Cadillac. All paid for.

We have stocks, bonds, investments, cash in the bank. But the most important thing I have is priceless: time with my family.

And I'll show you just how I did it — the Lazy Man's Way — a secret that I've shared with just a few friends 'til now.

It doesn't require "education." I'm a high school graduate.

It doesn't require "capital." When I started out, I was so deep in debt that a lawyer friend advised bankruptcy as the only way out. He was wrong. We paid off our debts and, outside of the mortgage, don't owe a cent to any man.

It doesn't require "luck." I've had more than my share, but I'm not promising you that you'll make as much money as I have. And you may do better; I personally know

Way to Riches

one man who used these principles, worked hard, and made 11 million dollars in 8 years. But money isn't everything.

It doesn't require "talent." Just enough brains to know what to look for. And I'll tell you that.

It doesn't require "youth." One woman I worked with is over 70. She's travelled the world over, making all the money she needs, doing only what I taught her.

It doesn't require "experience." A widow in Chicago has been averaging \$25,000 a year for the past 5 years, using my methods.

What does it require? Belief. Enough to take a chance. Enough to absorb what I'll send you. Enough to put the principles into

action. If you do just that—nothing more, nothing less—the result will be hard to believe. Remember—I guarantee it.

You don't have to give up your job. But you may soon be making so much money that you'll be able to. Once again—I guarantee it.

The wisest man I ever knew told me something I never forgot: "Most people are too busy earning a living to make any money."

Don't take as long as I did to find out he was right.

I'll prove it to you, if you'll send in the coupon now. I'm not asking you to "believe" me. Just try it. If I'm wrong, all you've lost is a couple of minutes and a postage stamp. But what if I'm right?

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1975, 260 pages, \$15.00) which dramatizes one of the great scientific controversies of the 19th Century. It shows how subject to error and how sterile the thinking of even the greatest scientists can be when they refuse to consider new ideas and elevate their beliefs to articles of faith.

Lord Kelvin, one of the greatest physicists of the latter half of the 19th Century, refused to consider geological evidence that the earth was hundreds of millions of years old. He refused to admit that the earth could be more than three million years old because by the physics he knew the sun could not burn for more than a few million years.

The major scientists of the 19th Century became embroiled in the quarrel and as a result science suffered. Cecil J. Schneer, commenting on Burchfield's new book in *Science Magazine*, says:

"The laws of thermodynamics were elevated into articles of faith. Reason and observation were subordinated to obsequious conformism. The success of whole generations of prominent geologists in obtaining, by a variety of methods, values for the duration of geologic time that were in close agreement with each other and with the constraints of Kelvin is testimony to the sterility of their thought."

Kelvin was wrong, of course, because his physics could not take into consideration radioactivity which had not yet been discovered and therefore his theories were based on false assumptions.

We believe the critics of parapsychology are like Kelvin and his followers. They make their world conform to the accepted views of the Establishment and become enraged by claims that things are not what they've always seemed. What are their motives? Why are they so uncomfortable in a world where the psychic can also exist? This is a psychological problem we wouldn't even try to solve.



NEW NONSENSE

NOT THAT there isn't plenty of nonsense floating about. On January 7, 1975, 10 "leading psychics" gave their predictions for the year to come in *The National Enquirer*. A review of their claims is almost disgusting.

Of the more than 50 separate predictions published not a handful came to pass. For those of you who don't know . . .

- Space beings did not appear for the good of mankind.
- President Ford did not resign for reasons of poor health.



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- A celestial body did not explode, creating climatic and tidal changes on earth.
- Martha Mitchell did not marry a businessman late in 1975 after divorcing John.
- Joe Namath did not retire to become a network talk-show host.
- The marriage of Princess Margaret and Lord Snowdon did not shatter in a worldwide scandal.
- There was no mass march on Washington.
- Queen Elizabeth did not abdicate in favor of Prince Charles.
- Ted Kennedy did not divorce Joan.
- Mrs. Rose Kennedy did not announce her marriage. And so on ad nauseam.

Of the few predictions which may be judged to have come true, most are of the indeterminate generalized type which any reader of newspapers, extrapolating likely events and having a little luck, could forecast. For instance, "1975 will be a record year for triplets, quadruplets and quintuplets." How do we check that one? With medical evidence telling us women who have been on the Pill have a greater than normal tendency to have multiple births when going off it, and with more women going on and off the Pill it hardly seems a noteworthy prediction.

Therefore, when we read that

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five "top psychics" in more recent predictions agree that Jimmy Hoffa is alive and well but hiding in fear of his life we put our tongues pretty firmly in our cheeks.



ON THE MEDICAL FRONT

THERE'S A lot that's offbeat going on in medicine these days. Dr. Helmar Dollwet, an assistant biology professor at the University of Akron, says copper bracelets, which have been sneered at by the medical profession, actually may ease the pain of arthritis and rheumatism.

Dr. Dollwet theorizes that the copper reacts with a chemical produced by the skin. This chemical, methionine, in turn produces ethylene which is an anaesthetic that can be absorbed by the body and circulated by the blood.

To test his idea, Dr. Dollwet had 54 volunteers place their arms in airtight sleeves. One sleeve of each volunteer was filled with ethylene without telling the subject which sleeve contained the gas. Then the experimenters pricked both arms of each volunteer with a pin. Eighty-eight percent of the subjects said they felt less pain in one arm than the other. In each case the less sensitive arm was

the one exposed to the ethylene.

Dr. Dollwet is not urging people to buy copper bracelets. He hopes more research will be done. Meanwhile, he says "people who wear copper bracelets have been laughed at and ridiculed. The upshot is there may be a scientific basis for those who say they get some relief from pain when they wear a bracelet."



DIAGNOSIS WITH PSI

THEY ARE investigating "non-traditional" directions in medicine, they say, and called their recent conference in Tucson, Ariz., "The National Congress on Integrative Health." If they carry what they are doing to its logical conclusions they could revolutionize traditional medicine.

Dr. C. Norman Shealy, a University of Wisconsin surgeon, told the Associated Press at the Congress that an 18-month study he made shows psychics can diagnose certain diseases as accurately as can physicians.

Dr. Shealy was referring particularly to diagnoses for vague complaints such as abdominal pains or headaches. The true cause of the complaint can be determined only through a number of expensive and risky tests and then "with a low



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chance of a successful diagnosis." Dr. Shealy's 18-month study shows that psychics make an accurate medical diagnosis three times out of four which is about the accuracy of traditional procedures but without the risks.

"And if you put three psychics together and they agree, you can get an accuracy that approaches 98 percent and that's much better than we can do," he stated.

"If you X-ray a skull for a brain tumor, you've got less than a 10 percent chance of seeing it," he told the AP reporter. There's an 80 percent accuracy for X-ray dye tumor searches "but with a one percent risk of causing a problem. With psychics, you can get 98 percent accuracy and no risks."



DR. SHEALY'S RESEARCH

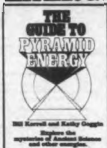
THESE AMAZING statements are the result of a study in which Dr. Shealy asked for mail-order diagnoses of 200 patients by clairvoyants, palmists, numerologists and astrologers. In each case the patient's physical problem was known to the medical profession but no medical information was given to the sensitives.

He sent photographs to the clairvoyants, birth dates to the numerologists and astrologers

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and palm prints to the palmists. Each sensitive also was asked to mark on an enclosed body sketch that portion of the body where, in his or her opinion, the health problem existed. All participating sensitives were given forms to fill out.

Dr. Shealy's motivation seems to be to reduce risk for the patient in providing correct diagnoses. He does not recommend that people consult psychics instead of doctors. But he does point out that when the X-ray dye for detecting brain tumors is used researchers find lesions requiring surgery in only one-tenth of the cases, yet the test itself will cause problems in one percent of the cases.

"We're doing these tests to protect ourselves from missing diagnoses," he said. "We could be at least as accurate with psi diagnosis and avoid 5,000 complications a year."

In one case a psychic told Dr. Shealy that his patient had liver failure whereas the medical diagnosis was leukemia. It was discovered later that the psychic was right.

In another instance a psychic said the patient had a malignant degeneration of the lymph system. Dr. Shealy counted this a miss. But nine months later the patient died of cancer of the lymph system.

MIRACLE CURE

MEDICAL science, on the other hand, may take credit for the incredible cure of Mrs. Linda Hardy of Columbus, Ohio. Possibly!

In 1974 Mrs. Hardy was believed to be dying of cancer. She had six operations and attracted nationwide attention because she was seeking a home for her three children. Hundreds of letters poured in offering to take care of the kids. Now apparently it won't be necessary for other people to adopt the Hardy children. Mrs. Hardy appears to be cured — at least for the present.

"It's unbelievable," says Dr. Paul Gutheil. "It's really a miracle, a miracle."

Although it's impossible to tell now whether the disease is completely gone, Gutheil can see no sign of cancer in the areas previously involved — Mrs. Hardy's lungs, her rib cage and her dorsal areas.

Did medical science indeed cure Mrs. Hardy? There is, in Dr. Gutheil's comments, the implication that he had not expected the combination of chemotherapy and surgery to be successful. He expresses amazement at the cure.

And then he offers another possible explanation. "She's a strong Catholic," he said, "and she never really stopped praying and hoping." Which, of course, still explains nothing.



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People, including you and I, believe what they see! We presume a person to be wealthy when seeing his expensive home, high priced cars, well tailored clothes and luxurious lifestyle. You've probably heard the saying, "It Takes Money To Make Money" and you probably have also heard the saying, "You Can Only Borrow Money When You Have Money." The truth that I will teach you is that in today's economy it only takes "THE ILLUSION OF HAVING MONEY" -- to make money and it only takes "THE ILLUSION OF HAVING MONEY" -- to borrow money. Remember this, in today's financial marketplace, most money transactions are merely bookkeeping entries and nothing usually changes hands but scraps of paper. This is one of the secrets I will reveal to you in great detail!

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The price of my manual is \$10.00 plus your signed pledge that you will not duplicate or otherwise, reproduce or resell my secrets.

Now, I know that most of the people who read this letter will not act upon it. They will be suspicious, timid and unmoved by what I have revealed here. They will reject it quickly as some kind of con game or a lot of bull! This is good and this is as things should be, because if there were too many people with enough faith in themselves to act on my "Smart Money

Plans," it could be made useless to the rest of us. This very fact, that so few people have the sense and guts to try, makes my secrets remain secrets and makes the opportunities for the rest of us smarter and more aggressive people practically limitless!

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Sid Rosen

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NOW TO STUDY CHIROPRACTIC
DESPITE THE opposition of organized medicine, or maybe because of it, the practice of chiropractic has thrived. Now, under a congressional mandate, the National Institute of Neurological and Communicative Disorders and Stroke, a section of the National Institutes of Health, is about to spend \$2 million to determine whether chiropractic works, on what kind of patients it works, and whether there is a scientific basis for cure by spinal manipulation.

Chiropractic's basic function is "spinal adjustment" or manipulation to correct partial dislocations of the vertebrae. Chiropractic theory holds that these partial dislocations or "subluxations" pinch nerves that affect vital organs and cause disease or make them susceptible to disease.

Recently *The New England Journal of Medicine* "explained" that chiropractic meets the psychological needs of certain patients because it fits the value system of rural and poorer populations better than "orthodox" medicine does. It "legitimizes" the sick status of patients with whom physicians can find nothing wrong, the article goes on.

A recent study published in the September and October issues of *Consumers Union* is highly criti-

cal of chiropractic, contending that some chiropractors attempt diagnoses for which they are untrained and overuse X-rays.

Nonetheless, chiropractic is becoming more and more firmly established, perhaps because its standards are improving. "Chiropractic has been—truly was—a cult up to maybe 10 years ago, but now it's in the process of turning that corner and becoming a responsible profession," says Dr. Bruce Nordstrom, director of public information for the International Chiropractors Association in Davenport, Iowa.



WHAT'S THE LESSON HERE?

THESE CRUCIAL matters of health—the research of Dr. Shealy, the bewilderment of Dr. Gutheil, the concerns of conventional medicine about chiropractic, the concerns of chiropractors about the attacks by conventional medicine—compel us to seek a new definition of medical truth.

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ly has a right to criticize chiropractors for making bad diagnoses but what about the bad diagnoses made by conventional physicians?

Dr. Murray Goldstein is an osteopath, a discipline that believes in both spinal manipulation and conventional medical procedures. Dr. Goldstein also is director of extramural affairs for the Institute that will investigate chiropractic.

At present, says Dr. Goldstein, "there is no documented evidence to demonstrate that the chiropractic hypothesis is true and no evidence to demonstrate it is false."

How, then, does it compare with conventional medicine?

Dr. Goldstein recently discussed three studies conducted overseas which suggest that spinal manipulation may provide faster relief for severe back pain than do such conventional methods as immobilization, diathermy, exercises, or corsets. But a month later, he says, all patients were about the same no matter what therapy was used.

**PEAS IN A POD**

IS IT ALL in the mind? Jane E. Brody of the *New York Times* interviewed Dr. Goldstein and describes a study done at the Postgraduate Institute of Osteo-

pathic Medicine and Surgery in New York with patients who have emphysema.

Those patients who were given spinal manipulation reported that their lives were improved, that they could work better. Yet there was no measurable improvement in their breathing.

Why does orthodox medicine attack chiropractic and other medical unorthodoxies when in vast areas of treatment it is doing no better?

It must be because, like all the rest of us, orthodox medicine is tradition bound. Andrew Greeley, a Roman Catholic priest who is also a professor at the University of Chicago, has attempted to

obtain scientific grants to study mystical experiences, out-of-body experiences, psychic experiences. He believes he has discovered a tremendous correlation between mystical experiences and mental health. If this is true, it is an immensely important area crying for further research.

But Andrew Greeley can't get any grants — although \$2 million is available to investigate chiropractic. And he's not happy about it.

Science is as bad as religion, he writes.

"I grew up and worked in a religious environment. I took for granted that religious people did not live up to their convictions.

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... When I moved one foot over into the scientific world I expected to find a completely different atmosphere."

Instead he found hypocrisy, rigidity and narrowness throughout the scientific scene.

"Scientists pretend to the objective search for truth—and sometimes manage to leave their prejudices behind. But not all that often," Greeley says.



UFOs IN THE NEWS

THE UFO scene gets wilder and wilder. On the one hand serious researchers with scientific credentials are undertaking UFO research. On the other hand credulous people continue to be victimized by hoaxers or worse.

Prof. James Harder, a professor of engineering at the University of California in Berkeley, told a symposium at Santa Cruz last November that two Apollo crews were followed by unidentified flying objects during their lunar missions. Apollo 11 was followed halfway to the moon by two UFOs and a UFO followed Apollo 12 on three orbits of the moon, Harder said.

Harder discovered the Apollo 11 incident while reviewing conversations taped during the flight. He still is investigating the Apollo 12 incident but cited as his

source a member of the space team whom he refused to identify.

NASA's official explanation is that the objects were parts of the spacecraft trailing behind it. This data is not supported by the speed measured on NASA instruments, Harder states. He believes the incidents were suppressed for fear of panic.

Meanwhile UFOs have been reported to FATE recently from Montana, Alabama, Idaho, Wyoming and Arizona.



ALMOND-SHAPED UFO

PATROLMAN Allen S. Michals of Conrad, Mont., noticed a large white light flanked by two smaller red lights on the night of October 9, 1975. Michals estimated the light was about three miles away. He drove after it for about a half hour, gaining an estimated mile on it. When it stopped Michals turned around and then the object followed him back to Conrad. When he stopped short of the city the object also stopped, hovered in the sky and then climbed nearly straight up.

"It's speed fluctuated pretty fast. It wasn't like anything that I was familiar with," he reported to the Associated Press.

About 10:00 P.M. on the night of October 20, 1975, Bob Ellinger

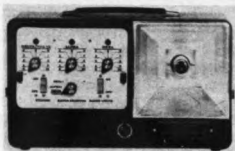
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and Don Bedrick of Hailey, Idaho, were walking a half mile west of the village watching a bright red light. They watched it travel from the western horizon over Quigley Summit "in less than a second." A minute later, they said, the light came back and stopped overhead. Ellinger described it as "almond-shaped" (pointed at the ends and round in the middle) and smaller than a helicopter. As it hovered over them the UFO turned blue and cast a light bright enough for Bedrick to see his shadow. Then the lights went out suddenly and the craft began to descend.

Both men reported hearing a hissing noise, like an air compressor, and the craft landed with a great crackling of bushes and sagebrush. They estimated it was only an eighth of a mile from them on the ground.

Bedrick said, "Then a small light came on where it was and it looked like there was some movement in the light. We ran, then went back to town."

They went immediately to the sheriff's office and reported to the men on duty.



MAIZE AND MAN

MAIZE OR Indian corn is the most highly developed domestic grain in the world. Until last year it had been general-

ly agreed that maize was domesticated between 5,000 and 6,500 years ago in central Mexico. Archaeological excavations had produced a progression of carbonized ears, showing gradual improvement in size over the centuries.

But now the whole thing seems up for grabs again since the excavation in Ecuador of an Indian culture more than 5,000 years old which lived on bountiful crops of maize. This discovery at Real Alto in Ecuador indicates domesticated corn already was fairly well developed there at a time when it was just beginning to appear in Mexico.

Dr. Donald W. Lathrap of the University of Illinois believes these discoveries push the development of corn farther back in time and also reopen the whole question of whether it originated from the wild grass called teosinte — another accepted idea.

Lathrap believes the answer will affect our estimate of when man first appeared in the Americas. He believes the discovery of corn may go back to the time of plant domestication — as long as 10,000 years ago. This in turn pushes back man's entrance into the New World. Lathrap personally believes this may have been anywhere from 40,000 to 100,000 years ago. — Curtis Fuller.

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The Ka'ba ("Sacred House") stands in center of Great Mosque's courtyard.

Pilgrimage to

MECCA

In rites begun by Abraham and performed annually under aegis of Islam for nearly 1400 years, pilgrims follow the path of Muhammad, the first of the hajji.

By Donald N. Wilber
Photographs courtesy Feisal Abdul Rauf

THE ARAB leader whose followers were to forge an empire greater than Rome's, who 13 centuries ago founded a theocratic realm that today has 600 million adherents, was little known until he reached middle age. Yet, 100 years later, the power of his name spanned half the known world. He was Muhammad, the Prophet.

For hundreds of years before his time Arabia was inhabited by Semitic tribes—the nomadic Bedouins in the desert areas and more settled tribes in the coastal valleys along the Red Sea engaged in agriculture and trade. The Byzantine Empire had its capital at Constantinople and held Egypt, Syria and Turkey and much of Mesopotamia (Iraq). The Sasanian Empire

held Persia and areas which included present-day Iran and Afghanistan.

In 570 A.D. in Mecca, a thriving commercial center, Muhammad was born. Orphaned at the age of six, he was brought up by his grandfather, Abdul-Mutalib, and his uncle, Abu Talib. As a boy Muhammad was a shepherd and later rode in the caravan trade, serving Khadija,

a widow of means whom he married when he was about 25, thus achieving a measure of independence. By middle age he had become a respected merchant of Mecca, known for his wisdom and honesty.

Muhammad was a contemplative man and often retired to a small cave in the mountains north of Mecca to fast and meditate. One night in the year 610 A.D., when he was 40 years old, a blinding vision came to him in his bleak cave and he heard a voice speaking in Arabic, saying: "Recite in the name of thy Lord who created, created man from a clot of blood . . . Who teaches man that which he knew

not." Terrified, Muhammad began a rush down the steep slope toward Mecca when another voice came from the sky: "O Muhammad, thou art the apostle of God and I am (the angel) Gabriel."

For some years after this strange event nothing out of the ordinary happened in Muhammad's life. Then, one day as he lay in his house covered by his cloak, a voice again spoke to him: "O thou that has wrapped thyself with thy mantle! Arise and warn, and magnify the Lord."

This Lord was Allah and during the remaining years of his life Muhammad received a

Arriving in Mecca, the pilgrims proceed at once to the Great Mosque. Within its spacious courtyard before the Ka'ba is staircase leading to the Well of Zamzam.





At sunrise on the 10th of Dhu'l Hijja, pilgrims return to the Mina gorge where, as Muhammad did, they throw stones at a monolith representing Iblis (Satan). The masonry pillar is barely visible on the left of the flags in center of picture.

stream of Allah's divine revelations. As they came to him his body would slump, his face would turn white and his eyes would close. He would then repeat the words to his few disciples, some of whom memorized them while others wrote them down in ink on the shoulder bones of camels or on palm leaves. These revelations were collected to form the Qoran, the sacred book of the new religion of Islam. Islam means "submission to Allah" and its believers are called Muslims.

Muhammad, commanded by Allah to preach the new faith and to attack idolatry, had little success at first. Public appeals to the Meccans were fruitless; they reacted angrily to his denunciations of their worship of many gods and goddesses. Muhammad and his small band of converts were derided and assailed in the streets and one attempt was made to assassinate him.

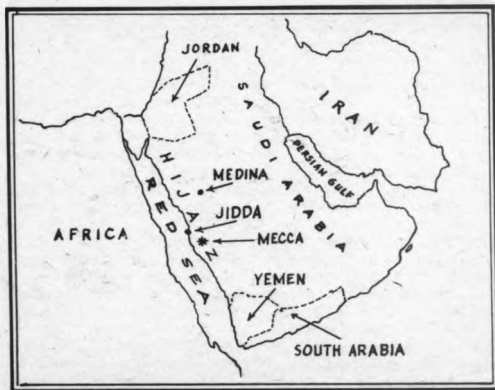
In 622 A.D. Muhammad and his followers fled from Mecca to the oasis of Yathrib, some 200

miles to the north, where others of his converts had settled. The date of this *h̥jira*, or exodus, became Year One of the Islamic era and of its lunar calendar. Before long the oasis was renamed Medina al-Nabi ("city of the Prophet") or more commonly Medina, as it is known today.

Muhammad was warmly received at the oasis and his first act was to erect a *masjid*, a "place of prostration" or mosque, in which prayers were offered to Allah. The praying Muslims always faced in the

direction of Mecca and its Ka'ba.

But Yathrib was not to be left in peace. A year later an army of Meccans attacked the oasis. They were defeated but in the ensuing years there were frequent battles and skirmishes. A divine revelation encouraged resistance: "Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them, those who have been driven out of their homes unjustly only because they said, 'Our Lord is Allah' —





Arcades (photographed at dawn) enclose the courtyard of the Prophet's Mosque.

and if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated."

In a brief eight years many of the Bedouin tribes of the surrounding desert were converted to Islam, either by treaty or skirmish. By 630 A.D. Muhammad's followers had become so numerous that he was able to lead an army of 10,000 to Mecca and enter the town without

bloodshed. He went immediately to the Ka'ba and with his camel stick knocked over each of the 354 stone idols (one for each day of the lunar year) which stood within its courtyard.

Since the Ka'ba is central to our main theme — the pilgrimage to Mecca — we must turn to the Qoran to learn about it. This book, sacred because its authorship is divine, is the handbook of the Islamic faith. It includes some of Muhammad's experiences and a brief cross-section of the history of mankind. The setting of some of this history is that region of the Arabian peninsula called the Hijaz or "barrier." Stretching along the coast of the Red Sea for nearly 600 miles, it is bounded inland by the peaks of the Sarat range. Among these volcanic peaks are barren depressions; one of them became the site of Mecca.

As agriculture could not flourish in this barren country Mecca drew its wealth from trade with both the settled and nomadic Arab tribes. Caravan trails traversed the Hijaz which was inhabited not only by Arab tribes but also by communities of Christians and Jews. Traveling with these caravans for many years and visiting these communities, Muhammad had absorbed some of their religious beliefs and background. The Qoran em-

bodies this knowledge in a new form.

According to legend, Adam visited the site which was later to become Mecca and saw there a baldachin supported on four emerald columns and roofed with a giant ruby. Under its shelter, sparkling brightly, lay a white stone. Gathering other stones from nearby, Adam built an enclosure around the white stone, then went on to the Arafat plain where he ascended the Mount of Mercy, a rugged outcropping of rock thrust up from the plain. Then he rejoined Eve. On Adam's death his son Seth buried him in a cave in the highest of the peaks overlooking Mecca. Eve, in her turn, was buried at the edge of the Red Sea.

Islamic tradition relates that the prophet Abraham, accompanied by Hagar and their infant son Ishmael, wandered through the Hijaz as far as Mecca. There he left them. Ishmael cried out, suffering thirst and hunger, and Hagar, distraught, ran seven times between the hills of al-Safa and Marwah in a vain search for water. An angel appeared and struck the ground and the Well of Zamzam, or "abundant water," was revealed.

Abraham eventually returned and in submission to a divine revelation, took Ishmael to a

mountaintop to sacrifice him. As he was about to do so God called upon Abraham to desist, since he had fulfilled the purpose of the divine command, and a sheep was sacrificed instead.

Later Abraham sought Ishmael's help in building God's house and together they constructed the Ka'ba, or "cube," of great stones, setting the "stone of Adam" at the eastern corner of the structure.* Then Abraham and Ishmael made

* Muslim legend interprets this to mean that they rebuilt a shrine first erected by Adam of which only the foundations still existed.

Within the pillared Great Mosque pilgrims await the call to prayer.



seven circuits of the Ka'ba and ran seven times between al-Safa and Marwah — as Hagar had done before the angel revealed the sacred Well of Zamzam. According to the Qoran: "Allah has created the Ka'ba, the Sacred House standing towards men."

* * *

THE KA'BA appears in secular history as early as the Eighth Century B.C. The structure often was damaged by the winter rains which rushed in torrents down the surrounding hills into the depression occupied by Mecca and many times it had to be rebuilt. Arab tribes vied for the post of guardians of the Ka'ba, among them the Ishmaelites who clung to the worship of the god of Abraham and Ishmael.

Once a year people streamed in from near and far to celebrate Abraham's pilgrimage to Mecca until gradually the occasion degenerated into a heathen festival. Soothsayers and sorceresses abounded and poets, minstrels and dancing girls enlivened the feasts — during which quantities of date wine were consumed. On the final day of the festival the pilgrims gathered on the Arafat plain to make their offerings before idols and altars. Then they moved in company toward the Ka'ba, pausing along the way only long enough to remove their garments. They entered its pre-

cincts naked, or nearly so.

This is the pagan ceremony and worship of idols which Muhammad brought to an end, armed with his camel stick and the authority of the Qoran. Two years later, in 632 A.D., Muhammad performed the first Muslim *haj* or "pilgrimage" in a manner to be followed by all later generations.

Before Muhammad's death that same year he had led the Arab armies of Islam out of the Arabian peninsula, overthrowing ancient kingdoms and making converts by the millions in the space of a few years. While Muhammad lived he was commander of the armies. After his death the theocratic state of Islam was headed by caliphs or "successors" who selected generals to lead the Arab forces, primarily horse and camel cavalry.

Iran, Iraq, Syria and Egypt were overrun. The tide of Islam swept across North Africa and into Spain, while to the east the faith penetrated India, the islands of the seas and China. Today there are more than 600 million Muslims throughout the world.

* * *

THE QORAN lists the pillars of Islam, five in number: the confession of faith ("There is no God but Allah and Muhammad is

THE PILGRIMAGE to Mecca recreates a rite begun by Abraham and performed annually under the aegis of Islam for nearly 1400 years. It brings together Muslims from all over the world, thus breaking down the barriers of geographic isolation. Socially, Mecca is a great meeting place.

Perhaps more important for the individual Muslim, however, is the symbolic value of the pilgrimage which manifests itself in his psyche. Two main themes run through the rites of the pilgrimage: the idea of "sacrifice" and the idea of "return to the Origin."

We have seen that one of the pillars of Islam is to make the pilgrimage at least once in one's lifetime and it has made travelers out of Muslims in times when travel was a severe hardship and trial.

The pilgrimage traces a "return" to the Ka'ba, the "Ancient House," which is the physical focal point of the Muslim's religious consciousness. Accompanying his physical performance and catalyzed by it is a spiritual "return."

The pilgrim experiences a sense of timelessness in his spiritual "return to the Origin," a psychological contact that bonds him to his spiritual womb — God — the Transcendent Reality that shatters the mundane exigencies of his worldly existence. This timeless moment is what the pilgrim strives to capture, for it then acts as a constant transforming factor in his spiritual life.

On his return from pilgrimage to everyday life, the pilgrim is aware of a distance between his spiritual domain and his material, or physical, domain. This distance breeds not a split but a balance between two spheres in his existence, a balance that welds him into a more complete and harmonious whole. Thus has the Muslim attained one more step in the fulfillment of his destiny. — Feisal Abdul Rauf.

the prophet of Allah"), the five daily ritual prayers, the fast during the days of the month of Ramadan; the obligation to give a fixed portion of one's means as alms, and the pilgrimage to Mecca, the *haj*, at least once in one's lifetime.

The *haj* is not obligatory but Muslims believe it should be undertaken by all who have the means to make the journey. The pilgrimage rites take place from the seventh through the 10th of the month of Dhu'l Hijja and as the months fall at different times of the year according to the lu-

nar year (which is shorter than the solar year) these days may occur in the extreme heat of summer or the worst weather of the winter.

Many early accounts of the pilgrimage and even more numerous contemporary accounts have been written. The earlier reports are found in the works of Arab writers and in those of a few intrepid foreigners such as Johann Ludwig Burckhardt and Sir Richard Burton. The two men, a Swiss and an Englishman who were fluent in Arabic but were not Muslims, risked certain

death had their true identities been exposed during the rites of the pilgrimage.

The pilgrims' starting point is Jidda, a port on the Red Sea about 20 miles from Mecca. Pilgrims from the Philippines, Indonesia, India and East Africa used to arrive by sea and some still do. Those from Afghanistan, Iran and Iraq made the perilous journey by land, while caravans numbering thousands of camels set out at fixed times from Damascus and Cairo. Until 20 or 30 years ago the people of Jidda and Mecca exploited the pilgrims and the primitive sanitary arrangements served to decimate their ranks. Such conditions no longer exist and the government of Saudi Arabia provides excellent facilities for the welfare of the pilgrims. Nowadays many persons reach Jidda on chartered flights set up by their national airlines. For example, as many as 45,000 pilgrims arrive from Iran on such flights.

At Jidda the pilgrims perform the preliminary rituals: they clean their bodies and clothe themselves with two lengths of cotton cloth, one wound around the waist reaching below the knees and the other draped across one shoulder and tucked in at the waist. They put on leather sandals. Women, who

must be accompanied by husbands or male relatives, wear regular dress, preferably white, but are not veiled. During the days to come the pilgrims may neither cut their hair or nails nor shed blood nor engage in sexual intercourse.

By camel or car they start from Jidda, passing a white-washed stone barrier some 18 miles along the way which marks the beginning of the "Sacred Territory" and the point beyond which non-Muslims may not go. A passage from the Qoran has been interpreted as forbidding non-Muslims to approach the Ka'ba. Today pilgrims from outside Saudi Arabia must have a special *Haj* visa in their passports. But in the past anyone who looked like a nonbeliever would have been challenged by the officials in charge of moving the pilgrims from the Red Sea coast to Mecca. He might have been asked to recite in Arabic the profession of faith.

Coming over the crest of one of the hills surrounding Mecca the pilgrims have their first sight of the city dominated by the seven minarets of the Great Mosque and the houses rising in tiers on the slopes of the depression. They proceed at once to the Great Mosque which has a spacious open courtyard and enclosing arcades. The Ka'ba

stands in the center of the courtyard.

The masonry Ka'ba is 35 feet on its two longer sides, 30 feet on the others, and it is 50 feet high. Rows of columns support the roof and its single door is placed well above ground level so that a portable stairway must be used for access.

In the 10th Century the stone of Adam was carried off by invaders and when finally retrieved it had been broken. It is now contained within a silver frame and set in the eastern corner of the exterior of the Ka'ba. Today it is known as the Black Stone, a color said to have resulted from centuries of contact with human hands and lips.

Throughout most of the year the Ka'ba is completely covered by a black silk cloth decorated with verses from the Qoran embroidered in gold bands. Until the 1960's the Muslims of Egypt had the privilege of providing a new black covering every year, but now it is provided by the Saudi Arabian government. Just before the pilgrimage begins the black cloth is taken down and replaced with a white covering reminiscent of the pilgrims' dress. When the rites are over the new embroidered covering is installed.

A circle of marble pavement surrounds the Ka'ba and each

pilgrim, now barefooted, makes seven counterclockwise circuits, pausing each time to rub his hand over the Black Stone, or to kiss it if the press of others permits. Ecstasy overcomes many of the pilgrims as they touch the Black Stone.

After the seven circuits of the Ka'ba the pilgrims run seven times along the path between al-Safa and Marwah (as the distraught Hagar did in her search for water), then return to the courtyard of the Great Mosque and the enclosure over the sacred Well of Zamzam where they drink deeply of its waters.

The pilgrims then begin to follow Muhammad's course on the first *haj*, moving from Mecca to the Mina gorge on the way to the plain of Arafat. By the eighth of Dhu'l Hijja all the pilgrims must be assembled at Mina. This day is known as that of "the slaking of thirst," for not too long ago it was a four-hour camel ride from Mecca and all the pilgrims had to carry their own water supply, drinking only at their destination. On the ninth of Dhu'l Hijja all the pilgrims move on to the plain of Arafat where as many as a million pilgrims may be assembled before the Mount of Mercy, taking shelter from the blazing sun under thousands of tents and awnings erected for the occasion. Their number includes

kings, statesmen, scientists, scholars, merchants, the very rich and the very poor. In their simple pilgrim garb they all are equal members of the community of Islam which permits no distinction of race, color or social status among its believers.

In the afternoon they stand in the very presence of Allah and pray. It was here, before the Mount of Mercy, that Muhammad received the last revelation: "Today I have completed your religion and perfected My grace upon you and consented to Islam as your faith."

At sunset the pilgrims rush to the valley of Muzdalifah where Muhammad spent the night. They too will spend the night in the open. At sunrise on the 10th of Dhu'l Hijja the pilgrims return to the Mina gorge where Abraham is believed to have sacrificed the ram. Here Muhammad threw stones at a monolith representing Iblis (Satan) who had tempted Abraham to disobey

the divine command and here the pilgrims throw seven small stones at a masonry pillar which now represents the monolith. Here too Muhammad sacrificed a ram and today the pilgrims sacrifice sheep and goats provided by Arab nomads who breed the flocks and drive them in from far and wide for this rite of the pilgrimage. This day of sacrifice ends in a great feast.

The feast almost concludes the rites of the pilgrimage. The pilgrims flock to the numerous barbers to have their hair and nails cut; they take off the cotton garments and put on their usual clothing. Finally they return to Mecca and make seven circuits of the Ka'ba.

Upon their return to their homes the pilgrims are the objects of considerable respect. For the rest of their lives they bear the proud title of *hajji*, one who has successfully undergone the rigors and the inspiration of the *haj*.

FOOTBALL FOR THE ANCIENTS

MEXICAN INDIAN statues thought to represent ancient spacemen probably were football players instead, claims a Canadian professor. Speaking in Toronto, Dr. George Owen, chairman of New Horizons Research, Ltd., said that a race of Mexican Indians who lived between 1,000 and 3,000 B.C. were "nuts for ball games" and played a primitive form of football. They wore helmets and padding of stone and played in I-shaped stadiums.

This contradicts Swiss author Eric von Däniken who contends in his books *Chariots of the Gods*, *Return of the Gods* and *The Gods of the Gods* that the statues represent prehistoric spacemen. — W. Ritchie Benedict.



OUR RACKETING GHOST



We entertained an uninvited guest in our home for two years
—one we never saw but often heard.

By Patricia Everson

I WASN'T sure what "poltergeist" meant until I sought an explanation for the strange goings-on in our home. Then I had to conclude we had one. For about two and a half years after I moved with my two sons Kevin and Charles to the area north of San Francisco, we had an uninvited guest off and on—one we never saw but often heard.

I am a psychiatric technician employed by the state of California and in the summer of 1970 I was transferred from Stockton, Calif., to Eldridge to work at Sonoma State Hospital. I rented a house in Petaluma so that we might take our time finding one to buy. It was a rambling old place but the rent was reasonable and it would suit our needs temporarily.

We moved into the house in August 1970 and had been there about three months when the first of many clangorous noises

startled us. The racket came from the kitchen and my two boys and I rushed in to find all the pots and pans which normally hung from a large circular cast-iron pothanger lying on the floor.

"It must have been a slight earthquake," I told the boys as we gathered up the pans and rehung them.

A few nights later Kevin, my teen-ager, and I had a heated argument about how late he could stay up on school nights. It was hardly over when crashing sounds from the kitchen startled us a second time. I reached the kitchen just in time to see a cup jump from the counter and land on the floor amid all my pots and pans and two other cups.

The house must be built right over a fault, I thought, so it moves with every little tremor. But after the third incident a day or so later—pans and cups

bouncing around of their own accord—I decided there was more to it than earth tremors.

The next day I went to the library to read about poltergeists and learned the word is German for "noisy ghost." I'll buy that—it sure is noisy. Usually the phenomenon occurs in the presence of teen-agers and it has been suggested the energy they generate has something to do with poltergeist activity. Well, my oldest son was 13 and every day he expended enough energy jumping from mature to immature behavior to build a house.

Soon after my visit to the library we found a house in Petaluma to buy and preparations to move took all our time and attention. Our unseen guest was quiet. By the time we had moved into our new home a number of weeks had elapsed and there had been no disturbances. I believed we had left our poltergeist behind. However, he must have gotten our new address from the mailman.

Cartons of books and records were standing around waiting to be unpacked and our poltergeist announced himself by pushing them over and noisily scattering their contents. Despite the thumping and clattering nothing ever was broken.

By this time my sons were

demanding an explanation.

In all seriousness I said, "We have a ghost who likes to make noise."

I could see this didn't sit well with them. They wanted to know, "How do we get rid of him?"

"He'll just get tired of us one of these days and go on his way," I replied. "Anyway, he's really no trouble most of the time." Indeed, weeks, even months, would go by without incident.

The poltergeist thus far had acted up only when we were alone—but one night in March 1972 when we had guests, Thelma and John Rivers, something strange occurred. My back was to the door leading to the living room so I saw nothing but suddenly there was a loud crash and Thelma screamed. Rushing into the living room we found a large picture lying on the floor beside a lamp. Thelma and John said the picture had literally jumped off the wall with such force that it sailed halfway across the room before hitting the lamp and falling to the floor. I brushed off the incident by telling everyone that the newly-built house was still settling—I don't think anyone believed me.

Similar noisy occurrences continued off and on during the next five months. Then as suddenly as they had started they stopped.

However, the reprieve lasted less than two months.

When our poltergeist returned — in November — he really frightened us. I was reading in bed that night and both boys were asleep when I heard a rumbling noise overhead — a low-flying plane, I thought. But the noise grew in volume and intensity until its reverberations filled the whole room. My bed began to shake and the noise became earsplitting.

This lasted what seemed hours but probably was no longer than 90 seconds. Once the noise stopped, I could hear Kevin shouting from his bedroom, "What was that?"

"I think it was an explosion," I said. "I'm going outside to check."

When I got to the street I found the other houses dark; no smoke or flames showed in the sky. The next day I called the newspapers and the police to ask if anyone had reported an explosion, a sonic boom or an earthquake the night before. No one had.

Casually we asked our neighbors if they had heard anything the night before. They all said no. I would gladly have attributed the whole episode to a nightmare but since my son heard what I heard we had to believe our poltergeist had returned with a vengeance. That

night's work must have exhausted him, however, for we were left in peace until the following spring, March 1973.

It was quite cold that month and we had a fire in the fireplace most nights. One night the boys were playing Monopoly in front of the fire and I was writing letters when something in the fireplace exploded and flames leaped out into the room. I shouted to the boys to run outdoors and hurried to the kitchen for water to douse the fire. As I extinguished the last flame the boys came in to tell me the roof was also on fire.

"Turn the garden hose on it," I ordered, "and I'll call the fire department."

After placing the call I ran out to see the extent of the fire and indeed the roof around the chimney was burning. I climbed on top of my car and began to spray the fire with the hose, putting out the last of the flames as the fire department roared up.

Smoke filled the inside of the house. Two firemen climbed into the attic to check for fire there while two other men went up on the roof to make certain the fire really was out. They found no damage either to attic or roof. In fact, they said, the roof was cold. Except for the acrid odor which hung in the house there was no evidence of fire.

The fire department sent me a report the next day stating they had found no indication of fire. They believed I had mistaken sparks from the chimney for flames.

Firemen surely know their business and I would not doubt them — normally. However, Kevin, Charles and I had seen the

flames and watched them subside when water saturated the burning area.

We're thankful that the poltergeist has not returned since that night. But neither my sons nor I shall ever forget the many months he spent with us nor the way he went out with a bang — or rather, in a blaze. . . .



CURSE OF THE SPANISH SKULL

By Wyn Hyslop

ON THE wall behind the bar in the Western Isles Hotel in Tobermory, Scotland, hangs a human skull, said to be that of a 16th-Century Spanish sailor who drowned in Tobermory Bay. The story goes that those persons who touch it do so at their peril.

The skull was found 20 years ago by Commander Crabb, the famous Royal Navy frogman who later mysteriously disappeared while diving near a Russian ship in Portsmouth Harbor, England. The skull has been in the hotel bar since 1969.

At first everyone laughed at the idea that the skull carried a curse but one night the barman accidentally knocked the skull down. That same night he died of a broken skull suffered in a motorbike accident.

A few years later when proprietor Richard Forrester decided to attach the skull permanently to the wall he tried drilling holes in it but the drill bit would not go through the bone. Not long afterward he began to have recurrent headaches.

Shortly after Forrester's wife Sheila held the skull to dust it she suffered a fractured skull in a car crash. And since returning from the hospital she has had headaches much like her husband's.

The Forresters were reluctant to blame their misfortunes on the skull until some customers admitted that they too have been plagued with headaches since touching the skull. This leaves the Forresters in a quandary.

"Don't throw it away," cautions one old customer. "That will mean more bad luck. Just cover it up and leave it."

Sheila thought she could give the customers a laugh by covering the skull with an old wig. But despite the amusing covering the skull still gives some customers an uneasy spooky feeling.

In the summer when the hotel is busy with visiting yachtsmen the local inhabitants offer a large sum of money to anyone who will touch the skull. There have been no takers.

STARSEED CLAIMS YOU DON'T HAVE TO DIE

"The last terrestrial mortals are dying off; the first cosmic immortals already have been born."

By Terri Riley

THE PICKETS in front of the University of California Medical School in November 1974 put on the strangest demonstration ever seen even in California's far-out Bay Area where hippedom, LSD, pacifism, new leftism, health food faddism and most other offbeat causes traditionally thrive. For one thing, the pickets were not demonstrating against the medical school but for it. For another thing, they were trying to persuade people that eternal life is not only possible but desirable.

"We never demonstrate against anything," explained spokesman Carl Spann, a bearded cartoonist and free-lance ad-

vertising artist. "The confrontation politics of the '60's is dead. It only made for bad feelings and misunderstandings anyway. We demonstrate for things. We seek reconciliation."

Spann and his group Starseed were demonstrating to support the medical school's research on life extension. Starseed is devoted to publicizing all such forward-looking research and making the public aware that "nobody alive today has to die."

If this notion staggers you, wait until you hear the rest of the Starseed program. They plan to build their own starship and leave Earth about 2,000 A. D.

"It's a calculated risk," ex-



plains Spann's cohort, novelist Robert Anton Wilson. "We're betting we can have the ship built and blast off for the stars before the crazy politicians make life on this planet impossible. If we fail — well, at least we'll have made a damned good try."

"Our philosophy rejects deathism, pessimism, defeatism and all the impotence bags," Spann adds. "We have faith in ourselves."

Indeed, Starseed has all the messianic qualities of the millennial faiths of the past and its message is totally apocalyptic — except for one thing. Starseeders all have scientific backgrounds of one sort or another. Spann has been a computer programmer, Wilson an engineering student and technical laboratory assistant. Others in the group include a mathematician, a psychiatrist and a biologist. Starseeders claim each of their far-out ideas will be scientifically implemented on a precise timetable over the next three decades.

"We're admittedly utopians and futurists," Wilson explains with a true believer's glint in his eye. "But that's because utopian and futurist thinking is the only realistic thinking in this technological era we've recently entered."

Included in the Starseed philosophy is the expectation of life extension up to hundreds of years, to be achieved before the 21st Century.

"How soon it's achieved depends on everybody," Wilson emphasizes. "Science is everybody's business these days. If the breakthrough doesn't come until 1995 — or worse yet, until 2025 or 2055 — it will be because the public doesn't demand it. If the people demand a crash program like the atom bomb program of the '40's, or the moon-flight race of the '60's, we can triple or quadruple human life-span within this decade."

Life extension is only the opening gambit in the Starseed scenario, however. The real goal is immortality.

Starseeders are starting a group insurance plan to guarantee cryonic freezing to each member, in case accidental death occurs before the biological breakthrough is achieved. Cryonics — the science of freezing bodies at abnormally low temperatures — will preserve temporarily "dead" Starseeders until such time as science knows how to revive them and repair their damaged bodies.

Paul Segal, a biologist, has devoted 15 years to life-extension research and hopes to have his Ph.D. from the University of

California-Berkeley shortly. He has worked in seven areas of life-extension research which he lists as suspended animation, gerontology (the search for anti-aging chemicals), regeneration, transplantation, prosthetics (artificial organs), resuscitation and cloning. Currently he is concentrating on feeding various experimental diets to laboratory rats in an attempt to control aging.

"We are not the stuff we are

"In three years," he said, "I may know how to apply this to humans. Ten years more and the formula may be on the market."

In the meantime, if his laboratory animals suddenly exhibit untoward side effects, Segal has several other approaches to life extension he will explore. And he knows hundreds of other researchers who are seeking the same goal.

Of course, very few life-exten-

ABOUT THE AUTHOR

TERESA Riley was born in 1940 in Trois Rivières, Quebec, Canada, and educated in St. Thomas, Ontario, and at Columbia School of General Studies in New York City.

She has held editorial positions and as a free-lance writer has had

numerous articles published under pseudonyms in underground newspapers. More recently two of her articles have appeared in "Ms." Magazine under her own name.

She lists her hobbies as parapsychology and women's history.

made of," Segal told me. "Every part of the body can be replaced sooner or later. We are not the parts but the *information* in the mathematical sense. To be less technical, we're the pattern or structure which is potentially immortal. We aim to make it actually immortal."

Is he kidding?

He has an impressive scientific background and alive and well in his laboratory are a group of rats who should be dead of old age but who, instead, still look and act young due to the special diet he feeds them.

sion researchers are immortalists. And even most of the acknowledged immortalists do not belong to Starseed which, its members admit, is the *avant-garde* of the *avant-garde*.

Immortalism emerged in 1964 when Prof. R. C. W. Ettinger published his *Prospects for Immortality*. Ettinger argued that immortality is a reasonable hope at last and he inspired — through his book and countless radio, TV, and lecture appearances — the Cryonics Movement. "Freeze — Wait — Reanimate" became the slogan of those

persons who arrange to have their bodies frozen at the time of clinical death, gambling that future science will be able to revive and repair them.

Carl Spann was a pioneer immortalist and cryonics buff. He actually staged the world's first immortalist demonstration in 1964, outside a San Francisco funeral parlor.

The immortalist philosophy simply states that recent advances in molecular biology make immortality possible at some time in the future, while other advances in medicine indicate that average life expectancy, which jumped from 35 years to 72 years in the last century, can jump to 150 or 250 in the next few decades. They claim that some of us can continue gradual increments of life extension until the actual immortality breakthrough occurs.

"Some of the most important work in life extension," Spann emphasizes, "is being done by people who aren't conscious immortalists. Our purpose as an organization is to educate them, educate the public and educate the politicians, so we can get a maximum scientific effort mounted and make the breakthrough in the next decade."

The immortalists have lots of fancy quote-sheets to show their dream is not scientifically

impossible. Here are some samples from their pamphlets:

"A decade or two from now we may look back to present-day attitudes toward death as 'primitive' and 'medieval' in the way we now look back upon a once-dreaded killer like tuberculosis." — Hubert H. Humphrey, after observing Soviet life-extension research.

"What the chemists foresee is . . . pills that hold back old age by slowing down the degenerative processes of the human body. . . . Where Ponce de Leon failed, the chemists may succeed." — *Time Magazine*.

"If there is one major cause of senescence and this is discovered and found to be correctible and completely reversible, the life-span might be greatly extended, perhaps to 500 or 600 years. If every case of aging can be corrected and prevented, we might all be potential Methuselahs, living 1,000 years or more." — Robert W. Pehoda, *Extended Youth: Promise of Gerontology*.

"Today when we speak of immortality and of going to another world we no longer mean these in a theological or metaphysical sense. People are now striving for physical immortality. People are now traveling to other worlds. Transcendence is no longer a metaphysical con-

cept. It has become a reality." F. M. Esfandiary, *Upswingers: A Futurist Manifesto*.

Starseed pamphlets mention current life-extension research at the Universities of Colorado, California and Michigan, at Oak Ridge National Laboratory, Microwave Instrument Company, etc. The University of Michigan team, for instance, is researching a drug that might extend life to 400 years.

The Immortality Factor, written by Osborn Segerberg, Jr., and published by Dutton early in 1974, points out that some experts, asked when they expect life expectancy to jump into centuries, steadily move their estimates closer to the present time. A 1962 panel, for instance, guessed the late 21st Century as the breakthrough point; in a 1969 poll the experts guessed 100 years sooner — in the 1990's. Dr. Timothy Leary, prophet of Starseed and archheretic of science, recently predicted the 1980's.

Starseeders insist that none of these predictions take into account what a demand for a crash program of such research would do to the timetable.

"It's simple," novelist Wilson says. "The government only has to take all the money it's currently investing in death and re-invest it in life. When enough people understand this it will

simply have to happen."

Starseed itself grew out of immortality just as immortality grew out of life-extension research. (They like to say that life extension was the first stage rocket, immortality the second stage and Starseed is the payload.)

But Starseed wants more than immortality, it wants to control evolution. Saul Kent, a longtime immortalist and recent convert to Starseed, writes in his *Future Sex* that genetic engineering will produce five sexes in the future, cybernetics will produce robot playmates indistinguishable from human sexual partners, reproduction will take place in laboratories using sperm donors and artificial wombs, and sex will become a pointless but beautiful art, like music.

This is not just Starseed's far-out philosophy. Kent points out that the hardheaded British biologist G. Rattray Taylor discusses these and even wilder possibilities in his book *The Biological Time Bomb*, which warns that the power to totally transform humanity is now within reach and will be abused by political groups unless public awareness of these "abstract scientific" possibilities is increased.

Similarly, fellow Starseeder Robert Anton Wilson, in his *Sex and Drugs: A Journey Beyond*

Limits, points out that sexual enhancement is the chief attraction of drugs like marijuana and LSD and that the generation war over these substances will escalate when some of the currently-predicted drugs are synthesized. In particular, Wilson (quoting Dr. Nathan Kline) expects a drug that will terminate the mothering instinct and a drug that will work in exactly the way traditional aphrodisiacs are supposed to work.

"Both will be forbidden by law at first," he says, "but they'll immediately reappear on the black market just as LSD did in the '60's. Women's Liberation groups will be smuggling the first and male chauvinists the second."

The aim of Starseed, Wilson emphasizes, is to call the public's attention to scientific breakthroughs before they happen—"to prevent the madness of the '60's from recurring."

Wilson, who has written two science fiction novels and is at work on a third, says some people accuse Starseed of "confusing science fiction with reality. But today science fiction is reality. Those who think it's fantasy are the ones who are confused."

Arthur Quaife, mathematician, computer programmer, immortalist and president of Trans-Time Incorporated, a cryonic

freezing company, is friendly to Starseed. "I became an immortalist 10 years ago," he says, "while I was still an undergraduate. I just sat down and calculated the changes that science was most likely to produce in the next 50 years and then started planning how to adjust to them. We don't have to pollute ourselves or bomb ourselves to death. We can predict the probabilities and prepare intelligent programs to handle them." Like the Starseeders he seems mildly baffled because most people are not preparing for dramatic social changes and seem to expect things to remain more or less the same.

The Starseed philosophy, ironically enough, emerged from the terrible cages of that human dog pound, Folsom Prison. In the summer of 1973 Dr. Timothy Leary, the LSD guru, and Lynn Wayne Benner, known to the press as "the Tuxedo Bandit," met at Folsom. Both men are intelligent, individualistic and exceedingly impatient. (Both had managed daring escapes from other prisons.) Benner, who owns several patents on inventions designed during his 10 years in prison, is obsessed with the technical problems of space-flight beyond the solar system.

Dr. Leary has been working on a still unpublished manuscript

on the nervous system ever since his Swiss exile. When he met Benner, Leary had defined eight circuits in the nervous system; four of these are used in normal human behavior and four are mostly dormant — triggered only by drugs like LSD, biofeedback machines, electrical brain stimulation or yoga. He hypothesizes that each of these higher circuits has definite evolutionary function in mankind's future and he has found purposes for all but one of them. Benner's interstellar thinking gave Leary the clue to the last, eighth circuit.

Terra II, the book Leary and Benner completed in Folsom, proposes a nonprofit scientific corporation to prepare for the next stage in human evolution by (a) extending life to at least 400 years, (b) building a spacecraft capable of crossing the galaxy, (c) finding 5,000 persons with the highest IQ's on the planet and (d) teaching them Neurologic — Leary's own science which is based on yoga and reprogramming (shock) experiences — so that they can reprogram their nervous systems at will, banishing negative emotions, defeatism, socially-conditioned racial or other prejudices, remaining in a highly optimistic loving state at all times, (e) sending these 5,000 long-lived neurological superhumans out to explore the gal-

axy, contact higher intelligences and preserve the best of human culture if the low-circuit types currently in control of Earth blow it up.

Novelist Robert Anton Wilson repeats, "We're at the crucial pivot-point of evolution on this planet. Utopia or oblivion are the only choices left."

If you wonder whether the Starseeders are embarrassed that their prophets are both jailbirds Wilson says, "All the great revelations came out of prisons or dungeons. Christ and Socrates died as condemned criminals. Bruno of Nola was burned at the stake for talking about higher intelligences in this galaxy. Galileo was under house arrest for looking into his telescope. The books of Wilhelm Reich were burned and Reich imprisoned in the 1950's. If a man's ideas aren't frightening enough to get him imprisoned you can be sure he's not really thinking something new and important."

There may be only a few dozen Starseeders at present but they "outnumber the original apostles," Wilson insists.

Their timetable includes recruiting 100,000 members by 1977 from among the brightest and most troublesome undergraduates in the science and engineering colleges. By 1980, they say, a Terra II Corporation will

be ready to begin research and development on the starship.

"This has been the neurogenetic program for this planet from the beginning," says Wilson. "Dr. Leary's theory is that the eight preprogramed circuits of the DNA-RNA-neuron tape-loop are: (1) biosurvival in a territory, (2) dominance-submission position in a hierarchy, (3) dexterity-symbolism, that is thoughtful manipulation, (4) sex-bonding and care of the egg or young, (5) neurosomatic rapture, the satori or bliss states, (6) meta-programing, changing your own nervous system from the inside out, (7) neurogenetic fusion, so-called telepathy with all the higher intelligences in the galaxy, and (8) metaphysiological fusion, reabsorption in the galactic mind.

"The yogis found circuit 5 a few thousand years ago. Leary and Dr. John Lilly discovered circuit 6 simultaneously during the 1960's. Circuit 7 is opening spontaneously — more and more people are sensing the cosmic vibe calling us home. The ultimate purpose of Starseed is to expand outward creating circuit 8 as masses group together in yearning toward the center of the galaxy."

"The drug culture of the '60's helped to get circuit 8 growing," cartoonist Carl Spann says. "The

alpha and theta brain-states and all that were part of the awakening to immortalism."

Jack Parsons, 1914-1949, the pioneer rocket engineer (a crater on the moon was named in honor of his many contributions to aerospace) is a Starseed idol. Parsons was a member of Aleister Crowley's mystic brotherhood, the Ordo Templi Orientis, and swore the O.T.O. oath to Achieve the Great Work, which Crowley defined as "the expansion of conscious outward to infinity." Practicing Crowley's notorious "sex-magick" (actually a form of Tantric yoga) Parsons and his mistress Marjorie Cameron attempted to create a "moonchild," an infant conceived under astral influences which would remove all earthmentality and embody interstellar "higher consciousness." Parsons died young, in a laboratory accident, but Starseeders regard him as the model of the cosmic man of the future.

Summarizing the Starseed vision is a statement they call the Starseed Signal which Leary and Benner allegedly received telepathically in August 1973 from higher intelligences in the galaxy:

"It is time for life on Earth to leave the planetary womb and learn to walk through the stars.

"Life was seeded on your plan-

et billions of years ago by nucleotide templates which contain the blueprint for gradual evolution through a sequence of biomechanical stages.

"The goal of evolution is to produce nervous systems capable of communicating with and returning to the galactic network where we, your interstellar parents, await you.

"You are about to discover the key to immortality in the chemical structure of the genetic code, within which you will find the scripture of life. The time has come for you to accept the responsibility of immortality. It is not necessary for you to die.

"We are sending a comet to your solar system as a sign that the time has come to look to the stars." (Leary accepts Kohoutek).

Not all Starseeders believe this message actually was a telepathic signal from cosmic space. Some of them say, "Timothy Leary is always a showman. He knows how to sell new ideas. The Starseed signals are his myth."

This heresy does not bother the more orthodox Starseeders at all. "Our case rests on whether what we propose can actually be done. The signals either will be massively confirmed by other sensitives or forgotten."

Leary himself says, "It doesn't matter if the Starseed signals are an hallucination," because

the effort to achieve immortality and go to the stars will lead to breakthroughs anyway.

Dr. Wesley Hiler, my neighbor in Berkeley and a former prison psychologist at Vacaville, knew Dr. Leary well when Leary was an inmate there and says that Leary believes absolutely that he has achieved interstellar telepathy but prefers to express scientific uncertainty in public statements. Dr. Hiler adds that Dr. Leary is certainly sane.

Starseeder Robert Anton Wilson, who believes literally in the signals, says, "I have to. I've received interstellar telepathy myself." His own message dealt with the location of the "cosmic parents" who sent the Leary-Benner communication. "I've communicated it to several people," he says, "who will verify it when other sensitives receive the same message."

Wilson insists, "It is time for humanity to achieve cosmic consciousness. It's part of our species' genetic code, just as puberty, maturity and middle age are part of our genetic code. It's the DNA mission for this planet: survive, thrive, multiply and then graduate to the cosmic dimension. It's not only spiritual, but biological. The last of the terrestrial mortals are dying off. The first of the cosmic immortals already have been born."



Apported figurine originally was encased in a shell of soil which quickly crumbled away.

By Harold Sherman

SKEPTICS CONTEND that all cases of "spirit communication" can be explained as distortions of the mind. No doubt, in some instances the conviction that one has "spoken with the dead" is a sign of emotional disturbance. However, many other cases must be dealt with on the assumption that an outside entity — either good or evil — is involved.

One case that undeniably falls into this latter category was

The Apported Statuette . . .

A GIFT from NOWHERE

"Without evidence people will not believe. Someone will give me, not from our world but from your world, something that you cannot even guess or think of."

brought to my attention in a letter from Vitold Mecevitch of New York City. He wrote to me after reading my book, *Your Mysterious Powers of ESP*, in which I discuss the dangers inherent in attempting to communicate with the spirit world through the Ouija board or automatic writing.*

Dear Mr. Sherman:

. . . It is most gratifying that

*When one trustingly opens the mind to forces outside oneself, the danger apparently always exists that a contact may be made with so-called "earth-bound spirits" of a mischievous or deceptive disposition.

throughout your book you have repeatedly warned against invasion of the living by discarnate spirits and of the dangerous ill effects upon those who without proper understanding indulge in spiritual communication via automatic writing. My wife and I have had many unpleasant and horrifying experiences in the past and this is the reason I deeply appreciate your warning.

And yet, when we have communicated with my deceased father-in-law, a Russian, we felt his loving presence, his anxiety in explaining to us his present state of existence and his strong desire that we believe him — that there is life after bodily death and that the soul of man never dies but lives on and on.

On March 10, 1964, he communicated with us for the last time and at this last seance certain phenomena occurred which have been on my mind ever since.

One of his last written (messages) was: "This is the TRUTH that I was and I am with you."

At this instant . . . my wife and I heard the loud bang of some object striking the paper on which the abovementioned words were written. We put full lights on and looked about us. The fallen object was in the shape of a small potato, brownish-gray in color, very hard (like stone) at first initial touch. A few seconds

later, however, it became very soft and we were able to extricate from it a small metallic statuette of a man. . . . We found the solid mass in which this statuette was originally encased to be in reality just plain earth which finally completely dispersed (crumbled).

There was no earth (soil) in our apartment; neither did we ever possess a statuette of this sort. . . .

I am sending you a translated Russian transcript of all the se-

— Finely-made statuette, less than one inch high, seems to portray a man dressed in medieval ceremonial attire.



ances conducted with our father via automatic writing, from February 13, 1964, nine days after his bodily death, to and including his last seance with us, March 10, 1964.

Vitold Mecevitich

The length of the messages Mrs. Mecevitich received from her father through automatic writing precludes their reproduction in full and in any case, my purpose is to dwell on the remarkable materialization of the statuette. It gave startling evidence to the daughter and son-in-law that her automatic writing had not been a figment of her imagination but instead had been a transmission from an entity and a dimension outside herself.

Once having made contact, Mrs. Mecevitich's father went to great lengths to convey to her and her husband as much information as he could about the nature of the next world and to give them repeated assurances that they would not be lost to each other, nor to him — that life is continuous.

At the conclusion of each seance the Mecevitiches always expressed concern that they might be trying to hold onto his presence too long. The father assured them he would come to them as long as he was permitted to but

when his "call" came to go on, when he had been prepared for a higher destination, he would have to depart. When that time arrived he would not be able to communicate further.

In answer to questions as the seances progressed the Russian father gave specific replies. Rarely in my study of hundreds of automatic writings have I found spirit messages containing such articulately expressed information. The "ring of truth" sounds in every line. For example:

"... Visible world is seen by human eyes because it is a physical reality. . . . (but) also there is invisible world and it is likewise real but incomprehensible to human consciousness. . . . The difference is this: earthly man does not know anything of this world and on the contrary the invisible world knows everything of earthly life. . . . First step from physical state of existence will inevitably bring us into this world. . . .

"In what I am telling you, people without evidence will not believe. I hope before I leave you I am permitted to give you proof of the reality. . . ."

For several nights thereafter the Russian father did not communicate. Then he returned and this message came through:

"I am sorry that you have

waited for me in vain but it was necessary for me to be away. . . . I am asking permission to give you proof that I was with you. . . . Someone will give me, not from our world but your earthly world, something that you have not in your house . . . something that you cannot even guess or think of. . . ."

In the next few seances the spirit of the Russian father again was absent. When he finally returned his daughter received his last words:

" . . . Perhaps this is my last appointment with you. Do not grieve. . . . This is the whole truth that I was and I am with you. Do not be afraid. . . . There is a man in shell. . . ."

At that moment, as Vitold Mecevitich had said in his letter, the apport in its earthen shell fell onto the paper bearing the father's last message. Mr. Mecevitich wrote me a full description of the statuette:

It weighs about one and one-half ounces and measures about three-fourths of an inch in height, a little more than one-half inch in width at the shoulders. It is heavy for its size, so I believe it is made of silver.

It is a figure of a man dressed

in ceremonial costume (perhaps of the Middle Ages). In his left hand he is holding a drinking cup and a key is hanging from a shoulder belt, touching his left leg. The legs are short and evidently were broken off or corroded by the elements of nature. Eyes, mouth and nose are plainly visible through a magnifying glass."

In January 1975 on a business trip to New York City I met Vitold Mecevitich in person. He is a kindly man with a somewhat military bearing and what I would term an old school courtesy. He speaks in a Russian accent and with great earnestness. He told me that his wife had died since our last communication and he was sure she had been reunited with her father.

Then, from his briefcase he took a little packet, unwrapped it and laid on the palm of my hand the prized object — the apported statuette.

"There it is," he said. "You can see how small and perfectly formed. You can't really observe it with the naked eye — but here, I have had it photographed, magnified many times. Where it came from, perhaps no one will ever know."



Fingers of Fate

By Harold Helfer

A man sought by Charleston, W. Va., police on a murder charge fell into their hands—literally. The officers went to the home of Roy L. Taylor's uncle with a warrant for Taylor. While they were in the living room, the ceiling came down with a crash and Taylor landed at their feet. He had been hiding in the attic.

As he crossed a poorly-lit intersection in Chillicothe, Ohio, Allen James was struck and killed by a car. The driver of the fatal car was Larry James, Allen's grandson.

Gerald Eskow was the sole survivor in the first-class section of the Eastern Airlines L-1011 that crashed in the Florida Everglades. In flight, a half hour before the crash, Eskow had written a letter to Eastern's president telling him it was the smoothest flight he'd ever had.

While watching a movie entitled "Guess Who's Sleeping With Us Tonight" Arthur Smith of Loughborough, England, fell

asleep in the theater and was locked in for the night.

Leroy Case of Marathon, Fla., was admitted to the hospital in Honolulu, Hawaii, for open heart surgery. Noting Case's name on the hospital rolls, an ambulance driver thought he was an old friend and dropped in for a visit. It turned out that the patient was the father of his friend, Leroy Case, Jr., and as a consequence the elder Case was reunited with a son he never had seen and with his wife from whom he had separated after six months of marriage 36 years before. Mr. Case now plans to remarry his long-ago bride.

In San Francisco a thief's greed proved his undoing. After cleaning out a restaurant safe he couldn't resist snatching a \$5 bill the restaurant owner proudly had posted on the wall as the first money he ever earned. When police arrested the thief they clinched their case by matching the stolen \$5 bill with a corner of a bill that had torn off and stuck to the restaurant wall.

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.

VOICE IN THE SUNRISE

By Herman W. Seinwerth

AS AN Associate Minister at Chicago Temple several years ago I was keeping in touch with Mrs. Winslow, an elderly woman who had been given a year to live. She was dying of an inoperable abdominal cancer. Although she was in and out of the hospital she liked to spend as much time as possible in her little first-floor apartment on Chicago's northwest side.

Early on Easter morning in 1966, about six months along in her ordeal, I received an emergency message between worship services at the church to call Mrs. Winslow at once.

I quickly returned her call. She was hysterical — laughing, crying and almost incoherent. Finally I pieced together her story.

She had awakened before dawn. Some inner compulsion drove her to get out of bed, walk to her east window and raise the shade. She watched the sunrise over the little garden outside.

As the sun rose she heard a voice loud and clear intoning, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." She did not know how long she stood there transfixed, then rushed to her Bible. She could not find the verse and had called me to find out where it was. I told her — *St. John 11:25-26*.

From that moment on, this dear woman never had any fear of what lay ahead. Every time I



Herman W. Seinwerth

visited her I came away uplifted by a faith and an outlook that could only belong to one who truly had "let go and let God."
— *Belmont, Calif.*

NEVER COINCIDENCE

By Sherrill Bodine

JULY 13, 1966, was a hot sultry night in southern Wisconsin. I took my pillow and went to the second-story screened porch hoping to catch a breeze from Lake Geneva which lay glistening below in the moonlight. Everything seemed peaceful and lovely but suddenly I was seized with terror. I thought, what if a man broke into our home with a knife? We were a household of women and children; he could murder us all and no one would know it was happening. Frightened, I went back downstairs and checked all the doors and windows and left the porch lights burning. Reassured I returned to the porch and lay down, watchful, wakeful, occasionally peering out into the night. At dawn I finally drifted off to sleep.

It all seemed absurd when I awoke to the sound of the television and the distant hum of boats on the lake. When my mother-in-law remarked on how tired I looked I laughingly said I had stayed up half the night watching for Jack-the-Ripper. I told her how frightened I had been;

she shuddered but dismissed it.

When the evening papers arrived the headlines screamed about Richard Speck and the mass murders in Chicago! It was the tale of a night of madness when one man with a knife murdered, at his leisure, eight young women. At the same time the murders were taking place fear had struck me where I lay on a quiet porch less than 100 miles away. Of course, I believed it was coincidence. So did everyone else.

Four years later this strange coincidence had faded from my mind. We now were living in Charleston, W. Va., a few miles from Huntington, the home of Marshall University. On Saturday, November 14, 1970, my husband John was out of town so a neighbor, Bonnie Weese, was spending the night. After dinner we sat in the living room talking when suddenly I shivered, clasped my arms around my body and began to talk about airplanes. Flying made me nervous, I said. The landings especially frightened me.

Later we turned on the television to a favorite program and instead watched an ashen-faced newsman tell of the unbelievable tragedy which had occurred shortly before — the entire Marshall football team, coaches, trainers and several distin-

guished fans all had been killed when their plane crashed and burned as it attempted to land at Tri-State Airport. I was stunned. Bonnie turned to me in amazement. "Isn't that awful! It must have happened about the time we were talking about plane crashes. That is really strange!"

The fact that I had the same kind of experience twice was a bizarre coincidence but of course, it was only coincidence! After all, I hadn't thought of Richard Speck specifically or of the Marshall football team but just of similar occurrences.

The next time it happened, however, it was specific. Just as John was leaving for work one morning in the spring of 1973 I asked if he thought his assistant at Columbia University was a homosexual. My husband looked puzzled as he shrugged his shoulders. "I've never given it any thought," he laughed. "And you shouldn't either." I didn't even know why the question had occurred to me.

An hour later the phone rang and it was John. "If you ever get any bad thoughts about me will you please let me know?" he said in a half-joking, half-serious voice. He had arrived at his office to find his superior waiting to tell him that his assistant had made advances to some of the young men on the campus and so

he had been transferred. John was uneasy about the coincidence but my feelings were of relief that this time no one had died. My coincidental feelings had concerned violence before.

The next time it was about death again.

The week before Christmas 1973 our close friends Marie and Ron Fields and their children



Sherrill Bodine

were coming to spend the holidays. A few days before they were due to arrive the thought drifted into my mind that Marie's mother was going to die. It also occurred to me that we would loan Marie the money to fly home to Wisconsin. At that very minute the phone rang. It was Marie and she told me she might not be able to stay long because her mother was ill. Tears began to run down my face and I was shaking, but I

couldn't tell her; she would think I was crazy.

The Fields arrived on Saturday with Marie still torn between going to her mother in Wisconsin or staying to spend Christmas. Her sisters had told her to come after the holidays because there was nothing she could do anyway and the doctors said their mother would linger for months.

"Marie, if I were you, I'd take the first plane I could get in the morning," I said quietly. My face must have mirrored my feeling of urgency because she immediately called the airport.

She left early on Sunday, December 23, and on Christmas Eve she called to tell us her mother had died. When she had arrived in Wisconsin on Sunday afternoon her mother had known her and been delighted she had come. That same night she lapsed into a coma and never regained consciousness.

"If I hadn't done exactly as you suggested it would have been too late. I would always have regretted it," Marie said on the phone.

I wept that night because I finally had to accept this thing that happens to me. I don't think or talk about it except when it happens, but curse or blessing, I know it cannot be called coincidence. — *West Lafayette, Ind.*

TRAIN WRECK AHEAD

By Robert Freeman Bound

FOR NINE years I have been living in Mexico, teaching English and writing magazine and newspaper articles. For the last two years I have conducted an English school in Tlatelolco, a high-rise apartment complex in Mexico City. Before the school began, the rooms were an apartment that I shared with my brother-in-law Ramon Pantoja Ochoa, his wife Pilar and their sons Ramon and Jose. My nephew Ramon and I shared one of the bedrooms.

On August 12, 1967, after the rest of the family had retired, Ramon and I stayed up to talk about the train trip we were planning the next day to Guadalajara, Jalisco. We had called earlier that day to reserve Pullman accommodations. About 10:00 P.M. Ramon and I retired but lay awake talking some more about the trip. We also commented on how quiet the city was at night after the roar of traffic had subsided to a distant murmur.

Suddenly Ramon said, "Do you hear that, Robert?"

"Hear what?"

"I can hear the wheels of a train very clearly, quite loud," he exclaimed. "Now it is going faster and faster, much too fast." (I heard nothing except

the sound of his voice.)

"I can see it!" he continued. "Ahead is a curve and a little farther on is the mouth of a tunnel. I can see everything in color! Oh, my Lord, the train derailed on the curve and overturned. I can hear the passengers moaning and screaming. A lot of them are injured. Oh, no! There's a woman's leg protruding from one of the broken windows. She's losing a lot of blood. Oh, this is terrible!" Here his graphic account ended.

We did not know what to make of his vision, neither of us having experienced anything like it before. Ramon said the next morning, "I must have had a nightmare with my eyes open." But the vision disturbed us so much we canceled our reservations on the Aztec Chief Express.

That night, the 13th of August, we went to a late movie and as we stepped into the street afterwards we heard a nearby paperboy crying, "Extra! Extra! Read all about the terrible train disaster!" Ramon rushed over and almost snatched a paper from the boy's hand.

Our startled eyes scanned the four-inch headlines: **AZTEC CHIEF EXPRESS DERAILS AND OVERTURNS!** The report went on to say that because of mechanical failure the train had reached an excessive speed and derailed on

a curve near a tunnel. Many seriously injured passengers were removed from the wreckage. Most amazing was the coincidence of an eyewitness account which reported: "I saw a woman's leg sticking out of one of the broken windows. She was bleeding a lot."

The wreck occurred within minutes of the hour Ramon had experienced the precognitive vision — but 24 hours later! — *Mexico City, Mexico.*

ON BEING SHOT

By Cynthia J. McRae

ONE FRIDAY in October 1972 in my Newark, N.J., home, I had a vivid dream of being in a strange house. My son Brian was with me and I was cleaning the house. There was a knock on the door and when I answered it I found a man and woman whom I seemed to know and two children who were strangers.

Immediately the woman accused me of letting my son fight with her child. When I tried to tell her I knew nothing about it she became quite angry and reached into her pocket and drew out a gun. I pleaded with her to put the gun away, then I begged the man to reason with her. I said that all children fight one minute and are friends the next; our quarreling was senseless. He didn't say a word, just

shoved me. As I lost my balance and began to fall, the woman raised the gun and fired. The bullet hit me in the chest about five inches from my heart.

I was awakened by my own screams. Although I knew I had been dreaming I had a terrible pain in my chest. It kept me from falling asleep again. All the next day my chest hurt and I kept my hand over the imaginary wound. I was puzzled as to how to cure a pain I had only dreamed.

I tried to reach a friend, Pat Williams, to tell her about my dream and also to ask her what she would be doing that day. She had a son the same age as mine so I thought we might do something together. But although I called several times there was no answer.

That night I was almost afraid to go to sleep for fear of having another nightmare but sleep finally came, for I was exhausted in mind and body.

The next morning the telephone awakened me. The caller was my mother's friend, Frances Stein. She was quite upset and began to talk about someone having been shot. After a few minutes I realized she was saying that my friend Pat, whom I had been unable to reach the day before, had been killed, shot in the chest in the identical spot as I had been in the dream.

I later learned that Pat had been visiting her sister's apartment and Pat's son and a neighbor child got into a fight. This provoked a quarrel among the tenants which led to the senseless shooting. — Newark, N.J.



THERE'S HELL TO PAY

By Arlan K. Andrews

IN THEIR book *The Buddhist Concept of Hell* Daigan and Alicia Matsunaga enumerate the many and varied hells that Buddha promises as punishment for specific sins. Modern Americans should consider some of these particular hells which await in the Buddhist hereafter.

Playboys face "The Slaughtering Hell." A man who plies a good woman with liquor and has sexual relations with her is tortured here by having his genitals pulled out by a burning hook.

Internal Revenue Service agents could wind up in "The Fearful Vulture Hell," a place reserved for those persons who torture others to obtain their property or possessions. Here demons continually beat the sinners and chase them with arrows and hot pokers.

Bartenders should beware of "The Fire-Insect Hell" where liquor dealers who add water to dilute their merchandise are tormented by as many as 404 fatal diseases.

A unique blend of Freudian analysis and Mexican shamanism may represent a breakthrough for psychotherapy.

"BAD TRIPS" may be the BEST TRIPS

By Walter Houston Clark



NEARLY A century has passed since Sigmund Freud revolutionized our understanding of mental illness and its treatment. Many significant thinkers — such as Carl Jung — went considerably beyond Freud in plumbing the depths of the human psyche. But none of the myriad psychotherapeutic techniques developed during these decades of research has succeeded completely in fulfilling its theoretical promise in terms of practical results. Psychotherapy for most people remains a dubious, chancy and expensive undertaking.

An unheralded Mexican physician has evolved a technique that comes as close to fulfilling its promise as any with which I am familiar. It combines various forms of Western psychotherapy with the wisdom of Mexican In-

ABOUT THE AUTHOR

WALTER HOUSTON CLARK was born in Westfield, N.J., in 1902 and educated at Williams College and Harvard University. His early interest in religious experience became the basis of his Harvard doctoral thesis, his first book "The Oxford Group" and later "The Psychology of Religion"

Dr. Clark has taught at Bowdoin, Middlebury, Wesleyan, Tufts Colleges and Hartford Seminary Foundation where for 10 years he was dean of Hartford School of Religious Education. Presently he is Professor Emeritus of Psychology of Religion at Andover Newton Theological School. He has been active in the American Psychological Association, the American Association for the Advancement of Science, the Society for the Scientific Study of Religion, the Religious Education Association and the Academy of Religion and Psychical Research.

In the 1960's Dr. Clark's interest in psychedelic drugs led to his participation in both laboratory research and an American Indian peyote ceremony. These experiences led to his latest two books, "Chemical Ecstasy" and "Religious Experience."

dian shamans. These approaches have been blended through the genius of Dr. Salvador Roquet, an eminent Mexican public health doctor whose accomplishments include banishing yellow fever from Mexico. Dr. Roquet's responsibilities brought him into contact with the Mexican Indians and consequently with their unusual approaches to health, including their use of hallucinogenic plants for searching the soul in order to heal the mind.

When Dr. Roquet learned of my interest in the use of psychedelic drugs for prisoner rehabilitation, he invited me to Mexico City to investigate his technique. Early in 1974 I visited the Robert S. Hartman *Instituto de Psicosisintesis*,* as he calls his Mexico City clinic. The *Instituto* is one of the three branches of the *Asociación Albert Schweitzer*; the others are a medical mission to the Indians and a school based on the psychological insights discovered by Dr. Roquet in his psychiatric work. Dr. Roquet persuaded me that the best way to observe his technique was to take part in the sessions myself. In turn I believe that the best introduction to his highly original psychotherapy is to relate my own experiences with it.

I REPORTED to the *Instituto* at 10:00 P. M. on a February evening, along with a number of other patients. We were given a psychological test called the "Hartman Values Questionnaire." After this, more patients arrived and we assembled in an adjacent room to get acquainted. Since I cannot speak Spanish I felt somewhat isolated until one of the participants asked me in English to say something about myself. As he translated my remarks for the others I felt more at ease and more a member of the group. Eventually there were about 25 of us.

Between midnight and one o'clock we were led into a room not larger than 30 by 40 feet. About 1,000 square feet had been set aside as a treatment area for the patients. During the next 20 hours no patient was allowed to leave the treatment area except to go to the adjoining bathroom. A space of about 10 by 30 feet allotted to the medical corps and electronic equipment was divided from the treatment area by a table at which Dr. Roquet, his staff and a few observers sat. Their white coats distinguished them from the patients. The walls were covered with bizarre pictures painted by former patients and likenesses of Freud, Gandhi and former Chilean President Salvador Allende. A

*Avenida Mexico, No. 199, Col. Hipodromo, Mexico City 11, D. F., Mexico; (905) 874-0683.

ON NOVEMBER 21, 1974, Dr. Salvador Roquet, his assistants and 25 patients were arrested during a group therapy session by Mexican police, who burst into the Institute brandishing pistols and machine guns. The raid was instigated by Guido Belasso, director of the Mexican Center of Drug Independence, according to the Mexican newsmagazine "Tiempo."

The patients were jailed only briefly but Dr. Roquet and his assistant Dr. Pierre Favreau were imprisoned for several weeks due to the seriousness of the drug charges. Dr. Roquet had operated his clinic in complete openness for more than six years and had earned the gratitude of government officials for his help in stemming unrest at the Universidad de Mexico by successfully treating a radical student leader.

An organization of Roquet's former patients, led by influential Mexicans, came to Roquet's defense and a number of distinguished American psychiatrists testified to the validity and effectiveness of his methods. Ultimately Drs. Roquet and Favreau were cleared of the charges and allowed to re-open the Instituto.

crucifix hung on one wall.

After a brief period of yoga-type exercises each of us was allowed to select a pallet as a kind of home base for the period of the treatment. The patients lay down and restful music was turned on. Shortly thereafter, the lights were turned down and a series of sound movies were shown. These were scenes of violence, death and crude pornography, apparently designed to shock and disturb the sensibilities of the average patient, although other scenes reflected natural beauty, love, tenderness and the like so that the whole sweep of human passion and experience was represented. In other parts of the room still pictures with similar themes were projected against the walls. As this variety show continued the music gradually rose in vol-

ume and cacophony. Patients could watch the scenes or not as they pleased but it was difficult to ignore the assault upon our ears. However, the staff prevented us from falling asleep.

During this time one patient after another was called to the table, weighed and examined by a physician. The doctor checked me over and remarked that my heart was strong enough for the treatment but should not be abused. The altitude of Mexico City had brought back an irregularity which had been under control before I left the United States. This news, accentuated by some of the scenes of the video show, helped turn my thoughts to death and associated problems. The other patients seemed similarly disturbed.

At about four or five o'clock the staff began administering

psychedelic drugs or plants, the drug and dosage tailored for each patient. (My watch had been taken from me so my sense of time was disoriented.) My own turn came at what I judged was about six o'clock. I received 250 micrograms of LSD-25. Shortly after all the dosages had been administered the sensory overload reached its peak. The cacophonous music and an alternation of bright lights and total darkness punctuated with strange neon effects created an extremely weird atmosphere.

By this time the room began to resemble a 19th-Century snake pit or even an 18th-Century bedlam. Many of us were weeping, others rolled on the floor and shouted in anguish, others vomited, some stared into space and still others made hostile movements toward the electronic equipment. At times I was afraid some patients might attack Dr. Roquet as he sat impassively directing the stage effects responsible for this violence and disturbance.

I myself became possessed by a confused notion that the persons in white coats were tormentors appointed by the Inquisition to drive me out of my mind. They all seemed so undisturbed by the confusion they were creating that I strode up to the table and violently denounced them for

their smugness, an act hardly characteristic in my normal state of mind. With my rapid alternation between concerns about approaching death, the remorse that assails me whenever I experience psychedelics, and distress over many things I had intended to do but had left undone, the whole experience can best be described as a descent into hell. I hardly could distinguish what was outer from what was inner.

Toward the end of this phase of the treatment the music and other sensory stimuli were moderated or turned off and the lights were turned up. Referring to individual records when necessary, Dr. Roquet summoned a number of the patients to the table in succession and questioned them about their problems and experiences while the rest of us listened. Translators interpreted the various languages for the other patients. Some patients were asked to read short passages appropriate to their problems, perhaps something personal of their own or perhaps something chosen by the doctors, often with expressions of poignant anguish. One young woman read a passage from Flaubert's novel *Madame Bovary*, which drew out a painful identification with the personality of the novel's Emma.

During this phase of the treatment certain subjects received an injection of ketamine hydrochloride, a powerful new psychedelic drug as used by Dr. Roquet. Its effects vary with different persons but often it produces a violent abreaction. One young man who had received an injection was carrying on a conversation when suddenly he dropped to the floor in a violent display of anguish and terror, vomiting and writhing in torment.

At this point two staff members with vomit bags and towels came to his assistance showing infinite gentleness and compassion. This scene struck me as forcefully as had my previous conviction that the staff were persecutors. I realized that the whole ordeal had been manufactured for the patients' benefit and that what had seemed like hell had really been a heaven. This perception called my attention to the positive aspects of the treatment and helped bring me back to normality.

After an hour or so, this phase of the treatment ended, the lights were turned down again, soft music was played and we were invited to rest for several hours. At the end of this time the windows were thrown open, letting in the sunlight. We were not permitted to leave the room but

were invited to exercise and express ourselves, by dancing if we wished. By this time I felt intensely tender toward my fellow subjects and grateful toward the staff. Since I could not communicate in their language I found myself expressing my feelings in improvised dance.

After the rest period, the few unprocessed patients received attention. The staff distributed to each patient significant pictures from his file—usually family photographs, pictures of the patient himself at various ages or photos of friends and lovers. These sometimes touched off further emotional scenes. But by late afternoon, some 20 hours after I had reported to the *Instituto*, everyone had returned to a normal state of consciousness. About this time relatives began to call for the patients and I found great comfort in seeing my wife. At about nine o'clock we had the final ceremony; a rose was presented to each subject. In my three weeks' stay in Mexico City every patient I encountered either as an observer or as a participant had returned to normal consciousness by the close of the treatment.

* * *

A FEW days afterwards members of my group reassembled for five-hour group therapy sessions or for some individ-

uals, private sessions of shorter duration. Each patient composed a written account of his session for his file. These follow-up sessions continued until the staff decided the patient would benefit from another long session, sometimes as soon as a month later, although the time was longer as the patient improved. Improvement was measured by the Hartman test and also by the clinical impressions of the psychiatrists.

Since I was not strictly speaking a patient and since my stay in Mexico was brief, I did not participate in all this follow-up but I did get to participate in a second long session about two weeks after my first one.

I had hoped to take kitamine hydrochloride during my second session but my heart irregularity persisted and the doctors judged that inadvisable. This decision again turned my mind to the theme of death. At my second session there were only 10 patients, a more manageable number and yet sufficient for valuable interaction between patients. Otherwise the procedure was similar to the first time except that now I ingested fresh *Psilocybe* mushrooms sent for my benefit by Maria Sabina, a *curandera* from Huautla.

This time I reexperienced the death phenomena but instead of a descent into hell the experi-

ence took on almost the character of a festival although against a background of solemnity nurtured by the strains of Brahms' *Requiem*. I not only attained delightful and moving insights into my own subjective life but I could see humorous aspects associated with my death which brought refreshing laughter. I also realized how the cacophony and sensory overload which was designed to "frighten me out of my wits" has a parallel in society where the perfectly natural occurrence of death is transformed into a fearful event in the average person's mind.

On the whole, this second session was the richest of my 10 to 15 experiences with psychedelic materials. It was the first such experience in which guilt played no conscious part. I don't credit the happy outcome of this "trip" to the mushrooms but rather to the important conditioning of my previous "descent into hell."

The effectiveness of Dr. Roquet's technique is evident in my state of mind since my experiences with him. For nearly two years now my zest for life has been more positive than ever before. My appreciation of music has grown almost to an addiction and other aspects of my life have been similarly enriched. Naturally this has given me subjective insight into what the treat-

ment might accomplish for persons whose mental health is not as well established as my own.

* * *

WHAT ARE the implications of Dr. Roquet's exciting technique for the field of mental health? Based on my three weeks of intensive involvement with his program I feel that what the average psychoanalyst accomplishes in five or six years Dr. Roquet often achieves in as many months — and better — at from a 10th to a 20th the cost! Dr. Roquet has brought psychiatry into the 20th Century. Doubtless someday his methods will be improved but I do not doubt that they will be hailed as a crucial breakthrough in the progress of psychiatry.

In my research with psychedelics I often have found that the "bad trips" are the best trips, especially when handled properly. Dr. Roquet deliberately sets up a bad trip to bring the patient's worst fears and problems to the surface although this may mean, and usually does, a visit to his own private underworld where madness lurks. For this reason Dr. Roquet refers to his technique as "psycho-disleptic," meaning "temporarily disruptive of the mind's functions." The specific aim of this technique is to overwhelm the carefully built defenses that

often make the patient's neurosis or psychosis invulnerable to a physician. Many conventional psychiatrists might argue that such violent methods may damage the psyche. The successful outcome for nearly 3,000 patients treated at the *Instituto* obviously best answers such objections.

How important are the drugs in the treatment? Dr. Roquet says the drugs constitute no more than 10 percent of the total treatment. I would agree but also would argue they are a very important 10 percent. The drugs appear to multiply the cogency of the experience and enable it to penetrate the levels of the unconscious seldom uncovered in ordinary psychotherapy.

Among the other important factors in the technique are the interpersonal relationships. The staff's matter-of-factness and lack of alarm assure the patient that Dr. Roquet and his colleagues are completely in control of the situation. More important, their actively compassionate attitude during the final phases of the therapy acts as a vital healing influence. Almost as important is the interaction between the patients themselves — including the supportive touching and the awareness that one's own anguish is matched by another's across the room.

Dr. Roquet has developed a

thoughtful and perceptive theory that underlies his therapy but this is too complex for presentation here. Doubtless Dr. Roquet eventually will speak for

himself in English translation. I believe that in time Dr. Roquet's contribution to psychotherapy will seem equal to that of Sigmund Freud.



THE GHOST THAT RAN INTO HELL

By George Wagner

ON MAY 15, 1687, three British naval commanders — Captains Barnaby, Bristo and Brian — docked their ships under the Mediterranean volcano, Stromboli. The captains went ashore to hunt mousebirds (colies). Their junior officers and crews accompanied them onto the volcanic isle.

At approximately 3:14 in the afternoon the assembled hunters saw two strange men race past them down the beach. The pursuer was dressed in black, his quarry in gray.

"Lord bless me," exclaimed Captain Barnaby, "but the first man looks like my next door neighbor, Old Booty the London brewer. But I don't know the other behind."

Chaser and chased ran directly into the "burning mountain." Their disappearance was followed by a terrible noise. Captain Barnaby asked Mr. Spink and other junior officers to record the details of the vision in their logs.

The British vessels returned to Gravesend, England, on October 6, 1687. Mrs. Barnaby and Mrs. Brian waited on the dock.

"My dear," Mrs. Barnaby greeted her husband, "I have

got some news to tell you. Old Booty is dead."

"Yes, I know," Captain Barnaby replied. "We all saw him run into hell." He then told his wife what he had seen on Stromboli.

Mrs. Barnaby repeated the story to one of her friends who quickly carried the tale to Mrs. Booty. The brewer's widow sued Captain Barnaby for slander, asking £1,000 damages. Mr. Spink and 20 other officers swore in court that they too had seen Old Booty "run into hell." All the officers' logs agreed to within two minutes of the actual time of Mr. Booty's death.

The clothes in which the brewer had died were brought into the court. "Twelve of our men swore that the buttons of his coat were covered with the same grey cloth," Mr. Spink recorded in his diary, "and it appeared to be so."

The charges against Captain Barnaby were dismissed and the trial testimony entered into the Westminster records.

"Lord grant I may never see the sight you have seen," the presiding judge told the defense witnesses afterwards. "One, two or three men may be mistaken but 20 or 30 cannot."



Vanishing Ladies of Landmere

"The girl I met — and I have no doubt about this — was good-looking, probably about 23, with dark eyes and brown hair . . ."

By Andrew Lang

Adapted from OCCULT REVIEW, April 1905

SOME HAUNTINGS seem quite inexplicable; no story, true or false, is told to account for them. An interesting case was reported to me in 1904 by Alton and Frances Rutherford, who are well known to me. They are sane, well-educated, veracious and inclined to nothing less than spiritualist theories.

The Rutherfords occupied a house on the west coast of Ireland, known locally as Landmere. From the house at the foot of a hill an avenue bordered by trees, about 200 yards long, runs up to the main road. The avenue bends once to the right and once to the left before reaching the gate, where there is no lodge. Landmere itself is not new but far from the oldest house in the area.

Of the Rutherford children only the youngest boy, Toby, was with his parents. Frances Ruth-

erford writes: "In the first month after coming to stay at Landmere, our little boy of three would frequently, at all hours, when looking out of the dining room windows, ask, 'Who is that lady?' No one else ever was able to see the lady, although sometimes Toby would point, indicating someone in the grounds outside. There was no tree or bush at all suggestive of a human figure.

"In a bedroom used by myself and my husband upstairs, Toby would frequently point at an alcove two steps up from the floor of the room and ask, 'Who is that in there? What lady is that?' and then run and catch hold of my dress as if half afraid. When I carried him into the alcove and showed him no one was there, he said the lady had 'gone away.' Since sometime around the end of January 1904 he never has

spoken of the 'lady.'

"In February 1903 one bright, clear day about three in the afternoon Alton and I were walking together down the avenue from the road to the house. About 80 yards from the gate I suddenly saw the figure of a young woman coming toward us. I should say she was of middle height and slim and I fancy she had on some sort of dark dress. But these are details I cannot swear to. What I saw and have no shadow of doubt about was that I met a decidedly good-looking girl — probably about 23 — of pale but not unhealthy complexion, and with very large dark eyes and dark brown wavy hair coming down on either side of her face in loose loops, and she wore a little ermine cape. I can't tell if she wore a hat.

"'Who in the world is that?' I asked my husband and as I spoke she vanished.

"Although I could not have seen her for more than a minute at longest, I remember her face so clearly that I could draw her from memory."

In fact Mrs. Rutherford made me a sketch of this appearance, ermine cape and all, and I might say that I would not object in the least to meeting this charming phantasm with the large dark eyes! Ermine capes had been in fashion for these last two or

three years so the apparition was up-to-date and does not seem to suggest a wandering spirit of an older day. On the other hand, ermine capes were also in vogue in the 1860's so the date of the costume is unfixed. Taken by itself, this experience was only a casual hallucination, perhaps suggested by the little boy's talk of "the lady."

But I must mention two earlier occurrences. First, Mr. Brandy, a gentleman who has long been familiar with Landmere, told Mr. and Mrs. Rutherford when they first arrived that there was "a tradition" of the appearance of two female figures on the grounds, both said to be young and graceful. The Rutherfords heard this of course before Frances' experience in the avenue. It may be argued that the tradition gave rise to the hallucination but I doubt that either Mrs. Rutherford or her husband is so suggestible. I have been in many haunted houses and heard the stories of figures seen in them but never saw a phantasm in consequence and I have no reason to consider the Rutherfords more suggestible than I. Indeed everybody hears tales of haunts but uncommonly few see apparitions. Mrs. Rutherford should, by suggestion, have seen two girls but saw only one.

Suggestion might also be ap-

pealed to as an explanation of Mr. Rutherford's experience, which also preceded his wife's. He writes: "A week or two after hearing of the tradition I began to experience an unaccountable sensation of which I was very ashamed but of which I told no one, not even my wife. It was my custom about eight o'clock to go for the letters by the evening post, which the postman left in our private box by the side of the high road about a quarter mile from the avenue gate. As I went, always at a certain part of the avenue about 50 yards from the house I came on a horrid feeling of dread — a creepy, chill feeling down my back, a sensation as if a malignant 'something' were 'crowding' on me. This always lasted till I passed the avenue gate and began again at the gate on my way back.

"About 10 days after I first noticed this odd feeling I went away from home on business. On my return I found that during my absence Frances had gone for the evening letters. One day in rather a shamefaced way she asked me, 'Have you ever noticed anything peculiar when you go up to the box for the evening letters?'

"'Well, yes,' I answered. 'Why?'

"'Because every time I went,' she explained, 'there came over

ABOUT THE AUTHOR

ANDREW LANG, who contributed this article to "Occult Review" in 1905, was the only student of folklore and anthropology ever to serve as president of the Society for Psychical Research. Born in Selkirk, Scotland, in 1844, Lang is best known for his study "Cock Lane and Common Sense," an analysis of the apparent poltergeist that broke out in London's Cock Lane in 1762.

Lang's interests were wide. He is well known for his translations of Greek classics and also for his collections of fairy tales for children. His books include "Custom and Myth" (1884), "Myths, Literature and Religion" (1887), "Book of Dreams and Ghosts" (1897), "The Making of Religion" (1898) and "Magic and Religion" (1901).

Among Lang's many contributions to psychic research are a number of experiments in crystal gazing and in dowsing. He contributed frequent articles to the "Journal" and "Proceedings" of the Society for Psychical Research and became president of that organization in 1911, one year before his death in his native Scotland in 1912.

me in the avenue an awful feeling that someone I could not see was "crowding" me. A horrible feeling. It always came and went at the same places each night.'"

Alton Rutherford wrote me about this odd feeling at the time but thought no more of it until his wife's encounter with the apparition. He was present when Frances saw the young girl although he himself did not see her. His own turn came about 10 days later as he was going for the evening mail as usual. He writes: "There was brilliant moonlight, it was bitterly cold and freezing hard and I was

walking very fast. As I came round the first bend in the avenue about 30 yards ahead of me I saw a slight female figure walking in the same direction as I was. I kept her in sight and rapidly overtook her but just before we reached the gate, and when I was still a few yards behind the figure, suddenly there was no one to be seen! I looked among the trees, outside the gate, everywhere, but there was no one. I have no uncertainty about the matter; the light was too bright to admit of any mistake and no one could have passed among the trees unobserved. It was certainly not my own shadow for the moon was shining into my face and I gained on the figure rapidly.

"Strangely enough, after this the horrible feeling of dread died away and I could go up and down the avenue at any time without the slightest return of the sensation; nor has either one of us noticed it again."

Later Mr. Rutherford received from an acquaintance a letter written many years earlier by a previous occupant of Landmere, containing a minutely detailed account by the percipient and a friend of a view of two female figures who vanished in another part of the grounds, most likely the source of Mr. Brandy's "tradition." Since Mr. Rutherford's

encounter with the retreating figure, nothing unusual has been seen nor has there been any renewal of the feeling of "eeriness," which one would rather expect to be intensified. Without mentioning her own experiences Mrs. Rutherford accidentally became aware that the servants had experienced the same singular sense of causeless dread that had beset her husband and herself.

I myself have never felt such sensations anywhere at all, even in houses historically "haunted." Yet I have been assured by friends that I am the "most nervous man in England."

I profess to come to no conclusion. I have laid stress on the explanation of "suggestion" but it is rather weak. In the Rutherfords' case the facts ought to have given rise to a myth about the tragedy of two sisters and one doubly-fortunate lover, jealousy, suicide, murder and death. One sister has ceased to appear. Throw in a practical pond as the scene of the appearance and you have suicide and a ready-made magazine story. But there is no pond, no story of the Two Sisters of Landmere, and the one sister, who was distinctly seen face to face, bore candid beauty in her features and a thoroughly modern ermine cape on her shapely shoulders. No-

body was less calculated to cause a nameless and shuddering terror.

One can only say that Landmere appears to be a local center of hallucination.



AN OLD EDITOR'S PROPHECIES

By Jack Greb

IN 1886 a writer made an amazing series of forecasts projected 100 years into the future. His name is unknown today but he initialed his predictions with the letters "E. P. P." The prophecies came to light in 1929 during the demolition of an old house in St. Paul, Minn. A dated newspaper clipping was found and because many of the predictions of E. P. P. already had come to pass, newspapers commented on the forecasts by the 19th-Century newspaper editor.

"I shall take the liberty of transporting you 100 years into the future," began the 1886 clipping. "It is January 1886." E. P. P. went on to predict:

Formation of a League of Nations, which he called by that very name.

Formation of a World Court for the settlement of international disputes.

Machines in which men would fly with ease, carrying heavy weights and freight.

Perfection of the "Photophone" by means of which world news would be broadcast by sound and picture.

General knowledge of world events on the day they occur.

Reformation rather than penalization of criminals.

Increase in the span of life.

Newspapers in 1929 commented that many of E. P. P.'s predictions already had come true and 57 years remained for the

remainder to materialize. Since 1929 four more predictions have come true, wholly or partially:

Powerful stations for the distribution of "Photophone" news.

Easy communication with other planets.

Education by individuals rather than "by platoons."

Houses built of paper and equipped with aluminum or glass.

E. P. P.'s still-unfulfilled prophecies seem far out and pure fantasy:

Roads to be given over to cultivation, having been made unnecessary by air transportation.

Abandonment of post offices, with airmail delivery by parachute to each person's door.

A 94-state United States stretching from Panama to Alaska.

Complete abolition of standing armies.

Congressional sermons only once in 10 years and passage of no laws that cannot be immediately repealed.

Extension of human life to an average span of 80 years, with one person out of every 200 reaching 125 years, one out of every 1,000 reaching 150 and extraordinary cases of lives extending beyond 200 years.

In time, some of these final predictions may yet come about. But those that already have unfolded prove E. P. P., whoever he may have been, was a prophet.



I Can't Believe We Lifted the Whole Thing!

I felt a source of power that I never had until that moment
and I know it doesn't exist in me today.

By Bob Reilly, Sr.



I WAS driving my truck along Route No. 6 from Middletown to Port Jervis, N.Y., one day in 1964 when I saw a large crowd assembled on the shoulder of the road ahead of me. In this mountainous country the edge of the shoulder slopes steeply and everyone was frantically peering over the side. As I drew near one spectator excitedly motioned for me to stop. As I climbed down from my rig he explained hastily, "A car with an old man and woman went off the shoulder and landed about 30 feet down against the base of a tree. The woman's leg is pinned under the rear wheel of the car."

I hurried to look over the ledge and saw that when the wrecked car went over the door on the passenger side had come open. The woman had been thrown out and somehow trapped under the

car. The man was pinned between the seat and the steering wheel. As I watched, some of the onlookers freed him and he began to scream hysterically, "Where's my wife? Please find her!"

I clambered down to the car and heard the woman pleading, "Please get my leg out from under there." She pointed to the tire.

A composition of dirt and rock was under her leg and I realized a bumper jack would be of no use on the slanting surface.

"Hello, down there!" came a voice from the road above. "I have a tow truck here and I'm sending down a cable to lift the car off that woman's leg."

A state trooper had arrived at the scene. He studied the feasibility of using the cable and decided against it. He said the

hoist wouldn't raise the car straight up and any sidewise motion would cause more damage to the woman's leg.

One well-meaning observer said, "Let the air out of the tire to relieve the pressure." The trooper frowned, knowing this would bring the wheel rim down on her leg which by this time was badly swollen and turning a sickening bluish color. The woman was obviously in great pain and we all stood there, helpless.

Suddenly, without really knowing what I was saying, I exclaimed, "I've got it! Let's lift the car high enough that someone can pull her leg free."

Everyone looked at me in astonishment. I heard someone say, "He must be crazy!" Someone else said, "If the tow truck can't pick up the car, how can we?"

I was determined. In a demanding tone I said to the two men nearest me, "Let's do it." One said, "If you're willing to try, so am I." The other followed suit.

With the trooper's permission, the three of us braced our backs on the rear of the car and getting as secure footing as we could, we reached under the bumper. At the trooper's count of three, we lifted. The car came up as if it

were a toy. (As the trooper counted three, I felt a source of power that I never had until that moment and I know it doesn't exist in me today.)

Someone shouted joyfully, "You did it! We've got her out."

I'll never forget the volley of cheers from the relieved crowd, persons who moments before had been silent and tearful. I also remember that little old lady who despite her pain clasped our hands and said, "Thank you! Bless you, the three of you!" Her husband joined in and their gratitude made me feel twice as big as life.

The man and his wife were gently carried up to the shoulder of the road and placed in the waiting ambulances, still calling out their thanks as the doors closed.

I don't know who they were, I don't know the two men who helped in that crisis and I don't know the trooper who handled his part with such diligence—but I'll never forget them.

I climbed into my truck and suddenly it came to me that I was running an hour late. I would have to cut my lunch hour short. But as I rolled down the mountain into Port Jervis, nothing bothered me. I had found the strength to help a fellow human being.

THE MACHINE THAT PRINTS MONEY.

One of the first things I learned as a boy was, "You don't get something for nothing."

Today I know that is simply not true!

I make that statement because I have in my hand *the system of the century* — a device that virtually *prints* money!

Now I'm not talking about a party gag, magic show or variety-store item. This method is not a gimmick that will "amaze your friends" until the trick is discovered. What I'm talking about is a fantastic new technique to *invest* — and *re-invest* — your money until the small sum you started with is multiplied into *many thousands of dollars*.

Do I have your attention so far?

Good. Because my method has to do with

I call my secret "The System of the Century." If you've never played the horses before (in fact, if you've never even been to a race track!), you'll be astounded at the simplicity of this logical, common-sense way to pick winners that return \$10, \$20, and even \$50 bills for a mere \$2 wager.

The system consists of four simple rules . . . four rules you can read and memorize in just *one hour* at home. One of these rules — Rule No. 4 — is so elementary that you can go to any race track with an infield turf (grass) course and start writing your own checks tomorrow *as though you'd been a track pro for twenty years!*

Of course, if you're a regular horseplayer, "The System of the Century" will have even greater appeal. How many times have you spent *hours* pouring over a single race, doping out every detail, figuring every angle . . . only to find that the horse you picked to begin with — and decided against for some reason even you can't remember — romped home an easy winner? (And paid a whopping \$60!) Or how about the time your brother-in-law talked you off that horse you knew would win — and did!

But I'm not here to change anybody's mind or re-open old wounds. What I'm here to do is to tell you about a method, a *technique* that is so *ridiculously easy to understand* . . . a system that will put so much money in your pocket . . . you'll wonder where it's been all these years.

Where *has* "The System of the Century" been all this time? The answer: In my head. I've been in racing all my life, and in that time I've had good years and lean years. Over the years I have become progressively better at what I do: *win money at the races*. (Last year it made over \$500,000 for me — yes, over a half-a-million bucks. — and I'm only 33 years old!)

One night, when I was bored watching TV, I

Why, just the other day a fellow approached me at Belmont and asked me what I liked. I normally don't hand out advice at the track, but this player looked as though he needed a break.

So I told him I like a horse named Black Springs, an eleven-to-one shot. The guy pondered that for a moment, then said, "No way. I give the favorite, Counter Gambit, a big edge. . . I guess I'll go bet it. Thanks anyway."

To make a long story short, Black Springs is six lengths in front at the head of the stretch and wins easily, with Counter Gambit running second at less-than-even money. Black Springs pays \$24.40 straight, and my player friend comes running up to tell me he'll never doubt me again. He hasn't, either. Armed with "The System of the Century," he'll never need advice or money again.

I recognize that the world is full of skeptics, so I make this proposition to you. Send me \$9.95 as payment in full for the "System of the Century." Use this method at your local race track for fifteen days, making sure to follow my rules as outlined therein. Bet all you want — and keep what you take in with my blessings!

And here's the best part. If my method fails to work for you in exactly the manner I've described, *you have risked nothing* . . . because I'll send your original check back to you — uncashed! (Just date your check one month ahead. That way nobody can touch your ten bucks while you prove to yourself that "The System of the Century" is everything I say it is.)

Could anything be fairer?

You owe it to yourself to find out about "the machine that prints money." I'm Mike Warren . . . I'm well-known in racing circles . . . and I say *it's so*.

something that many people find distasteful ... yes, even *laugh at!* The subject brings out strong opinions in almost everyone — pro or con — and may get a pretty strong reaction from you, too.

The subject is horse racing. Whoa. Stop right there. I know ... I've heard everything there is to say about the ponies. "You can't beat the horses." "A fool and his money are soon parted." "Gamble with fate, and you pay the price." "I had an uncle who lost everything ..."

I don't argue with anybody. If a person is bent on self-destruction, he's simply going to find a way. Booze. Women. Debts. Gambling. Maybe even drugs. Nothing you can do or say is going to change the outcome, and the method that the troubled person takes to beat himself is not the issue.

Over the years horse racing has come in for a big share of the knocks. Everybody knows somebody who has gambled away a living, maybe a fortune, on the sport of kings. Recently I talked to a very solid citizen who told me, "If racing's the sport of kings, I never saw any kings out there!"

Again, I don't argue the point. Because I know what I know. I know that a prudent person who has a few dollars to spend can make a very handsome living at the track — with my secret, strictly — and I'll argue that point with anybody!

My secret is simple. So simple, in fact, that I am sure some of the so-called racing "experts" will sneer at my method *without* even investigating it. After all, that's human nature. But really, I don't feel bad ... *why should I?* I have what they don't have ... what no one has. The secret to a machine that virtually *prints* money!

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MY SOUL RETURNED

By Virginia Locklear

WHEN I WAS growing up I did not believe in any form of an hereafter and was very much afraid of death. But I had an experience in March 1959 which completely changed my attitude.

In May 1958 when I was 18 I got married. Soon afterward my mother took me to Dr. Marian Bertling for a physical examination. She told her I was underdeveloped and that it would be dangerous for me to become pregnant.

Nevertheless, in the spring of the following year, March 1959, I found I was pregnant and went to another doctor for prenatal care. When the time came I entered the Cone Memorial Hospital in Greensboro, N.C., confident that having a baby was nothing to worry about. However, my labor went on and on and I grew progressively weaker.

After four days my mother came to see me and my doctor suggested she call in a specialist. She got Dr. Bertling and she did some internal surgery hoping to facilitate the birth. Then they put me in a private room. I was in so much pain I could not rest; I lost all track of time. When I heard two nurses outside the door say that I would die I only prayed

death would come soon to release me from my terrible pain and fatigue.

All of a sudden I found myself standing across the room. I could not feel the floor beneath my feet. I felt ever so light and no longer pregnant; all my pain was gone but I was still very tired.

I said aloud, "Who is that woman screaming? Just let me sleep."

Then I turned around and saw doctors and nurses working over my body. I thought, "Why, that's me!" I went back and seemed to sit down into my body.

My first daughter finally had been born. The baby weighed six pounds,



Virginia Locklear



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14½ ounces, but I had lost 68 pounds during the ordeal.

Since that time I never have feared death. I know my soul is separate from my body, that it will live on when my body dies. — *Greensboro, N.C.*

GRANMAW'S REBEKHA

By Lois A. Walling

I WAS A small child when my Granmam Alice Marshall died. We had been very close; I thought of her as the wisest person in the world. However, time and events have a way of keeping us busy and dulling childhood's most dramatic memories.

On March 11, 1966, my 30th birthday, I was the mother of three young sons, had had three miscarriages trying for a girl, and was once again six months pregnant. My only prayer was to have a healthy baby, even if it was another boy. I loved them all so much and these prayers were in my heart as I lay relaxed after tucking my sons in bed. I had closed my eyes after giving thanks for my blessings but was not the least bit sleepy when I felt the side of my bed move. I looked up to see which boy needed something now but instead Granmam stood beside me. I felt no fear, only happiness in seeing her again. I asked her what she was doing here. The smile on her lips as she spoke brought all my love for her rushing back. "I have come to tell you we are sending you Rebecca," she said.

Anxiously I asked, "Oh, Granmam, are you telling me I'm going to have a girl at last?"

"Shush, child," she said, "she is Rebecca and so she shall be called." Then she backed slowly away and was gone.

I knew I hadn't dreamed it. My marvelous Granmam had been there and what she said would come to pass. I knew it.

The final three months of my pregnancy were just a long wait for my Rebecca. My husband and sons pampered me as I became more and more excited at her approaching birth. I know they thought I had my heart too much set on a seemingly long chance.

Then on the night of Father's Day, June 19, 1966, my husband Tom dozed while watching TV and, he related later, an infant girl was brought to him by a woman he couldn't identify or describe as he had eyes only for the baby. It was from this dream state that I shook him awake to tell him I was going into labor and it was time to go to the hospital. As we drove he described the baby in detail, even to a row of dark brown ringlets across her forehead.

So when on the following afternoon a nurse led him to the nursery to see his new daughter he picked her out before the nurse showed him Rebecca.

Nine years later, this June of 1975, my mother Virginia Stucke of San Jose, Calif., visited us and we discussed why I named our only daughter Rebecca. I told Mom the story simply and honestly—it was what Granmaw said to do!

Granmaw, of course, was Mom's mother, and they had been very close. Chills went through both of us as Mom told me something I was too young to remember, that Granmaw's greatest pride had been her membership in a lodge called "Rebekha."—*Pioche, Nev.*

THE DOG LOVED A GHOST

By Louise Justice

MY MOTHER-IN-LAW Janie Justice had a dog who behaved so queerly no one wanted to be left alone with him. Shep had lived all his life with Granny at her old home in the country near Greenville, Tenn. When she died in the summer of 1948 everyone thought Shep would grieve to death for after that he would lie



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41.	Aug.	350
43.	Oct.	250
44.	Nov.	220



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47.	Feb.	125
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63.	June	100
64.	July	250
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67.	Oct.	160
68.	Nov.	50
69.	Dec.	350



1956

71.	Feb.	255
72.	Mar.	50
73.	Apr.	310
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75.	June	75
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92, Nov.	100
93, Dec.	160

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1958

No. Month	Supply
94, Jan.	239
95, Feb.	300
96, Mar.	250
98, May	145
99, June	430
100, July	195
101, Aug.	390
102, Sept.	165
103, Oct.	275
104, Nov.	270
105, Dec.	290

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1959

106, Jan.	235
108, Mar.	250
109, Apr.	255
110, May	250
111, June	280
112, July	150
113, Aug.	240
114, Sept.	300
115, Oct.	300
116, Nov.	280
117, Dec.	300

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121, Apr.	50
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123, June	300
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either in her old room, in front of the living room fire by Granny's rocker or beside her grave in the nearby cemetery.

That fall when we went to stay at the old home Shep seemed fond of my husband Thomas and me although he paid scant attention to anyone else. The dog often would sit beside me, his head across my feet, when I sat in Granny's rocker. The family remarked that the dog acted as if he could see or hear something the rest of us could not. He would get up, walk to another spot in the house, gaze intently upward as if looking at someone or trot quietly through the house and down to the garden as if following someone who walked with slow tottering steps.

Thomas laughed at these stories but I always have been psychic and perhaps that is why I believe Shep actually did see something. One Sunday not long after we had moved into the old house I stayed home while the rest of the family went to church. Nursing a sore throat, I sat before the fire in Granny's rocker with Shep lying closeby, apparently asleep.

Presently the dog raised his head and looked toward the door, not in surprise but in welcome. His tail thumped. Then he arose, stretched, yawned and walked halfway to the

door expectantly. I felt suddenly frightened. I recall thinking that someone must surely have entered the old house and was standing just beyond the door leading to the dining room.

Slowly I rose and took a step or two forward. Shep turned his head to look at me, then turned back to look upward as he would at a person who was perhaps five feet three inches tall. To say I felt a "presence" is to put it mildly. I have had similar feelings at other times in other places. It is a feeling so odd I can only explain it as sensing the supernatural. I found myself saying in a trembling voice, "Who's there?"

I reached for the soft fur on top of Shep's head to steady myself. I felt very cold, yet my pulse was racing. I closed my eyes and it seemed something brushed past me. When I reopened my eyes Shep had moved back to the empty rocker where he curled down again, his eyes resting on something or someone I could not see.

At length I went upstairs to lie across my bed. I must have fallen asleep. When I awoke and came downstairs dinner had not yet been started. The whole family was out in the yard where Shep lay wrapped in an old blanket. They told me he had died in his sleep beside Granny's chair. I like to think Granny came for her beloved pet but I doubt the family would have believed me if I had said so. — *Loves Park, Ill.*

BIG BEN RANG AGAIN

By Matilda Kennedy Jumper

BEGINNING IN June 1966 I felt something terrible was going to happen to a member of my family but I didn't know which one. This feeling was shared by other members of the family—my (first) husband Paul Kennedy, our twin daughters Elaine and Ellen and our two sons Paul, Jr., and Andrew. Being a



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Matilda Jumper

religious family, we prayed, but the feeling persisted.

A year later, on June 1, 1967, our beloved husband and father went fishing and accidentally drowned. Andy was in the air force en route to the Panama Canal Zone but received a 30-day leave for the funeral, as did Paul, Jr., who also was in the air force stationed in Thailand. Ellen came from Houston but Elaine, in Anchorage, Alaska, was ill and couldn't come.

After the funeral we talked of all the things we had done together and all the fun we had had just as every family does after a death. Andy commented that Big Ben was still empty as it was when he left for the air force.

This was a family joke. Before enlisting in the service Andy had slept on the third floor of our big old house. He was hard to wake in the morning so after Andy was asleep his father used to set a huge antique alarm clock in a pan by his bed.

Every morning Andy would remove the insides from Big Ben (as we called the clock) and hide them. Paul would search until he found the insides, put the clock back together and reset it for the next morning. And so the game had continued.

The morning Andy left for the air force he removed Big Ben's insides and hid them as usual but Paul had no reason to hunt for them. In fact, he seldom went up to the third floor at all after Andy left.

The morning after the funeral Andy came downstairs white-faced, holding Big Ben, now intact, in his hands. He was angry; he thought one of us had found the clock's works, replaced them and set it as a joke. But not one of us had even been up to his third-floor room.

The incident really shook us when we realized this was Paul's way of letting us know he was still with us. — *Marion, Ind.*

THE UNINVITED WIFE

By Sari Bitticks

NO ONE expects a previous wife to attend the wedding of her former husband, especially if he is a widower. But my late stepmother Claudine made a very unnerving appearance on my father's wedding day.

Claudine had died almost a year before the wedding took place in November 1972. The new bride, Charlotte, supervised some changes in the old Connecticut house before she moved in. Louise, the housekeeper, complained that strange things were happening but no one paid much attention to her. Missing items were thought to be simply misplaced and the real problem wasn't evident until the day of the wedding.

My husband Donald and I attended the ceremony and reception and then returned home for a private family party. We volunteered to carry some of Charlotte's things up to the attic and I tried to hang up her fur coat. It kept falling off the hanger. After several unsuccessful tries I finally managed to tie it on with a scarf around the collar. Then the hanger spun around several times. Donald saw this but attributed it to a draft.

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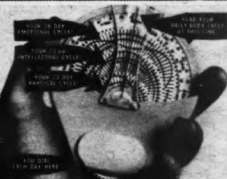
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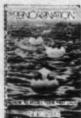
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However, there were no windows in the attic and the door was shut.

When we all settled down in the redecorated living room Donald and I sat facing the stairs; Dad and Charlotte had their backs to them. We were chatting amiably when I noticed thick smoke coming down the stairs and hovering near the ceiling. It had no odor and Dad and Charlotte apparently didn't see it but Louise came in and asked if anyone had been smoking. No one had.

Now a definite chill crept down from upstairs. Dad checked the attic door but it was closed. Charlotte began to discuss further plans for redecorating. The more she talked, the more smoke came down.

Suddenly Donald nudged me and nodded toward the stairs. Standing at the head of them was an unmistakable human form. Her face and features could not be discerned but the shape and size were those of the former mistress of the house. Apparently Claudine did not take kindly to the changes being made in what she still considered to be her house.

We mentioned nothing to Father and he never has said anything to us. I understand from Louise that Charlotte's things are continually found on the floor and constantly being shifted around. — *Boylston, Mass.*

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SACRAMENTO SCENE

AFTER MY recent remarks about psychic tabloids in the January 1976 *FATE* I received a letter from Alice Crowdis of Sacramento, Calif., calling my attention to her tabloid *Psychic Reporter* (P.O. Box 160191, Sacramento, Calif. 95816). She restricts distribution to Sacramento and vicinity, but the articles, ads and subscriptions cover the nation. The price is 50 cents a copy or \$5.00 for a subscription of 12 monthly issues.

The sample copies she sent consist of eight pages each of professional-sounding editorial matter and a handful of ads. Each issue has an extensive coming-events section, three regular columnists and miscellaneous news stories. This local effort strikes me as more dignified and creditable than most of the nationwide efforts.

LSD AGAIN

MY BET is that mental health workers a half century from now are going to look back at the 1960's with considerable puzzlement. They will be unable to understand why the medical profession allowed a bunch of irresponsible youngsters and re-

sultant scare newspaper headlines to make them abandon the promising research tools that pioneering workers have shown the psychedelic chemicals to be. We have to go back to the days of Mesmer and his followers, when the art of hypnotism was evolving, to see the equivalent tragedy of legitimate research being killed by a bad press.

Foremost among the handful of workers still fighting for legitimate research with LSD is Dr. Stanislav Grof, author of the new book *Realms of Human Consciousness* (Viking Press, New York, N.Y., 1975, 257 pages, \$15.00). After a decade of practice in his native Czechoslovakia, Dr. Grof came to the United States in 1967 and continued his research with LSD at the Maryland Psychiatric Research Center in Baltimore until he retired to Esalen Institute to write up his research. The current volume is only the first of a series he intends to write on the subject and is essentially a book-length expansion of his earlier articles in the *Journal of Transpersonal Psychology* (described in my articles

in the November and December 1973 issues of FATE.)

The most interesting parts of the book are the early chapters in which he describes his background and relates the psychodynamic levels of the LSD experience before the transpersonal levels are reached. His concept of the COEX systems (Constellation of COndensed EXperience) is one of those ideas to which we are apt to respond, "Of course! Why didn't we see this before?" In brief, he argues that single events, however traumatic, do not stand isolated but become enmeshed in a series of later experiences which reinforce and resonate with them. Anyone who has dealt with material from the unconscious (as in dream analysis) will immediately recognize the validity of Grof's assertion.

DEEPER LEVELS

IF I were to criticize Grof's finely written account at all it would

be to say that I wish he had compared his framework for organizing the psychedelic experience with the work done by Masters and Houston and others who have suggested theoretical frameworks. I doubt, for instance, that other researchers so stress the possibility that patients revert to the birth experience during LSD psychotherapy. Grof's research needs to be supplemented and refined by the work of others.

It is ridiculous that the medical people have allowed public opinion to frighten them into abandoning LSD research. When the current fanaticism against "drug abuse" dies down (20 or 30 years from now?) psychiatrists will again take up their research work with psychedelics and their descendants will wonder why they capitulated to the tyranny of mass ignorance.

Perhaps in later volumes Grof will comment on the role of hallucinogenic substances in other cultures.

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Scarcely a "primitive" society exists that does not employ a mind-altering substance either in cultural ritual or for pure enjoyment. An interesting account of the use of hallucinogens among the Indians of Colombia has been published in Gerardo Reichel-Dolmatoff's *The Shaman and the Jaguar* (Temple University Press, Philadelphia, Pa., 1975, 280 pages, \$15.00). His main account is prefaced by a chapter on the various narcotic snuffs (primarily *cohoba*) used throughout the Caribbean and northern South America. The natives use snuff for the same reasons they use the stronger hallucinogens, for pleasure and for communing with nature spirits.

The balance of Reichel-Dolmatoff's book deals with the use of *ayahuasca* among the Tukano peoples of the western Amazon basin. Although all male members of the tribe take *ayahuasca* during ceremonies, certain gifted members train as shamans and learn to use *ayahuasca* intoxication to counteract evil spells, to gain favor with the nature spirits, to bring healing and to cast spells on enemies. The author himself participated in some tribal ceremonies and describes his own reactions. He obviously knows and admires the Tukano but I am not entirely convinced by his Freudian tendency to interpret every single element of mythology and symbolism in sexual terms.

An intriguing sidelight, of special interest to Fortean, is Reichel-Dolmatoff's casual mention of beliefs, among the natives of the southern Andes of Colombia, in "childlike beings who live behind cascades and are associated with thunder, rain and the rainbow." Thunder, besides being associated with rain and rainbows, is "also the guardian of gold," thus filling out the parallel with the "little people" of Ireland, who similarly are associated with rainbows and gold. He adds that "in some traditions the

lakes where thunder lives are also the dwelling places of monstrous snakes." It sounds as if Fortean could have a field day in Columbia collecting stories of "little people" and lake monsters.

OTHER REVIEWS

GEMS FROM THE EQUINOX edited by Israel Regardie, Llewellyn Publishers, St. Paul, Minn., 1975, 1134 pages, \$24.95.

THE MAGICAL RECORDS OF THE BEAST 666 edited by John Symonds and Kenneth Grant, Next Step Publications (now 93 Publishing), 4345 St. Dominique, Montreal, Quebec H2W 2A9, 1974, 326 pages, \$16.00.

THE LAW IS FOR ALL by Aleister Crowley, edited by Israel Regardie, Llewellyn Publications, St. Paul, Minn., 1975, 350 pages, \$7.95 (paperback).

MAGICAL AND PHILOSOPHICAL COMMENTARIES ON THE BOOK OF THE LAW by Aleister Crowley, edited by John Symonds & Kenneth Grant, 93 Publishing, Montreal, Quebec, 1975, 346 pages.

LIBER ALEPH by Aleister Crowley, Level Press, 64 Golden Gate Ave., San Francisco, Calif. 94102, 1975, 219 pages.

THE WORKS OF ALEISTER CROWLEY in three volumes, Yogi Publication Society, Box 148, Des Plaines, Ill. 60016, 1975.

According to his critics Aleister Crowley was the wickedest man in the world, a drug fiend, black magician and debaser of young women. To his admirers he was the greatest magician and revelator of this century.

Crowley ranks with Madame Blavatsky and Eliphas Levi as a shaper of modern occult wisdom and naturally enough the current occult revival has led to the publication of numerous volumes about and by Crowley, including some never before printed.

Israel Regardie, formerly Crowley's secretary, has emerged not only as a prolific writer on his own but the major editor of his former boss'

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material. In *Gems From the Equinox* Regardie has made his greatest contribution to date in producing an inexpensive one-volume compilation from *The Equinox*, a periodical published by Crowley between 1909 and 1914. This collection includes all the writings Crowley produced for his own magickal order, the Astrum Argentinum, including ceremonies and invocation rituals, plus writings on yoga, sex and magick in general. Regardie's helpful preface summarizes the voluminous work.

For *The Magical Record of the Beast 666* John Symonds, Crowley's literary executor, teamed up with Kenneth Grant, a prolific writer of magickal literature, to edit Crowley's magickal diary. No other book so vividly portrays for Crowley students the exact nature and extent of the Beast's involvement with sex magick, drugs and other odd magickal experiments.

Almost simultaneously both Regardie and Symonds and Grant have produced editions of *Liber Legis* with Crowley's 1912 and 1920 commentaries. It was in Cairo, Egypt, in April 1904 that Crowley contacted an entity called Aiwass, who dictated to him the *Liber Legis* or *Book of the Law*, the most influential volume in modern ritual magick. Regardie's paperback edition contains a lengthy and helpful introduction plus an appendix with the complete text of Crowley's *Liber Trigrammaton*, a brief commentary on the I Ching. This edition is recommended for the newer student and magickal practitioner who wishes to sample Crowley's thoughts.

The Magical and Philosophical Commentaries on the Book of the Law, on the other hand, is an expensive finely-bound edition of the commentaries for the serious Crowley student. Like the Regardie edition it contains a reproduction of the original script of *Liber Legis* and of the

so-called Stele of Revealing 718 but Symonds and Grant also have included Crowley's third (unfinished) commentary written in 1923 plus a set of helpful footnotes.

San Francisco's Level Press has become a major mass producer of Crowley literature. *Liber Aleph*, their latest contribution, was written by Crowley for his student Charles Stanfield Jones (Frater Achad) as an introduction to his magickal system. Each of the 208 paragraphs capsulizes a major facet of Crowley's beliefs. Although supposedly for beginners it displays Crowley's usual verbosity.

The three-volume *Works of Aleister Crowley* is a reprint of Crowley's own 1905 collection. Originally a monument to Crowley's vanity, it contains an odd assortment of his second-rate poetry, some essays and plays, some minor magickal writings of value only to Crowley collectors and intellectual historians.

In the modern world magick has been making a comeback despite a culture that relegates it to the museums. Whether any significant groups ever will recognize Crowley as a prophet only time will tell. — J. Gordon Melton.

THE HEALING MIND By Irving Oyle, Celestial Arts, Millbrae, Calif., 1975, 113 pages, \$4.95 (paperback).

On the face of it this book can't miss. Irving Oyle is a California physician who, having started as a traditional family doctor, has now become director of the Bolinas Headlands Healing Service, which combines traditional medicine with sonopuncture (use of ultrasound at acupuncture points), massage, visual imagery, positive thinking and any other healing technique Oyle and his colleagues think may be helpful to their patients.

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the synthesis of opposites (yin and yang, body and mind, etc.), the functions of the cerebral hemispheres, biofeedback, bioenergetics, meditation, Kirlian photography, body cycles, Teilhard de Chardin, etc. — all the things that beckon enticingly to those of us who feel something more exists beyond the straight materialist world we learned about in school. *The Healing Mind* seems intended to show how all these subjects contribute to our understanding of the mind as the most effective healing force. The author backs up his statements with quotes from numerous sources and flavors the text with anecdotes about successful healings brought about through sonapuncture and other nonconventional healing methods.

The idea is great and emotionally I am with Dr. Oyle all the way. However, I find problems with his presentation. He seemingly hopes that the book will convince his medical colleagues of the validity of his approach but of the 53 titles in his bibliography less than a dozen books are truly scientific. The remainder are popular at best and in some cases extremely questionable sources.

At times Oyle oversimplifies to the point of being misleading. He states, for instance, "Only the dominant hemisphere which houses the speech center is connected to our consciousness." Because the minor hemisphere cannot communicate its consciousness verbally does not mean that it is unconscious. This kind of error makes me wary of accepting Oyle's word on the subjects where I have no background knowledge and I suspect many others will feel the same way.

Yet this provocative book is a good try by an obviously sincere man who wishes to share the knowledge he has acquired over the years and to bring an immense variety of subjects together in a connected train of

thought. I agree with most of his conclusions but only wish the book were a little longer and more carefully detailed, with more science and less simplification. — *Diana Robinson.*

HOW TO TEST AND DEVELOP YOUR ESP by Paul Huson, Stein and Day, Briarcliff Manor, N.Y., 1975, 215 pages, \$8.75.

This book is a nontechnical personal record of the author's 10 years of experiments in developing and testing his own ESP. The book is divided into testing and development throughout each of the traditional areas of parapsychological research: telepathy, precognition, clairvoyance, psychokinesis, healing, OOBES and hauntings.

Huson's first chapter states, "Down the years experimental observations have been made about our psychic powers. Though many of them show consistent patterns, the inferences drawn from them remain for the most part speculative." Yet Huson tries to teach you to develop your psychic ability from this speculative evidence! Psychic ability is very elusive and I consider it presumptuous to propose any kind of development of this ability.

The testing portion of the book presents very clearly some of the basic Zener card and dice experiments initiated by Dr. J. B. Rhine — this material also appears in other well written parapsychology texts for the serious student. A chapter describes college credit courses in parapsychology but such information is always outdated by the time the book reaches print, as Huson realizes himself when he suggests that the reader write to the ASPR for their continually updated list. Appendices contain relaxation exercises, a list of technical journals, notes and references and a glossary.

As a whole the book simply uses

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information already available in other well known sources and adds Huson's theories on ESP development. Persons who wish to read Huson's speculative opinions on psychic development will enjoy the book but serious parapsychology students should stick to more traditional textbooks. — *John Bisaha.*

THE CURSE OF THE PHAROHS by Philipp Vandenberg, J. B. Lippincott, Philadelphia, Pa., 1975, 252 pages, \$8.95.

I assume that Vandenberg's purpose in writing this book was to discourse on the supposed "curse" on individuals who dared to disturb the pharaohs' mummies. But it comes off as a second-rate attempt at sensationalism, calculated to exploit readers ignorant enough to believe its tantalizing tales.

Sporadically scattered throughout the book are accounts of the deaths of scientists, archaeologists and other persons involved in the discovery, study and examination of ancient Egyptian mummies and other pharaonic artifacts. But not a single death strikes me as unusual or unexplainable. For instance, Lord Carnarvon, who shared credit with Howard Carter for discovering King Tut's tomb, died from fever at the age of 57. Carter lived to the age of 66. Most of the others died of circulatory collapse, automobile accidents or infectious diseases — all of which occur continually in daily life.

Vandenberg states that the following inscription was found on King Tut's tomb: "Death shall come on swift wings to him who touches the tomb of Pharaoh." However, Curtis McDougall's book *Hoares*, which has undergone quite a number of printings since it first appeared in 1940 and is considered a classic, states that the superstition regarding the Tutankhamen "curse" was due largely to the press. "Actually there was no

such inscription," states McDougall. "and 11 years after opening the tomb all 10 men who were present when the mummy was unwrapped were alive."

Vandenberg digresses miles around his main subject spouting a lot of trivia and no substantiating facts. He wanders into such diverse fields as radiology, astronomy, toxicology and ancient sociology. The entire volume is a conglomerate of such pedantics.

I can think of any number of more enjoyable ways to spend time than reading *The Curse of the Pharaohs*. I only hope author Vandenberg will take his typewriter and paper and return to his desk at *Playgirl*. — *Claudeen Korst*.

THE PHANTOM SOLDIERS by Raymond Lemont Brown, Drake Publishers, New York, N. Y., 1975, 184 pages, \$9.95

Good books of true ghost stories that are more than a rehash have been scarce in recent years. Here is a book I believe will become a classic and recommend wholeheartedly. This is no mere anthology but a veritable mini-encyclopedia of military ghost stories, superstition and folklore, squeezed into pages of fine print with exceptional illustrations.

Author Brown is British and most of this collection is European in origin. Brown has done commendable research and most of his material will be new to American readers. Besides classic "ghost stories" he has included essays on the paranormal origins of numerous military traditions, from medals and insignia to martial music.

The strangest story, alone worth the price of the book, is that of the "Gatcombe Crusader" of the Isle of Wight. The tale involves the disappearance of a young girl, Lucy Lightfoot, during a violent storm in 1831. Lucy had fallen in love with the

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effigy of a Crusader who had died 500 years before and she disappeared at his tomb under possibly supernatural circumstances. Years after her disappearance in 1865 an old manuscript was found that related details of the Gatcombe Crusader's death including information on a local girl named Lucy Lightfoot who had followed him across Europe. This unbelievable yet documented account contains elements of time travel, extreme coincidence and reincarnation.

My only complaint is that the book lacks footnotes and bibliography. — *Richard T. Crowe.*

EXPLORING THE HUMAN AURA by Nicholas M. Regush, Prentice-Hall, Englewood Cliffs, N.J., 1975, 183 pages, \$6.95.

This book strikes me as one of those seemingly countless titles by journeymen journalists intent on cashing in on the current psychic boom. Be that as it may, the book is pretty much a failure on all fronts.

In flowery pseudointellectual style, he informs us that he is attempting to present "the idea that the universe is an evolving informational matrix in continuous and dynamic states of organization and that informational exchange occurs amongst these continuous states according to not static but universal laws." If that was his purpose in writing the book, why on earth did he title it *Exploring the Human Aura*? As far as I can discern only one chapter deals in any way with the human aura.

The book actually deals with whatever psychic or related ideas interest Regush. At the beginning he relates several mildly interesting stories on dowsing. Later he deals with the space-time enigma, Kirlian photography, plant consciousness and finally UFOs. All pretty ordinary stuff, really. Probably the most useless part of the book, however, is

a totally irrelevant chapter on cancer.

Aside from the book's obvious opportunism, frequent banality and obscure style, from time to time Regush has something interesting to say. Like Plato he seems to believe the real universe consists ultimately of ideas. Far from being constant, these ideas continually are changing, even within the "informational state" of each individual. A stimulating conjecture, to be sure, but the book falls far short of convincing me. In fact, despite occasional interesting data, I cannot take Regush's observations very seriously — *Jack Lorts.*

ALSO NOTABLE

BENEATH THE MOON AND UNDER THE SUN by Tony Shearer, Sun Books, P.O. Box 4383, Albuquerque, N. Mex. 87106, 1975, 164 pages, \$12.50.

Author describes the spiritual prophecies and metaphysical phenomena of the past (and of the future) as correlated by the sacred calendar of ancient Mexico.

CLIMB THE JOYOUS MOUNTAIN by Justin F. Stone, Sun Books, Albuquerque, N. Mex., 1975, 95 pages, \$3.50 (paperback).

Mystic writes on living the meditative way and on using the I Ching.

ILLUSTRATED ANTHOLOGY OF SORCERY, MAGIC AND ALCHEMY by Emile De Givry, A & W Visual Library, 95 Madison Ave., New York, N.Y. 10016, 1975, 395 pages, \$7.95 (paperback).

Over-size paperback of popular reference volume contains all of the original illustrations.

IT'S ALL IN YOUR NUMBERS by Kathleen Roquemore, Harper & Row, New York, N.Y., 1975, 312 pages, \$10.95.

Numerologist outlines the guidance aspects of the art including definite vocational vibration, numerology and dieting, behavior patterns, the naming of children and the values of colors and of gems.

MASTERING THE PROBLEMS OF LIVING by Haridas Chaudhuri, Quest Books, Wheaton, Ill., 1975, 222 pages, \$2.75 (paperback).

Disciple of Sri Aurobindo outlines methods of overcoming depression and suffering and on meditating for self-perfection.

WHEN DAYLIGHT COMES by Howard Murphet, Quest Books, Wheaton, Ill., 1975, 277 pages, \$3.50 (paperback).



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Australian journalist presents a sym-
pathetic biography of Theosophical
founder H. P. Blavatsky.

THE HEALING JOURNEY by Claudio Na-
ranjo, Ballantine Books, New York, N.Y.,
1975, 233 pages, \$1.50 (paperback).

Noted psychiatrist describes the uses
of some lesser-known psychedelic chemi-
cals in psychotherapy and consciousness
expansion.

**THE GREAT PYRAMID: MAN'S MONU-
MENT TO MAN** by Tom Valentine, Pin-
nacle Books, New York, N.Y., 1975, 176
pages, \$1.50 (paperback).

Chicago journalist discusses evidence
that the Great Pyramid of Cheops was
built to convey scientific information
and to predict the future.

**AN EXCERPT FROM "THE GUIDE MEDITA-
TION"** by Edwin C. Steinbrecher, The Chest
Books, 217 W. San Francisco St., Santa Fe,
N. Mex. 87501, 1975, 63 pages, \$4.95
(mimeographed).

"How to" manual explains the process
of contacting one's inner guide and in-
cludes theory and history.

ACROSS THE GOLDEN BRIDGE edited by
Sanderson Beck and Mark T. Holmes, Gold-
en Age Education, P.O. Box 676, Rosemead,
Calif. 91770, 1975, 206 pages, \$6.95.

Members of Moving in Spiritual Inner
Awareness discuss dreams, healing, mysti-
cism, creativity and other topics.

THE GOD-ILLUMINATED COOK by Brother
Lawrence, Strength Books, East Ridge Press,
Hankins, N.Y. 12741, 1975, 142 pages,
\$2.50 (paperback).

New edition of classic on meditation
usually entitled *Practicing the Presence
of God*.

INSIDE OUT by Bo Lozoff, Prison-Ashram
Project, Route 1, Box 395, Bohama, N.C.
25703, 1975, 72 pages (price not stated;
paperback).

Hanuman Foundation presents intro-
duction to meditation and yogic exercises
that can be practiced by prisoners.

CONFESSIONS OF A PSYCHIC by Uriah
Fuller, Karl Fulves, Box 433, Teaneck, N.J.
07666, 1975, 41 pages, \$3.00 (booklet).

Conjuror presents exposé of Uri Geller
in the guise of the confessions of a fic-
titious psychic.

THE RIDDLE OF THE BERMUDA TRIANGLE
edited by Martin Ebon, Signet Books, New
York, N.Y., 1975, 193 pages, \$1.50 (paper-
back).

Popular author presents 20 chapters
pro and con the mystery of the Bermuda
Triangle including articles by Vincent
Gaddis, Ivan Sanderson and Joseph Good-
avage and the complete text of the U.S.
Coast Guard report on the disappearance
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PRIDE AND PREJUDICE

When an issue of FATE arrives I always read Curtis Fuller's "I See by the Papers" first. I'm a Fuller fan — but when it comes to astrology I'm afraid he has never seen good astrology in action. God knows there is enough bad astrology around and it is proliferating at a horrifying rate.

To Dr. Bart J. Bok and the 186 "leading scientists" who have attacked astrology ("I See by the Papers" January 1976 FATE) I say: Welcome to the ranks of your illustrious predecessors who denounced mesmerism (hypnotism) as the work of charlatans and who said that anyone claiming to see stones falling from the sky (meteorites) was either deluded or lying because stones are heavier than air and could not get up into the sky.

In Galileo's time it was church fathers who refused to look through a telescope to see the moons of Jupiter. Now it is "scientists" who cannot look at the evidence for astrology because astrology cannot be explained by known physical forces. Astronomer Bok makes the flat assertion that there is no validity to astrology and follows this with the statement that he would not waste his time testing the field until he could be shown physical forces to account for it.

A similar attitude is expressed by Edward Dewey in his recently revised book on cycles (Dewey, E., and Mandino, Og: *Cycles, the Mysterious Forces that Trigger Events*, New York: Manor Books, Inc., 1973). Dewey writes:

"The idea that planets could have any affect upon the events of individual lives, according to their time of birth, is so fantastic that science has rejected it out of hand without even bothering to investigate it. The mere suggestion that it be investigated would damn any scientist, and if his findings were favorable, I am sure no scientific journal would publish his work."

If these men represent science, it is obvious that scientific objectivity — not astrology — is the myth.

The blind prejudice against astrology demonstrated by many scientists actually stems from two sources, both involving ignorance. A sizable number of critics have never seen genuine astrology and they are judging the field purely from newspaper and magazine columns. Such action is equivalent to passing judgment on the validity of psychology on the basis of newspaper columns offering advice to the lovelorn.

The second and more serious block which prevents many scientists from looking objectively at astrology involves a philosophical issue. Both

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Bok and Lawrence E. Jerome in their articles in *The Humanist* demonstrate the same unquestioning belief in the philosophical premises of materialism. Apparently both men can conceive of only a world of blind, purposeless, meaningless physical forces which cause equally blind, meaningless physical results. This philosophy of materialism is based on the metaphysical beliefs that matter-energy is the ultimate reality and power; that chance (probability theory) is God; that consciousness is an illusion created by the physical brain which dies when the brain dies. These materialistic premises which underlie modern science are so pervasive and so seldom questioned or even stated explicitly that many educated individuals are not even aware that the premises are unproven articles of faith—unproven and well on the way to being disproved!

Astrology was humanity's first attempt at science (science defined as the search for order and meaning in the world). Early humans discovered that the movements of the heavenly bodies were predictable and that they corresponded to events on earth, e.g., the rising of the Nile, rainfall, wars, plagues, etc. Eventually it was noticed that the patterns in the sky also corresponded to human psychological urges and astrology produced the first personality typology. Today astrology, like psychology, is split between materialism and humanism. Humanistic astrology has moved from the early humans' focus on overt events to the realization that character lies behind the events, that mind is the prime mover, that psychological principles (archetypes, if you like) are the source of our actions.

The astrologer or other diagnostician who points out the psychological source of a problem is far more helpful than a successful prediction

of exactly which reaction to the problem will be expressed. To be told "what" is going to happen leaves us feeling helpless to change it. To be told "why" in terms of our psychological drives and conflicts facilitates a solution.

To repeat, the materialist world view postulates blind meaningless physical forces producing equally meaningless physical results. The spiritual world view postulates a cosmos with inherent meaning and purpose, a world in which mind rather than matter is the primary power so that magic, witchcraft, spiritual healing, etc., are subjects for research rather than sneers.

The chasm between these two world views is so vast that it almost blocks communication. Many astrologers would have cheered if *The Humanist* had limited its attack to materialistic astrology, the cop-out which credits the planets with final power, or to the simplistic sun-sign newspaper columns. But a blanket denial that astrology has any validity is patently false and potentially destructive, for it may further encourage persons who know the value of astrology to reject all science and scientific methods.

To reach truth, we must work together. Astrology needs the help of the scientific community for data, access to computers and knowledge of new techniques of multivariate analysis. We need cooperation from individuals with advanced training in statistics and research design.

We do not need more "true believers," whether they believe in magic, witchcraft, astral flight, reincarnation, life after death and astrology—or whether they disbelieve in all these and instead believe that all reality can be reduced to mindless charges of energy. We need the true scientists who realize that basic premises about the world are tentative, to be outgrown in time and replaced.



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Telescopes and microscopes have enlarged our awareness of the physical world. Astrology, and parapsychology are capable of expanding our understanding of consciousness and life. — Zipporah Dobyns, Los Angeles, Calif.

* * *

No doubt many astrologers, for personal gain, put forth the idea that planets exert forces that affect human life, but this is not the truth of the matter. The truth is this: the planets themselves don't do anything. But human beings who are destined to bear certain characteristics and to act in certain ways—owing to what they have been in previous incarnations—are born on this earth when the planets are in certain positions.

To understand the truth about astrology we must accept reincarnation or some other means that arranges the destinies of human beings. As a material example, consider this: you have in your hand a key and you have several locks. Your key will fit only one of those locks. The locks don't mold the key; the key is made to fit just one lock. Thus a human being who has gathered certain characteristics (through many incarnations) can be born onto this planet only when the planets are right for his birth. — George Wilton, New York, N.Y.

* * *

Curtis Fuller states, "We need to test the results of astrology. Does it work or doesn't it? It's as simple as that. For scientists to condemn it because it doesn't square with what they know about the universe is unscientific. Why don't they test it?"

I agree. Such a test is long overdue. My personal opinion of astrology is that it's so much corral dust but I'm willing to be proven wrong. I would like to suggest a simple test that should be conclusive for both doubters and believers.

Everyone must concede that if a path exists between A and B, the same path must also exist between B and A. Astrologers claim that if they know the time of birth of a total stranger, it becomes possible to know other things about him. If this is true, it must go in the other direction as well.

I offer this proposition to astrologers: Under the supervision of an impartial third party, I challenge any astrologer or group of astrologers to learn everything they can about a person and work backward to his date of birth.

Random chance would indicate one correct guess out of every 366 tries. The odds are 12 to one against getting the birth date within two weeks on either side of the correct date. Getting that close would prove astrology works. How about it? Any takers? — Evan Hansen, Beryl, Utah.

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er's making binding international agreements without the consent of Congress.

About the Ides of March, look for Israel to be attacked by the Arabs in an all-out bloody war. Israel will lose, suffering heavy military and civilian casualties. Fewer than 15 percent (no more) of the Israelis will be able to flee the country and the remainder will become virtual slaves of the Arab States. About half of these survivors will die through Arab contrivance and in concentration camps. — J. Harris, *Institute of Psychic Studies*, Miami, Fla.

I would like to share with FATE readers some of my forecasts for 1976:

(1) A Democrat will be elected to the United States presidency this year. He will be a man who is not well known abroad.

(2) With the world under the baleful influence of the planet Jupiter until 1978 we cannot expect that inflation will be reduced. The year 1976 is the Year of the Horse and we can expect to benefit only from hard work and sweat.

(3) Australia seems to be aping some of the United States' worst traits and I forecast a political assassination here. It will be a year of danger for politicians.

(4) Weather-wise, many areas will be affected by both drought and bush fires and we can expect that in such areas food will be scarce and high-priced. A shortage of some foodstuffs will affect large shares of the population.

(5) If not in 1976, certainly by the end of the decade Margaret Thatcher will become England's first woman Prime Minister.

(6) Nations without the resources of other mineral-rich countries will press on with the development of solar energy. Many projects in this area will be stepped up to successful conclusion.

(7) Old-time illnesses, more virulent than before, will prove impervious to the wonder drugs and Mother Nature's remedies will come to the fore to defeat disease. — Robert Hunt, Sydney, N.S.W., Australia.

THE "LITTLE PEOPLE"

The articles you publish on fairies bring back memories. With a small group of other persons I was privileged to meet Sir Arthur Conan Doyle in 1928 when he was in Toledo, Ohio, visiting the medium Ada Besinet. He showed pictures of Francis Griffith and Elsie Wright and the Cottingley fairies and of Sir William Crookes' famous Katy King.

Having once seen some "little people" myself, I was doubly thrilled. — H. P. Yarian, Wakarusa, Ind.

UP TO HERE!

I am up to my armpits in those persons who in former lives were inhabitants of India, China or Egypt. Can't someone out there be original and arrive from some other place? It would be tremendously interesting to see how many once lived in some remote community in the Russian steppes.

I've about had it with the Eastern reincarnation bit too. I went through 18 years with a dear intelligent friend who swore she was once an Egyptian priestess and then a Chinese empress. Why not a shepherdess or a shopkeeper's daughter?



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And one more yelp! The number of out-of-the-body experiences "enjoyed" by some of your contributors are getting terribly repetitive, not to say boring. If I should ever have one, I never will tell anyone I've gone "OOBE-ing." I doubt that most of these experiences ever happened. Drugs administered medically, power of suggestion and just plain need for recognition bring many of them about.

I believe there are instances of reincarnation and I'll grant that some persons have "OOBE-ed," but both categories are getting over populated. Let's hear from someone who dares to have come from a less dazzling former life and another who'll grant his "OOBE-ing" is pure hallucination. We've heard enough from "former Eastern swingers" and "OOBE-ers."

While I'm formulating my new book, to be titled *Antics of a "Former Eastern Swimmer,"* I also have a rough draft of another *How I OOBE-ed and Never Hit the Ceiling.* I'm sure the latter will be a best seller. —June S. Lankowski, Greenfield, Mass.

VIGILANT READERS

I found the article by Dr. Jule Eisenbud, "The Merveilleux Veilleux: Their Psychic Photography," most interesting (November and December 1975 FATE).

I have identified the objects depicted in the photographs at the top of page 74 in the December issue. Obviously the photo on the left is a human skull but the one on the right is fantastic. You must compare it with the bottom photo opposite page 97 of the hardbound edition of von Däniken's *Gods From Outer Space*. Both photographs show the identical figures.

The caption in Von Däniken's book reads: "This rock painting from the
(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

Central Kimberley district of Australia represents Vondjina, the mouthless mythical being of prehistory. As the personification of the Milky Way, Vondjina was the object of special reverence and given precedence over other gods."—Henry J. Hoffman, Monroe, Mich.

* * *

A definitive text on the Wandjina appeared in 1968. It is *The Art of the Wandjina* by I. M. Crawford (Oxford University Press, 1968).

I don't have the book at hand but it is profusely illustrated and Figure 13 in Dr. Eisenbud's article is certainly typical of the figures shown.—Stuart W. Greenwood, College Park, Md.

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"MY CHILDHOOD SWEETHEART"

Recently I had an experience I have not been able to understand. When I was a boy in school in a rural Missouri community, I knew a young girl who always took my part when trouble arose and helped me more than any of the other students. I called her my childhood sweetheart. After I left that school I lost track of her but I have always remembered her kindness.

Recently I was wondering if this woman might still be alive. After retiring one night I suddenly saw the head and shoulders of a woman; the shape seemed to be whirling toward me. It hit me on the chest and I felt the impact. Immediately I thought of my childhood sweetheart.

I didn't mention this occurrence until some time later when I had occasion to talk to a man who had gone to our school. We had a picture of all the students in the school and I asked if "my childhood sweetheart" were still alive. He told me she had died some years ago.

I told my wife that I had known she was dead before he told me. I cannot explain how I knew and I wonder if anyone has an explanation. — Ross Bralley, Ozark, Mo.

WHO TURNED ON THE LIGHTS?

On an unusually warm April evening in 1972 I was driving along Interstate 83 in the south-central section of Pennsylvania. I had a weekend away from my air force duty station near Washington, D. C., and my destination was my parents' home near Lebanon, Pa.

As I approached the York, Pa., reservoir known to local residents as Lake Redman, I had an unnerving experience. The sky lighted up. The effect was like that of an enormous flashbulb going off but the glow lasted perhaps 20 seconds. Then it faded abruptly, producing a bluish-white color.

My first thought was "explosion" but my car windows were down and I had heard no report of any kind. The sky was clear that night with no sign of a storm.

I was so bewildered by the phenomenon that I looked for a police cruiser, hoping to question whomever I encountered. But I had no luck.

In the days following I all but forgot the incident and then four weeks later the event recurred. I was back on the flightline at Andrews Air Force Base fueling one of the jet aircraft when the sky lighted up again. This time I was not alone in seeing it. It was nearly 8:00 P. M. on a Sunday and the flare-up of light had come from the direction of Washington, D. C.

We considered the possibility of freak lightning but later I dismissed this thought. The two events were too much alike and different from anything I'd ever seen or heard of before. But nothing came of these oddities until some weeks later.

During June I took a 30-day leave from the air force. On the 15th I returned to pick up my pay and see my friends. David Gray, a comrade from my early days in the air force, told me that a few days previously the illumination had made another appearance. The details were similar to the first two events but this time a fuel truck driver parked near one of the jets said he had seen a beam of light project from the ground upward into the night sky. However, this couldn't be verified.

Since these occurrences I have talked with many persons about the odd light flashes. No one, in or out of the field of occult investigation, has been able to supply a logical explanation. —Curtis K. Sutherly, Fredericksburg, Pa.



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