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I See by the Papers

QUOTE OF THE MONTH

"Science is a very human form of knowledge. We are always at the brink of the known, we always feel forward for what is to be hoped. Every judgment in science stands on the edge of error, and is personal. Science is a tribute to what we can know although we are fallible. In the end the words were said by Oliver Cromwell: 'I beseech you, in the bowels of Christ, think it possible you may be mistaken?'"

—J. Bronowski

The Ascent of Man

Little Brown and Company, 1973

OVER THE YEARS we often have been asked whether any attempt is made by government agencies to interfere with our editorial policies, particularly in regard to UFO stories. To our knowledge we never have been investigated, threatened nor even visited by government agents other than the omnipresent IRS—who always go away satisfied.

Because of this and because we are not suspicious (paranoid) we have tended not to believe in United States government cover-up plots. The biased, inadequate and contradictory Condon Report caused us first seriously to



Curtis
Fuller

doubt government fairness. We were aware that the United States Air Force's various UFO investigations were farces, but we put it down to ignorance, lack of interest and bureaucratic embarrassment. We knew the Air Force wasn't doing anything but we didn't believe they were coercing other UFO investigators.

We now must admit to gullibility. Apparently in the United States we no longer can believe in the fairness and honesty of our own government. It has consistently betrayed us. Particularly the CIA, both before and after its creation of the Robertson Panel, has been involved in a UFO cover-up. This is documented beyond any possible doubt by David Michael Jacobs in his book *The UFO Controversy in America* (see FATE, February 1976, pages 45 to 53).

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THE MEN IN BLACK

MANY OF YOU have heard about the Men in Black. FATE never published much about the Men In Black (MIBs) because the whole story seemed so wild and had so many variants we thought it farfetched.

Briefly the Men In Black, most often traveling in threes, always of sinister mien and approach, turn up to warn and by implication to threaten UFO investigators. Typically these sometimes dark-faced, poker-faced men follow UFO investigators in black sedans, warn them verbally and leave notes revealing they already know the researchers' secrets. The implication is that the Men In Black represent UFO occupants come to warn investigators to stop and desist lest dreadful things happen to them. Such sinister threats of unnamed punishments from mysterious sources would certainly give most of us to pause.

We now propose that these Men In Black are (were) CIA operatives having a great time scaring law-abiding American citizens. It all fits. It is the kind of dirty tricks we now associate with the CIA. Their "secret" in-

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formation about the people they
threaten can easily be explained
by telephone taps.

We may never know whether
this explanation is correct but it
looks like the best hypothesis so
far. What are the other explana-
tions? Either the many people
who report being threatened by
MIBs were hallucinating or the
Men In Black (extraterrestrial or
not) were augmenting the CIA
cover-up.



THAT ROBERTSON PANEL

THE FIRST step in the CIA
cover-up conspiracy was to
convene the hitherto respected
Robertson Panel on January 14 to
17, 1953. All available informa-
tion indicates the panel was cre-
ated by the CIA solely for the
purpose of a cover-up. Ostensibly
unprejudiced, it was made up of
well-known scientists.

It decided UFOs did not repre-
sent a direct threat to national
security.

It also decided, doubtless with
CIA prodding, that while UFOs
did not represent a threat to na-
tional security the reports of
UFOs did! Such reports might
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that could be manipulated by our
enemies to cause a distrust of
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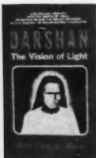
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cover-ups or the citizens will begin to distrust you.

The committee rejected proposals for further research on UFOs because it "might have the adverse effect of overemphasizing 'flying saucer' stories in the public mind." They recommended that two UFO research organizations — APRO and CSI — be watched. By whom? Obviously government spy organizations were detailed to conduct these "watches." The panel also specifically recommended a program of training and debunking.

While the whole thing was orchestrated by the CIA it obviously involved other United States security agencies. Joint Army-Navy-Air Force Publication 146 of December 1953 made releasing information on UFOs to the public a crime under the espionage act. Only exposés of hoaxes or misidentifications would be publicized. Project Blue Book's main purpose was to be public relations.

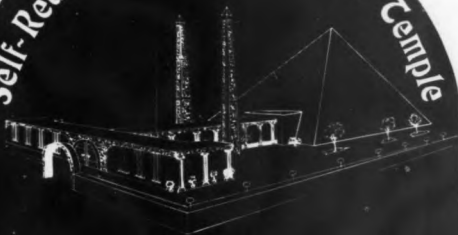
Meanwhile the CIA could piously claim it was following the recommendations of a panel of distinguished scientists.



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trust of constituted authority they sought to prevent. And this is the logical result of entrusting United States policy to a quasi-secret organization beholden to no one, not subject to review by Congress or the courts — until very recently.

This particular and unnecessary madness typifies what politicians and bureaucrats think of the common sense of the American people. Imagine the gall of people as stupid as this presuming to decide which facts you and I ought to know and which ones they should conceal from us. From their privileged positions they sought to control our thinking by controlling the information we were permitted to have.

And what provided them their infinite wisdom? Think how terribly dangerous they are — dangerous to themselves and to all of us.



THE BIG BIRD OF TEXAS

WHILE WE are dealing with the incredible, let us consider this story of the Big Bird of Texas.

Big Bird stories are like monster stories, like sasquatch stories, like UFO stories, even like animal-mutilation stories. There is a kinship in all of these accounts, a similarity in certain of their aspects and yet, anyone

who studies such Fortean phenomena for long must conclude that *something* is going on.

Strange and anomalistic things are seen. Spooky and incredible things happen. But pursue them and they vanish; reach for them and they disappear. Monsters leave tracks that dogs can smell and follow — but no monsters are ever captured. UFOs are photographed, seen on radar, even chased; they electromagnetically affect automobiles, appear to house humanoids — but no physical artifact ever is found. No definitive proof ever is available for scientists to hold, to examine, to test chemically or physically. All vanish.

Perhaps man needs these dreams to preserve for him the awesome magnificence of creation. Perhaps he creates them out of his own head — even the photographs and the radar sightings.

But more likely something strange is going on.

In Rio Grande City, Sheriff Ray Alvarez says people began to report seeing the Big Bird in November 1975. "They said it looked half-human and half-bird," he told UPI. At tiny Olmito, between Brownsville and Harlingen, people reported Big Bird looked like a flying ostrich or rhea.

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Alverico Guajardo, 35, told police he heard something like a sandbag hit the corner of his mobile home near Brownsville. He grabbed his knife, got into his automobile, switched his headlights on, and drove around in back of the home for a better look.

Guajardo told police he spent three terrifying minutes staring eyeball to eyeball with a "strange animal" four feet tall, with eyes like silver dollars, wings like a bird and face like a bat. It had a skinny beak "three or four feet long."

"It's got wings like a bird but it's no bird," Guajardo said.

It walked — didn't fly — away.

The Lower Rio Grande Valley is full of stories about Big Bird. A Harlingen TV station showed giant bird prints photographed in a freshly plowed field. The three-toed prints were nine inches wide and 12 inches long. Two children said they saw a hairy "ape-like" creature making them.

The first week in January, San Benito policemen Arturo Padilla and Homero Galvan, in separate squad cars, saw a huge white bird with an estimated 15-foot wingspan gliding over the city.

"It was more or less like a stork or pelican type of bird," said Padilla. "The wingspan, I guess, was about like a pretty good-sized car."

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Hairy celebrity Oliver was the subject of considerable nationwide publicity after New York attorney Michael Miller purchased him for \$8,000. The claim that Oliver is an immature Bigfoot seems unlikely since the seven-year-old ape-like creature comes from South Africa. (Wide World photo)



Jesse Garcia and Vanacio Rodriquez, supply specialists at Kelly Air Force Base, were checking out the stock tank at a ranch near Poteet, south of San Antonio, when they saw Big Bird standing in the water. "We were about 300 feet away from it. It looked about five feet tall. He started flying but I never saw him flap his wings. He made no noise at all," said Garcia.

The Willacy County sheriff's office said Armondo Grimaldo told them a large black bird with big eyes and a monkey-like face attacked him and tore his jacket and shirt. Hospital attendants found no trace of physical injury but Grimaldo, obviously upset, would not talk to newsmen.

So far as is known, there are no birds in the world that match all the reported descriptions of the Big Bird of Texas. And there have been no takers for the \$1,000 reward offered for the capture, alive, of Big Bird.

However, a Texas A&M ornithologist, Keith Arnold, suggests it possibly may be a jabiru, a Central American stork, which has strayed farther north than its normal breeding grounds. He describes a jabiru as having a 10-foot wingspan, a featherless head and large feet—with which to leave large tracks. These birds have massive black bills and white plumage. Their heads and necks are bare, and black and red in color.

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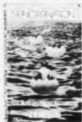
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search team has run computer studies predicting that current widespread jungle clearing in the tropics could cause cooler temperatures and decreased global rainfall.

On the other hand, the same team shows that if the present pace of burning fossil fuels such as coal and petroleum continues to rise in the next century the amount of carbon dioxide in the atmosphere would double, causing temperatures to rise by at least two and one-half degrees. Except for this, say the researchers, we would be on the brink of a new ice age.

The only sure thing is that there'll be another prediction along in a minute.



NEW POLTERGEIST THEORY

ONE CLASSIC poltergeist theory is that the phenomena tend to occur in a household which includes an adolescent or an emotionally upset boy or girl. It has been thought at other times that a disturbed adult provided the fulcrum for poltergeist activities. However, parapsychologists have been looking for an alternate theory which might explain poltergeist phenomena in another way.

Now W. G. Roll, head of the Psychical Research Foundation in Durham, N.C., and Gerald

Solfvin offer a startling new theory. They say the classic poltergeist agent appears to be an epileptic with a massive discharge of abnormal electric activity in the brain. They propose this electrical activity somehow is transformed into mysterious noises and movements of objects.

Not all epileptics, of course, produce poltergeist activity, nor do all poltergeist agents have epilepsy. But Roll and Solfvin have studied enough cases to be convinced that there is a correlation between the two.

William J. Cromie writing in the *Chicago Daily News* for January 20, 1976, quotes Roll and Solfvin as having developed a "growing list" of such cases. When questioned, however, they cautiously said they believe their observations provide "sufficient grounds to seriously consider that epilepsy and poltergeist phenomena may arise from a common cause."

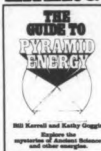
Dr. Carlos A. Leon, a Colombian physician, offers some support for the Roll-Solfvin theory. He examined 12 poltergeist cases over a seven-year period and reported that four of the agents had epilepsy and five suffered from hysteria.

If the Roll-Solfvin theory holds up it still doesn't explain how a poltergeist operates. All it estab-

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lishes is the psychiatric type around which such activities appear to cluster. A far greater and still unsolved mystery is the mechanism involved.

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down a forest road, the other men said. While they watched, a light ray came down from the overhead light, struck Walton — and he disappeared.

Kenneth Peterson, 25, one of Walton's companions, said, "It kind of lifted him up off the ground. His arms were outstretched and he was knocked to the ground." Another woodcutter, John Goulette, 21, of Glendale, described the UFO as about 15 feet in diameter and eight to 10 feet thick. He said it was about 15 feet above the ground and only 20 yards away from their truck. It seemed to have no windows but appeared

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to have darker "dividers" outlined in a dim yellowish glow.

Goulette declared that the beam came out of the bottom of the object "in a saucer shape just like you'd see in a movie. It hit him like a jolt."

The search for Walton began immediately on foot, on horseback and by helicopter but no trace of the missing man was found until five days later.

On November 11 Duane Walton, Travis' brother, reported to the sheriff's office that Travis had been released from a UFO and had telephoned him from a phone booth about midnight on Monday.

Duane said he found Travis crumpled in a booth outside a closed service station near Heber, Ariz., that he looked 10 pounds lighter and seemed exhausted. He took him to an unidentified Tucson hospital "at his own request."

"He was on a UFO for five days and did have some contact with alien beings," Duane said. "I'm not a UFO buff and neither is my brother. I'm convinced he's telling the truth. He's never lied in his life, never even played a practical joke."

Walton later told his story to Navajo County Sheriff Marlin Gillespie. He stated that when he awoke he found himself on a table being examined by hairless

creatures dressed in blue coveralls. "They never made a sound" and he saw no weapons. Walton said he struck at one of them and the creatures left the room.

He got up and wandered to another room containing a chair. He sat in the chair and pushed buttons on the arms. At one point the ceiling slid back and he could see stars go by. A "person" entered the room wearing a helmet resembling an upside-down fishbowl. In silence the "person" escorted him to a large room where several spacecraft were stored. Something like an oxygen mask was placed over his face by "people" with long hair. The next thing Travis Walton knew he was lying on the pavement near Heber.



PROS AND CONS

SHERIFF GILLESPIE remains skeptical. "I believe the story up to the point where Walton was zapped by a streak of light," he is quoted as saying. "I believe he and the other men did see some kind of object. From that point, I don't know what to think."

One reason for Gillespie's skepticism is that he believes Walton, an older brother and their mother have been longtime students of UFOs, although Duane Walton denies this. Bill

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Spaulding, director of Ground Saucer Watch of Phoenix, was also skeptical. He said that Duane Walton "accused us of being negative after we questioned him about a couple of holes in his story." Duane then took Travis away.

On the other hand the six men with Walton all took lie detector tests and five of them passed while the sixth test was inconclusive because the subject was "overly agitated" according to the Arizona Public Safety Department.

The whole thing is a mixed bag. Dr. Lester H. Steward, director of the Modern Hypnosis Instruction Center in Phoenix, called the story "an absolute hoax."

"He was hallucinating on some drug, probably LSD," Steward told Associated Press. "I can take you to the Arizona State Hospital and show you these same types. I work with them, and I say this is a hoax." He said that the Waltons stalled off hypnosis experiments even when Steward himself agreed to pay the costs. Then they left his office "hurriedly."

Ten days later, on November 25, Coral Lorenzen of Tucson, secretary-treasurer of the Aerial Phenomena Research Organization, told Pete Reich of the *Chicago Tribune*, "From the

evidence at hand, we don't see how any hoax could have been perpetrated. We are convinced that something quite bizarre happened to Travis."

Mrs. Lorenzen also said that under hypnosis Walton provided details about "humanoid" creatures aboard the UFO that "match unpublished descriptions we have received from other persons who have had similar experiences."

Dr. Gene Rosenbaum of Durango, Colo., a psychiatrist, and Dr. James Harder, the University of California engineering professor who is also a hypnotist and APRO's research director, performed "a comprehensive battery of psychiatric and medical exams" on Walton.

Dr. Rosenbaum released this formal statement:

"Our conclusion, which was absolute, is that this young man is not lying, that there is no collusion involved.

"The results of psychiatric tests and hypnosis show he really believes these things, that he is not lying."

Rosenbaum also said a urinalysis and blood tests indicate Walton is not a drug user.—
Curtis Fuller.



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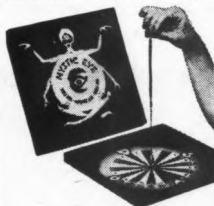
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Participants in filmed demonstration of psychokinetic ability in Moscow in 1973 are Russian medium Alla Vinogradova and her physicist husband Dr. Viktor Adamenko. Although her hand is six inches above the aluminum cigar case, the object moves across the Plexiglas table until she stops it. She can perform this feat whether or not she is blindfolded.

Soviet researchers are proving that persons who have no record of psychic ability can muster the energy for psychokinesis.



PK TRAINING in Russia

By Pamela Painter de Maigret
Photographs by the author

A SMALL group of Soviet scientists believe psychokinetic ability can be taught to people who have no previous history of psychic ability. "Depending on the individual," explains Dr. Viktor Adamenko, a Russian physicist, "the training period may last anywhere from several days to over a month. Then the ability must be kept up by continual practice."

Dr. Adamenko chatted with me as we stood in a small television studio in Moscow during my visit to the Soviet Union in 1973. "We feel that in PK mediumship the general personality is of utmost importance," he added. "A flamboyant, outgoing personality is almost indispensable. Introverted people seem unable to mobilize the necessary energy." He motioned toward his wife Al-



la, an attractive, modishly dressed young woman with long auburn hair. "Alla is a professor of psychology but really she is a frustrated actress."

Could this lithe young woman actually perform feats of mind over matter? For centuries Western literature has reported cases of spontaneous movement of objects by an unknown force called a poltergeist but conscious, voluntary control of psychokinesis (PK) is rare. Early psychic researchers investigated Daniel Dunglas Home and Eusapia Palladino under controlled conditions and verified their PK talents. But few modern sensitives have shown such pow-



ers and scientists have no understanding of what PK energy is or how it works. Had the Russians actually succeeded in training persons to use their PK? I was soon to see for myself.

The studio was used for a weekly children's program and resembled a schoolroom with a blackboard on the back wall. Psychic researcher Edward Naumov and a film crew were on hand to photograph Alla's demonstration. Dr. Adamenko and I sat down just outside camera range while the desks on the set were pushed aside to make space for Alla who was sitting on a chair in front of a four-foot-square plastic cube. The bottom of this cube table was open to the floor. Screws held together the four side sheets and top sheet of transparent plastic.

Alla appeared to be under considerable tension despite her bright warmth. As the filming began she rubbed her hands together, then reached toward a round aluminum cigar tube which lay near one edge of the table. She stopped her hand about six inches from it. Staring at it, she raised and lowered her hand quickly several times, never coming closer than five or six inches from the tube. Then with a look of immense strain and concentration she turned the palm of her hand forward and

appeared to "push" at the cylinder. It rocked back and forth several times, then slowly began to roll across the plastic tabletop away from her hand.

When the cylinder neared the outer edge, Alla quickly reached over the tube and put her hand on the far side of it. It stopped abruptly six or eight inches from her hand, rocked a few times and then started to roll in the opposite direction. Alla's hand was always at least half a foot away from both the table and the cylinder. She continued while the tube rolled across the table several times. Each pass seemed to become easier for her. The strain and tension left her face; her body became more relaxed; the cylinder moved with greater and greater ease. She then repeated the demonstration blindfolded.

While the film crew was moving the camera Dr. Adamenko and I walked over to the table and stood over Alla as she rolled the cigar case back and forth. She seemed to have complete control over it and could make it spin, skid or roll in any direction. We were chatting in a relaxed manner when Alla picked up the cigar case and handed it to me. It was just an aluminum cylinder, open at one end and weighing about 10 grams. It had "Monti Cristo Havana" printed



ABOUT THE AUTHOR . . .

Pamela Painter de Maigret, born in 1937 in Arizona, holds a B.A. and M.A. in political science and the equivalent of a B.S. in geology from the University of California.

Before her marriage in 1967 to Count Hervé de Maigret, a French engineer-explorer, she owned and developed two small mining companies in South America, worked as a geologist in Guyana, prospected for minerals in Honduras, and on camelback, explored parts of the northern Sahara Desert studying the Berber people, their use of telepathy and their healing abilities.

She has participated in dream research at Maimonides Hospital and telepathy experiments at the Newark College of Engineering and in 1973 spent a month in China studying acupuncture, moxibustion and herbology.

on it in black and yellow letters, apparently reflecting Russia's trade with Cuba.

Alla then suggested that I try to move the cigar case. Surprised, I asked, "How?" Alla took my hands and rubbed them in hers, then put her hand over mine — "to get me started," she said. Together we pushed at the tube several times from a distance of five or six inches. The cylinder rocked, then started to roll away from our hands. I thought I could feel a faint repulsive energy between the cylinder and my hands; it was rather like the feeling of trying to force similar poles of two magnets together.

Alla stepped back and I continued to roll the cylinder across the table. When it came to the

edge I copied Alla and put my hand on the far side of it. It stopped, hesitated and then started rolling away from my hand. I made several passes this way but with each pass the cylinder moved slower and more reluctantly. I moved my hand closer until I was only one inch away from it but this did no good. The cylinder finally stopped in the middle of the table and I could not move it again. I felt as if Alla had given me some kind of force but I had used it up.

Alla "reenergized" me and again I could move the cylinder. Naumov wanted to film me moving the cylinder. He and Dr. Adamenko were delighted at my success as Alla had tried to transfer the energy to both of

them without success. However, she had been successful with Adamenko's young secretary Larissa Vilenskaya.

Alla suggested several ways to overcome the initial inertia when trying to move an object by PK. Aside from rubbing the hands together, one could rub one's hand across the tabletop to build up static electricity, which appears to be an element in getting started. This brought us back to Dr. Adamenko's explanation of the training.

As he had pointed out earlier the psychology of the person to be trained is very important, as is the medium's attitude both toward his own ability to move an object and toward the object itself. The medium must like the object and enjoy holding and feeling it. The weight of the object (within reason) is less important, although the medium thinks it matters. During tests when Dr. Adamenko, unknown to the mediums, has added weight to the object, the mediums continued to move the object with ease — until told that it was weighted, at which point they experienced sudden difficulties.

"The crucial point in training PK abilities hinges on the medium's belief that he can move something," Adamenko emphasized. "The essence of training is to show immediate success. With

belief in success, success comes." To cross this all-important barrier, Adamenko uses several techniques. Alla already had shown me about rubbing my hands together or on the table. Static electricity seems to help, at least in the beginning, although it may not be the only force at work. Dr. Adamenko also said that continuing suggestion by the trainer could help the developing medium overcome initial disbelief.

Soviet parapsychologists don't like to speak of hypnosis, preferring such terms as autogenic training, but to my Western mind they describe techniques I would call hypnosis or autohypnosis. Indeed, Adamenko spoke with admiration of the way Dr. Milan Ryzl had trained the sensitive Pavel Stepanek through the use of hypnosis and admitted using hypnosis to overcome a medium's fatigue.

After superficially determining that a potential PK medium has an outgoing personality Adamenko then looks for evidence of good imagination and visual imagery, good concentration and good suggestibility. Future PK subjects also must have certain electric skin properties in order to use the instrumentation Dr. Adamenko has developed. The subject's skin must be dry and have a high electrical resistance

and a high dielectric constant. Most important, the subject must be able to control the conductivity of some of the Chinese acupuncture points.

Dr. Adamenko invented an electrical device called a tobioscope which runs a current of less than one microamp between two points on the skin and measures the resistance. He has found that acupuncture points have a lowered resistance to electrical current. He also finds that some subjects can change the resistance at certain acupuncture points by an act of will, so he attaches his tobioscope to a voltmeter and asks his subjects to practice "making the needle move." Both spontaneous and induced emotions have a strong effect on the needle's movement.

During the training session Adamenko seeks to get the subject into a "special psychic state," consisting of a positive mood, no overriding worries and a lack of physical fatigue — generally a state of relaxed well-being. When the subject is in this state any emotional changes will alter the amount of conductivity (resistance) at given acupuncture points and the entire electrostatic field around the person changes too.

Going from this demonstrable fact, Dr. Adamenko makes a hypothesis — and he stresses that it

is only a hypothesis — that works well in training PK subjects. By willing it, the subject tries to direct his electrostatic field toward the object. Using sensitive electric potential measuring devices between the subject's hand and the object, Adamenko thinks he detects a nonhomogeneous field. The field seems to concentrate around the object to a point where Dr. Adamenko tells me that a small neon bulb held over the object will light. He is quick to stress that he is unsure of the interpretation of these findings, particularly since grounding the subject seems to make it easier for him to concentrate the field.

On the day before I arrived in Moscow Naumov and Adamenko had conducted an experiment in the privacy of a forest near the city. With some hesitation they told me they had been working with two naked male subjects who stood, sat and lay on the bare earth. They were naked so that nothing on their bodies would disturb the electrostatic field around them. Naumov and Adamenko measured the force fields around the subjects and found that by acts of will the subjects apparently could augment these fields. Evidently the force fields were not strictly electrostatic. Dr. Adamenko stressed that whether or not projecting an

electrostatic field is actually possible, the image was a useful one in training PK subjects.

After the subject can successfully "make the needle move" by changing the resistivity of his acupuncture points and after he can strongly imagine projecting his electrostatic field toward an object, he then tries to move something light—like a Ping-Pong ball. Since rapid success is essential at this point, optimum conditions are provided and the subject is aided by encouragement and suggestion (hypnosis?) from his trainer. For example, the subject will use a plastic table in a dry environment to maximize the electrostatic field.

At this stage of his training the subject usually will show considerable physiological change—blood pressure will rise; respiration will be affected; heart rate and rhythm often will change. Sometimes the subject will feel hot, at other times shaky or tingly. Here Dr. Adamenko frankly admitted that he uses hypnosis to reduce stress. Despite this physical stress, trained subjects do not seem to experience anything like the strain felt by a natural PK medium like Nina Kulagina, the Leningrad housewife extensively tested by Edward Naumov and also by visiting Western scientists. Kulagina can lose several pounds during a

single sitting; her blood pressure may go as high as 220; and her heartbeat can become so erratic that doctors present have stopped the demonstration.

Although a trained subject needs considerable initial effort to make an object move, the PK session seems to take on a momentum of its own. For reasons they don't understand, subjects report that things just get easier; they can move the object better with less concentration and effort. "It is as though an 'X energy' comes into play," Dr. Adamenko explained. At this point the measuring device that records the electrostatic field no longer gives a reading and the subject's physical stress disappears. Only at this point, in my opinion, is a psychic or unexplained demonstration taking place.

When I asked Dr. Adamenko to explain his hypothetical "X energy," he replied that it is easier to say what it isn't than what it is. He laments our inadequate measuring devices. His experiments lead him to feel that this energy does not belong in the electromagnetic spectrum and he has grave reservations about the bioplasma energy theory proposed by some of his Soviet colleagues. (He also questions whether Kirlian photography records anything more than an

electrical corona.)

In his attempt to measure the parameters of PK energy Dr. Adamenko observes not only the psychology and physiology of the subject but the properties of the object. He has found that many people can augment the electrical field around an object, yet cannot move it. These people may have either a positive or a negative electrical charge in relation to ground potential. Alla, for instance, has a negative electrical charge in her normal state and when she is grounded, can move objects more easily. Sometimes after working with an object for a few minutes she will touch it and a spark and a crackling sound result. This will happen whether she is grounded or not.

In another hypothesis Dr. Adamenko suggests that Alla somehow may charge the object with "X energy." When someone else is able to move the object for a short time, as I did, the energy may be coming from the object rather than from Alla. Reflecting on this, Adamenko remarked that the object appears "to run down just like a clock unwinding."

At the end of the afternoon's filming I asked Alla if she could move other objects too. She said, "Of course," so the group of us hunted about in our pockets and

came up with a metal pen cap, an all-plastic pen cap, a Ping-Pong ball, various coins, some wooden matches and the small cardboard box they came in. We pushed the Plexiglas cube toward a corner so the crew could remove their equipment and we all crowded around to see Alla give an informal demonstration.

I noticed that although Alla moved them all with facility, the various objects differed in the ways they moved. She could roll the pen caps in bumpy fashion due to their pocket clips or could make them skip without rolling. She could push them over from a standing position but could not raise them upright from a prone position. The Ping-Pong ball could be made to skid across the table or to roll or bounce. To bounce it Alla quickly raised and lowered her hand about six inches above the ball. The ball started to shake, then bounced a bit and with each bounce went higher. This was the only time I saw Alla appear to draw something toward her hand rather than push it away.

The matches, which were emptied out of their box in a jumbled heap on the table, reacted in even stranger fashion. At first the jumbled mass did not move as a whole. As Alla pushed at them from about a foot away individual matches suddenly

jumped, scattering the other matches around them. A momentum appeared to be building up that reminded me of popcorn held over a fire. The wooden matches "popped" in all directions. Only after several minutes did Alla get the whole mass to move away from her across the table; individual matches still popped around. I thought that chemicals in the match heads might have affected the movement but when we snapped the heads off a dozen or so they still reacted in the same way.

Looking back on those days in Moscow I feel a strangeness now that I did not feel at the time. Early in the demonstration I stopped taking photos. Everything seemed normal and unex-

ceptional. We all expected the objects to move and they did. Even the film crew became blasé, as if seeing objects move by themselves was the most natural thing in the world.

I draw no conclusions from what I saw. I saw Alla move objects without touching them and I did the same thing myself. Obviously there is a difference between what Alla could do and my own feats but I don't know what it is. Apparently electrostatic energy helped us both but Alla seemed to control some other energy as well.

Certainly her performance gives credence to the Soviets' claim that they can train ordinary people to be PK mediums.



RESCUING A FUTURE SAINT

By Frank Ball

IN 1134 an English hunting party set out to teach a 14-year-old boy from a prominent London family the skills of bagging game. Coming to a narrow bridge the hunters began to lead their horses over the rapids that rushed to a mill a short distance downstream. Midway across the bridge the youth's mount slipped into the stream pulling the high-born lad with him. The hunters on either bank looked on helplessly as the fallen youth was swept swiftly downstream toward the turning mill wheel and death from drowning or man-

gling. Their screams were futile.

But for some reason the miller, unaware of the impending tragedy, stopped the mill just in time to save the lad's life. Then, alerted by the cries of the men on the banks, he quickly drew the lad from the icy water. The boy lived to tell of this miraculous escape many times during his eventful life, for he became one of England's greatest prelates, a giant influence in both church and state and after his death by martyrdom a prominent saint. Later ages revered him as St. Thomas Becket.

PSYCHIC WARNINGS

in Times of Crisis

Do you receive advance notice when your life is in danger? Or
when you are likely to harm someone else?

By H. L. Lawson

MOST OF US have premonitions from time to time but it seems that in my rather long and mildly adventurous life I have had more than my share. Usually these precognitive experiences have involved trivial events, such as a strong hunch as I left for work on a sunny morning that there would be a heavy downpour before night and therefore I should take a raincoat with me. There have been a few times, however, when I have received advance notice that my life was to be in danger or that I was likely to kill or injure someone accidentally.

The first important warning came not to me but to the only person who was in a position to help me. I was invited to spend a week beginning on Monday, July 14, 1913, at Lake Orion in Michigan with a family I did not know but who were known to the Rev. P. Arthur Arnold, pastor of the

Congregational Church in Utica, Mich., where I grew up. The family consisted of the father and mother, William and Nina Gagne, their son Peter who was six or seven, and their daughter Edwina who was 14. The son was so young as to be beneath the notice of a 12-year-old boy but the daughter was the athletic type and challenged me to competitions in swimming, diving and canoeing. She won all our races handily except swimming. In this sport I was able to match her fairly well.

Early one morning I awakened before the others, put on my swimsuit, and set out for the small island that appeared to be about a half mile from the beach. Actually it was much more than that. Although a bookish youngster, I was a moderately strong swimmer thanks to several years of practice in the Clinton River which runs

through Utica. There was no one on the lake except a lone fisherman in a white rowboat who was well out from shore in the direction of the island. His figure was indistinct, wavering in the morning mist.

I swam easily, relieving the monotony of my usual breast stroke by floating occasionally or swimming a few strokes under the surface until the need for air brought me up. The sun cleared away the mist. As I approached the rowboat I saw the fisherman crouched over his fishpole, his eyes on the bobber. Although I passed within 20 yards of him he gave no evidence that he saw me. Oddly, the island still looked about as far away as it had from shore. I realized that I was tiring and should head for the rowboat. Then I remembered my galling experience of the day before when Edwina and I, swimming well out from the beach, raced for the shore. She had beat me soundly. I would show her!

A few minutes later I dived well below the surface and ran head-on into the thickest tangle of seaweed I have ever encountered. Try as I might, I could neither forge ahead nor battle my way to the surface. I felt a moment of terror as my wind gave out and my lungs began to fill; then a few brief seconds of strangulation before my

tense muscles relaxed and the most delicious sense of euphoria I ever experienced swept over me. I remember watching the seaweed drift to and fro before my open eyes with complete detachment. It was as if this were happening to someone else. My last thought was that drowning was not nearly as painful as I had been led to believe.

I came to myself choking as water drained from my lungs. The fisherman stood in the boat, easily holding me up by the ankles. When I began to gasp for air he let me down into the boat, then lifted me to a thwart where the cool morning wind soon brought me around.

"You had a narrow squeak, boy," he said soberly. "Orion is a treacherous lake unless you know it well."

I stammered my thanks for saving my life. He grunted and took up the oars.

"I'll take you back to shore."

He talked over his shoulder as he pulled expertly on the oars.

"It hit me sudden like that I hadn't seen nothin' of you for quite awhile. I looked in the direction you were goin' and back the way you come. Didn't see no sign of you. Knew you couldn't have made it to the island yet. Best bet was that mass of seaweed. Lucky the lake is clear. Saw your hair floatin' a couple of

feet below the surface."

When we reached waist-deep water I thanked him again, jumped over the side and waded ashore.

At breakfast I told the family what had happened. Mr. Gagnon read me the riot act about swimming alone. All I could say was, "Yes, sir." When they asked me who saved my life I was embarrassed to admit that I had forgotten to ask. During the remaining four days of my vacation I tried to find someone among cottagers, fishermen or villagers who could identify him. None ever had seen either the man or the white rowboat. It seemed no one on the lake had a white boat because they soil so easily.

The second mysterious incident took place when I was 16. The United States entered World War I on April 6, 1917. Because of my age and my weight (116 pounds) I was rejected by every branch of military service. Out of sheer frustration I bought a seven-shot .22 caliber target revolver. Every afternoon after school I set up a row of tin cans on the bank of an ancient abandoned canal about a block from our house and popped at them from a hill perhaps 60 or 70 feet away. I became quite proficient with the weapon. Since I shot downward from the hill the

spent bullets entered the opposite bank of the canal and did not fly over into the flatlands beyond where people sometimes walked. It was my custom to empty the cylinder before returning home. On Thursday, August 9, I had one remaining cartridge in the chamber and decided to fire it on the way home. Apparently I forgot to do so.

I tossed the gun on the couch in the living room and washed up for supper. After the meal while my father, mother and my Aunt Jane who lived with us were still at the table I sauntered into the living room, picked up the revolver and placed the muzzle playfully against my head. Someone shouted, "Don't!" — so loud that I looked around. There was no one there. What harm could come from snapping the trigger on a chamber I knew to be empty? With the muzzle back at my temple I pulled the trigger. Just as the cartridge went off I felt my hand jerk upward. When my folks rushed into the room they found me staring in disbelief at a tiny wisp of blue smoke rising from the barrel. As neatly as a barber's shears the bullet had clipped off a lock of hair but my scalp was untouched. The missile had lodged in the ornamental molding between wall and ceiling.

A firearms expert would say at

once that the jerk resulted from pulling the trigger with the outer joint of the forefinger instead of the ball between the outer joint and the end. A book on small arms had taught me that weeks before. I am positive the weapon was properly fired. I am equally sure that no one in the village with any knowledge of handguns believed that.

I received the next two psychic warnings when I was 19 and at sea with the United States Merchant Marine. At the time of the first warning, April 20, 1920, I was aboard the *U.S.T.S. Utoka* in the Caribbean and might easily have been killed by the accident. The *Utoka* had delivered a cargo of general merchandise from Baltimore to Havana and steamed on to Cap Haitien, Haiti, to pick up a return load of mahogany logs. On the first day out of Cap Haitien, Chi Lindendorf, bo'sun's mate in charge of my watch on deck, sent me below deck to the carpenter shop for a saw. To get to the carpenter shop it was necessary to traverse a long passageway between the holds. The dark corridor was illuminated only by one bulb about every 30 feet and the atmosphere was thick with coal dust from the adjacent bunkers.

I marched blithely ahead, anxious to get back to the open air as soon as possible. A dozen feet

beyond the second light bulb I heard these words seemingly inside my head, "Careful! Slow up!" I did; but I should have gone back for a lantern or a flashlight. A few paces farther on my right foot encountered emptiness instead of a deck plate and I plunged into an open manhole in the middle of the passageway. I came down hard on the cast-iron rim on my back. There was a flash of excruciating pain. I blacked out. Unconsciousness lasted long enough for Mr. Lindendorf to miss me for I came to with a flashlight beam in my face and the officer standing over me.

Cursing the man who had left the cover off, he tried to pull me out but could not. My right leg was twisted and jammed into the top rung of the perpendicular steel ladder leading down to the lower hold. He untangled the leg, lifted me out and set me on my feet. I could not stand. He scooped me up in his arms and carried me to the trainees' dormitory where Mr. Smith, the executive officer and the nearest thing to a doctor aboard, slapped a plaster on my back. He and Chi rolled me into my hammock, at the top of a three-high tier.

"You were lucky, kid," Mr. Smith said. "If you'd been running or walking faster you'd have hit the rim and bounced

back to fall 25 feet into the lower hold. It would've been curtains for you." On the way out the executive officer said something to the bo'sun's mate about the sciatic nerve, and added, "If he starts to yell like hell, let me know."

It was two and one-half weeks before I could leave my hammock, and another week before I could walk. Years later an X-ray showed bone fragments in the flesh surrounding the damaged vertebra. No wonder it has caused me trouble for more than 50 years!

The second incident took place two months later, on June 18, while I was a seaman aboard the *S.S. Lake Frumet* plying European waters. The vessel lay at anchor in an island-dotted bay in the Gulf of Bothnia, off the coast of Finland, 250 miles below the Arctic Circle. We were loading small logs for gallery props in British mines. The winter had been a hard one; cakes of ice and pools of slush still covered the bay. Floyd O'Hara from Dearborn, Mich., the only other native-born American in the deck crew, and I were painting the overhang of the stern from a stage slung by light lines and pulleys from the fantail rail. Since we were working under the sloping counter it was necessary for the platform to be drawn in

toward the hull, leaving the stage tilted outward. The paint buckets hung under the platform on S-hooks. The footing was precarious. We had to hang on with one hand and wield the brush with the other. We had been down about an hour and had just lowered the stage by untying the lines, allowing them to drop us a few feet.

As we knotted the lines I felt an extremely urgent premonition of coming disaster. I dropped my brush into the bay and clung to the lines with both hands. The knot at O'Hara's right gave way. His end of the platform dropped. My companion fell 30 feet into the frigid bay. I climbed the ropes slowly until I could get my feet on the upended stage, hoping the line would hold both my weight and that of the platform. The Canary Island bo'sun dropped a heaving line to me; I passed it around my body under the arms, knotted it and the officer and a seaman hauled me up over the rail. Meanwhile Mr. Cronberg, the Norwegian first officer, lowered the workboat and plucked a shaking O'Hara, blue with cold, out of the water and wrapped him in a warm blanket.

O'Hara caught a bad cold; I already had one. Had I dropped into the icy water with him I would almost certainly have

suffered a severe asthmatic attack which could have killed me. Mr. Cronberg told me later he had nothing in his medicine chest that would relieve asthma.

Warning number five occurred on a Detroit street on Saturday morning, September 22, 1928. Driving a company car belonging to the *Detroit Free Press* where I was an advertising solicitor, I parked on West LaFayette at 12th Street to see a customer in a warehouse building. Briefcase in hand, I was about to cross LaFayette; I had looked both ways when a voice seemed to whisper in my mind, "Watch out!" I looked both ways again. Nothing. When I was halfway across the street a car whizzed around the corner from 12th Street and bore down on me. It was too late to jump. The same voice in my mind said, "Take it on your shoulder." I crouched with my left shoulder forward. There was a screech of suddenly-applied brakes, then a bump. I found myself lying in the street a dozen feet beyond the car with the driver looking down at me.

He helped me to my feet, found that little harm had been done and went on his way. I jotted down his license number in my pocket notebook but had no occasion to refer to it. I brushed myself off, retrieved my briefcase from the sidewalk and

went about my business. My shoulder and thigh were bruised and later turned black and blue. The remarkable thing about this incident is that I was so little hurt. The physician who had X-rays taken of my spine had told me to be very careful not to fall, since the shock might cause my damaged vertebra to snap.

In April 1943 the brakes on our car began to loosen until it became necessary to depress the pedal more than halfway to the floorboards before they took hold. When they did, however, they worked well so I felt in no rush to have them tightened. But on Wednesday, April 21, I had an urgent feeling that the work should be done immediately and took the car in. The mechanic found that a tiny leak in one of the brake cylinders was bleeding fluid from the braking system. They could have failed completely at any time, he said. The cylinder was replaced and fluid added.

Next morning I took the bus to work for my wife Marjorie had a 10 o'clock appointment with a clairvoyant, Mrs. Agnes Hill, who lived several miles from our home in Detroit. The pavement was wet from early morning showers. On the way Marjorie had to cross a raised ramp over several railroad tracks. As she started down the far side a West-

ern Union messenger boy on a bicycle shot out of a cross street just beyond the ramp at a speed too fast for the condition of the pavement. He swung sharply right, his wheels slipped and he was pitched off squarely in front of our car. Marjorie stopped "on a dime," with the bumper inches from the boy's body. She caught a glimpse of a white face as he grabbed up the bike and rode hurriedly away. She is fully convinced that had I not had the brakes fixed the previous day she would have killed the youngster.

In 1953 I was employed by Hillsdale College, a private college in Hillsdale, Mich., as director of press relations and publications. One of my duties was to write daily news releases about college activities and to distribute copies of these stories to the local newspaper and radio station and to correspondents for the various metropolitan newspapers, television and radio stations for use the following day. On Wednesday, May 14, I had distributed material to these news outlets and was returning to the campus in the north end of the city when a near tragedy occurred.

Proceeding north on West Street from the downtown area I saw a small girl, probably a first-grader, standing on the corner of

College Street, waiting to cross West Street. Her eyes were fixed on a truck also northbound and about to pass the intersection just ahead of me. Although the child gave every indication of waiting for all vehicles to pass, something nudged my mind as I drew near the corner, urging me to beware. I took my foot off the accelerator, slowing from perhaps 25 to 10 miles an hour as I moved into the intersection. Sure enough! As soon as the truck had passed the youngster began to run across the street, directly into my path. It was necessary for me to step hard on the brakes and come to a full stop to avoid hitting her. I hate to think what might have happened had I failed to heed that five-second warning, that urgent premonitory feeling which differs considerably from natural precaution.

The final psychic warning I recount here saved me, I am sure, from a particularly gruesome death on busy Michigan Avenue in downtown Detroit just three days before Christmas in 1936. This incident is reported out of chronological order because of its ghastly dramatic impact.

At this time in my career I was a member of the national advertising department of the *Detroit Free Press* assigned to, among others, the travel and resort

classification. Leaving the office of the general passenger agent for the Pennsylvania and Wabash Railroad's Michigan Division on the ground floor of the Book-Cadillac Hotel (now the Sheraton-Cadillac) I started diagonally across Michigan Avenue to the LaFayette Building to make my next call. I had taken one step from the curb when the most imperative warning I ever have received flooded my mind. Although I heard no voice it was as if someone thundered at me, "Get back on the curb!" Long ago I learned to obey such hunches at once and without question. I turned and stepped back, puzzled, since I could see no menacing auto traffic.

Barely had I swung around to face the avenue again when piercing screams came from the holiday shopping throng across the street. Something flashed downward past my line of vision and a body landed on the pavement with a dull thud some 12 feet out from the curb and directly in my path had I continued on across the street. The crowd stared in shock at what seemed to be the remains of a five- or six-year-old child which apparently had fallen a considerable distance. For me the shock became real horror when I saw a lump of gray matter on the toe of my shoe.

The full impact of what I had missed did not strike me until late in the day when I returned to the scene, estimated the number of seconds that had passed between my psychic warning and the thud of the body and paced it off, with my eyes upon the sweep second hand of my watch. At the final second I found myself standing exactly upon the chalked "X" with which the police had marked the landing spot!

A brief announcement in the radio news that evening and a complete story in the *Free Press* next morning reported the suicide of William S. Sayres, Jr., Standing Master in Chancery of the Detroit Federal District, who fell from his suite on the 28th floor of the hotel. He had been confined to a wheelchair for some years but had managed to draw himself up onto the wide sill, open the window and roll out to his death while his constant attendant was out of the room.

There will be some of you, no doubt, who will believe that the premonitions cited here were promptings from my subconscious mind responding to subliminal clues and therefore are not psychic at all. Possibly, in some instances this is true; but for the bulk of them I cannot accept this theory. For example, what clues could have told my

subconscious that a body was about to hurtle into the street at a point that constituted a ghastly hazard for me?



HAUNTED AIR

THE PHENOMENON of mysterious noises heard at the sites of battles dates back to ancient Greece. Pausanias records that on the plains of Marathon, 400 years after the great battle fought there between Athens and the Persians, witnesses still reported hearing the neighing of horses, the shouts of the victors, the cries of the vanquished and all the noise of the conflict.

Two months after the Battle of Edge Hill, fought on October 22, 1624, near Keinton, Northamptonshire, a number of shepherds and villagers witnessed the aerial reenactment of the battle and heard the noises of the guns, the neighing of horses and the groans of the wounded. A royal commission sent out by Charles I to investigate corroborated the strange phenomena.

When the Edict of Nantes, which guaranteed religious freedom to France's Protestants, was revoked in 1685, voices of invisible hosts were heard speaking and singing at Orthez and in the Cevennes. The reports so disturbed authorities that the Parliament of Bearn levied a fine of 500 crowns against anyone who spoke of hearing these psalms.

A very dramatic instance of such sounds in the air was re-

corded by the Marquis Cristobal Juvenal, Lieutenant-Governor of Paris. He wrote: "The 31st of August, 1572, some six or eight days after the assassinations, so-called, of St. Bartholomew, I had supped at the Louvre with Mme. Fiesque. It being considerably warm weather, we went to a little balcony by the river to get the fresh breeze, when suddenly we heard in the air a horrible screaming, tumultuous voices, mingling cries of rage and fury. We were immovable, fixed to the spot in terror, and gazing at each other speechless. This noise, I believe, continued for nearly half an hour. It is certain that the king (Charles IX) heard it and was dismayed. He could not sleep the rest of the night. Two hours after he retired he leaped from his bed in affright, summoned his household and sent them to listen and seek out the great noise and the groans that filled the air. These cries were so distant that the king thought it possible the enemies of the Montmorencies and their partisans had surprised and were attacking them, and he sent a detachment of his guards to repulse them but they returned with the report that Paris was tranquil and that the noise proceeded from the air."



Ben Bibb now conducts his healing ministry with his wife Margaret from their home in Danielson, Conn.

"ANYONE CAN HEAL..." says the amazing **BEN BIBB**

The healer must reach the patient's inner mind, inform it of the danger to the body and show how to overcome it.

By Joseph J. Weed

IN THE LAST four years Benjamin Bibb III has healed more than 1,000 persons whose ailments have ranged from simple acne or sore throat to serious arthritis and stomach ulcers. Even some persons presumed to be in advanced stages of cancer are now quite well, thanks to his help. It is especially significant that he has taught more than 100 men and women to use his healing methods.

Ben Bibb describes his method as "mental healing" because he seldom sees or even meets the person on whom he works. His basic principle is the assumption that people heal themselves—a point with which most doctors agree. The surgeon sets broken bones and removes or repairs badly functioning organs. The physician supplies chemicals which relieve internal pressures and help his patient's body to function more smoothly. But the actual healing is

performed by the patient—or by his inner mind. According to Ben Bibb, the healer must reach that inner mind, inform it of the danger or discomfort experienced by the outer physical structure and show how to overcome it. Yes, *show* the inner mind. Demonstrate a method which if pursued will lead to cure.

The inner (subconscious) mind can do amazing things, most of them impossible for the conscious mind. All bodily functions—breathing, digestion, elimination, etc.—are intelligently directed. Since this activity is below the level of normal conscious awareness the entire wonderful performance is dismissed as "automatic." To ignore or underestimate the inner mind is to neglect a powerful ally which is there for us to use if we try.

"So," says Ben Bibb, "I get the patient's inner mind to do the healing. First I make contact with it,

ABOUT THE AUTHOR

JOSEPH J. WEED was born in New York City and graduated with an A.B. degree from Fordham University there. From college he went directly into business and in 1936 formed Weed & Company to act as advertising sales agents for broadcasting studios.

While still a student, he became interested in mysticism and the occult and today he continues to study the teachings of the Agni Yoga Society, the Arcane School and the Rosicrucian Order. He started lecturing on these subjects in 1938 and in the years since then he has delivered nearly 200 lectures to audiences in cities throughout the United States and Canada.

In 1968 he wrote "Wisdom of the Mystic Masters" which became an immediate success and is now in its 15th printing. Other works on similar esoteric subjects soon followed and today nearly a quarter-million copies of his books have been sold.

He is now retired from active business and lives in Florida.



then find out exactly what is wrong and finally instruct it in the best procedure to correct the malfunction."

The inner mind feels no pain, nor can it exercise judgment. But it will accept, without question as a rule, clear-cut instruction from its own conscious mind or from the conscious mind of another. Good examples of this unquestioning obedience are the sometimes startling demonstrations by stage hypnotists. However, the keyword in the foregoing is "clear-cut." The inner mind cannot act on confused or contradictory suggestions.

Ben Bibb employs various methods to reach the inner minds of his patients. All of these are taught to his students until they are proficient in at least two of them. Having made contact with the patient's inner mind Bibb then uses imaginative visualizations to convey to it what should be

done. This will become clear in the case histories of some of the persons he has treated. I have talked to each of the patients whose cases are described and have been assured that these are accurate accounts.

* * *

IN NOVEMBER 1972 Julia M. Whitten of West Palm Beach, Fla., was examined by Dr. R., a surgeon on the staff of the Las Olas Hospital in Fort Lauderdale. She consulted him regarding a lump in her left groin which had first appeared about a year before and had grown steadily since then. Dr. R. chided her for waiting so long and said that in his opinion it should be removed as soon as possible.

Mrs. Whitten entered Las Olas Hospital on November 15, 1972, and Dr. R. removed the mass the following day. After the operation he said that a complete visual examination had been impossible because Mrs.

Whitten's lungs had filled with fluid and it was imperative to remove the fluid before proceeding. She was released from the hospital on Monday, November 20, and instructed to report back to Dr. R. the following Wednesday. On that day he told Mrs. Whitten and her husband that the mass he had removed was cancerous and from all indications was being fed through the lymph system from some other point or points in her body. He had consulted with other physicians on the hospital staff but no decision on the method of treatment had yet been reached. He suggested Mrs. Whitten go home and await his instructions as to when to return to the hospital.

On Tuesday morning, November 28, Julia Whitten was feeling very depressed. There was still a lot of fluid in her lungs which made breathing difficult but worse, the ominous word "cancer" was ringing in her ears. Her future looked dark. She had read about Ben Bibb in the local paper and in desperation decided to ask him for help.

She reached Mr. Bibb on the telephone but he said the newspaper article had brought him a heavy work load and he didn't know when he could devote the necessary time to helping her. However, when she described her condition, her difficulty in breathing and the unpleasant future ahead of her, he said he would give her a minute or so when he hung up and then would go into her case thoroughly on Thursday morning, two days later.

She thanked him and said good-bye, not knowing what, if anything, to expect. Within minutes, however, she had a spasm of coughing and brought up a thick jelly-like phlegm, brown and grey in color. After about five minutes the spasms ceased and she found she could breathe easily.

When Ben Bibb put down the telephone he had given her a quick

energy charge to clear her lungs and then as he had agreed he psychically examined her about 6:00 A. M. on Thursday, November 30.

That Thursday afternoon about four o'clock Mrs. Whitten started to have light pains in her bowels. Although she did not feel nauseated, each time one of these pains hit, she would vomit quite forcefully a volume of semiclear fluid, orange-yellow in color. This went on at intervals until about 11 o'clock that night. During this time she vomited no food, only the yellow-orange fluid. When the last bit was expelled she suddenly felt a great relaxation. She said to her husband Glenn, "Well, it's over with. The cancer is gone."

On instructions from Dr. R., Julia Whitten returned to Las Olas Hospital on Monday, December 4. From the very first test it was apparent that a change had occurred in her condition. The blood drawn from her arm was clear and bright whereas in previous tests it looked as if there were purplish-pink chalk mixed into it. She remained in the hospital all that week and was given different tests each day.

One thing she hadn't told Ben Bibb was that she had an open stomach ulcer which showed clearly on the X-rays taken when she first entered the hospital on November 15. On Monday, the fourth of December, another series of X-rays showed no trace of the ulcer nor of any cancerous tissue. The following day the doctors told Mrs. Whitten, "You must have moved during these pictures yesterday because we can't find your stomach ulcer." So they took another series of X-rays and then a third series on Wednesday. They did not find the ulcer.

By this time everyone on the case was puzzled. There were no signs of cancer and when the ulcer turned up missing, the doctors said, "It's impossible, but there doesn't seem to be

BEN BIBB is a retired naval officer and aviation operations specialist. He was born in the Mississippi delta country and at one time managed a cotton plantation there. After his retirement from the navy he became vice-president and general manager of the Freeport International Airport in the Bahamas. Now in his 50's, he is a member of the Retired Officers' Association, the International Platform Association and a past president of a Kiwanis Club.

In 1971 Ben began to look for ways to make constructive use of the vast resources of the subconscious mind. He read widely on psychic subjects and took some ESP courses but did not find what he was seeking. He determined to learn through self-discovery and hard work. For several hours each day he doggedly pursued a program of psychic exercises in an attempt to make mind-to-mind contact.

During a period when he was attempting distant diagnosis of illness (similar to Cayce's but not in trance) he found himself doing a mind-to-mind psychic healing operation. To his astonishment the patient quickly recovered from an illness of seven weeks' duration which had baffled the attending physicians. Experimentally he tried to help others and in most cases he was successful. From this beginning he expanded his techniques to include etheric body corrections, healing by speeding up the vibratory rate of the etheric body and other similar procedures.

Since his first psychic operation in October 1971 he has performed many thousands more. The demands on him keep him almost continually active and on one busy day he successfully concluded 42 psychic operations. Moreover, in his classes he has taught his methods to several hundred men and women, most of whom perform similar operations with equal success.

Mr. Bibb and his wife lived in Florida until 1974 and now reside at 260 North Main St., Danielson, Conn. 06239.

anything wrong with this woman."

A team of pathologists from another hospital was brought in and spent Thursday and Friday giving Mrs. Whitten a thorough going-over. They took rectal soundings and made a biopsy of tissue from the area where the tumor had been—and found nothing. So at 6:00 P. M. on Friday, December 8, Julia Whitten was released from the hospital and told that as far as the doctors could then determine she was perfectly healthy.

A week or so later the Whittens went back to Dr. R. for a "release conference." He was seated at his desk with two piles of documents before him. These were the records, test reports and X-rays in Julia Whitten's case. One pile contained the records of tests made between November 15 and 26 and the other

contained the tests made December 4 and thereafter.

Dr. R. looked harried. He said, "Mrs. Whitten, if you weren't my own patient I would swear these reports, made about 19 days apart, were from two different people. What I have before me is a record of something that just could not have happened. It's impossible."

Here in his own words is Ben Bibb's description of his activity on Mrs. Whitten's behalf:

"On the morning of Tuesday, November 28, 1972, I received a telephone call from a woman who gave her name as Mrs. Glenn Whitten. She said that a tumor in her left groin had been removed in a Fort Lauderdale hospital a week or so previously, that it was found to be cancerous and it was a secondary

cancer site fed by the lymph glands.

"She pleaded for me to do something and told me of fluid congestion in her lungs. Apparently they had to stop the surgery and pump out her lungs and then complete the surgery and get her back to consciousness as quickly as possible because of the lungs. This prevented the doctors from exploring further at that time to find the primary cancer site.

"While she was talking on the telephone I made mental contact and told her I would give her a thorough examination in a couple of days. As soon as I hung up I gave her a quick energy shot to alleviate the lung congestion.

"On Thursday morning, November 30, from about 6:00 to 6:30 A.M. I went into Mrs. Whitten's case, mind to mind. As always, I had no set plan on how to proceed but I gave her a thorough examination first. After contact I psychically raised up her etheric body and on exploring it I found the primary site of the cancer in a lymph gland beneath her right armpit. It had not tumorized but cancer cells were just spilling out into the lymph vessel. I cleared that by sending energy off my mental fingertips into her physical body and then combed energy back into her etheric body to fill the gap between the lines of force so that it would not reoccur.

"Then, exploring the etheric body further I found dimples all over it, indicating metastases throughout the body and confirming the doctor's diagnosis. After strengthening both the etheric and physical body in the area where the surgery had been performed I gathered energy until I had a great charge ready and then exploded it down the etheric body's lines of force to 'iron out' the dimples.

"Next I went to the physical body to eliminate the cancer cells throughout the lymph fluids and

bloodstream and then gave her entire body a mental 'scrubbing.' This was done by surrounding her with a powerful white aura comprised of life energy tuned to her exact frequency and then literally combing and brushing all the poisons out of her body.

"Finally I mentally placed my right hand at her feet and my left above her head and sent energy flowing through her from right to left to raise her vibratory rate to a healthier pitch. After this I placed the etheric body back into the physical with instructions to repeat the energy flow from foot to head once every hour until a complete cure was effected."

Ben Bibb's description raises two basic questions:

(1) *How did he contact her?* He used one of the several different techniques for achieving mental attunement with another person. Ben Bibb teaches several of these techniques to his students.

(2) *How does he send energy from miles away?* The energy he sends is mental energy, mental impressions. The greater part of the energy employed in the healing is supplied by the inner mind of the patient under directions sent to it by the healer. The inner mind is in touch with vast sources of energy which it can call into action when convinced of the need to do so.

Mental communication is almost always by impressions. Pictures and simple scenarios are used to convey ideas from one mind to another. This is the technique Ben Bibb teaches.

"Send to the patient's mind pictures of what you think should be done," he says. "It will carry out this instruction in its own way, the way best suited to its own particular equipment. If a patient has pneumonia visualize his lungs being cleaned out by a vacuum cleaner. His inner mind will have no such tool at hand

but it will get the idea and do the job in the most efficient manner consistent with the problem."

THE CASE of June Amlin will make this clearer. Mrs. Amlin of Boynton Beach, Fla., had been troubled with a stomach infection and diarrhea for five days when about 2:00 A.M. on Wednesday, April 3, 1974, she fainted in her bathroom. Her head apparently struck the tub as she fell and she suffered a concussion and a badly bruised face. She was taken to the Bethesda Memorial Hospital in Boynton Beach where it was ascertained that her nose was broken at the bridge and a portion of broken nasal bone was touching her brain. She was bleeding profusely from nose and mouth and could breathe only with difficulty through her mouth.

When her brother learned of her mishap he called Ben Bibb for assistance. Ben was away so his wife Margaret offered to help. This was about 11:00 A. M. the day of the accident. Mrs. Amlin's bleeding stopped suddenly at noon but breathing was still difficult. However, her pain gradually eased and Mrs. Amlin fell asleep. She awoke about midnight with her head clear. She was able to breathe freely through either nose or mouth, she was free of pain, her stomach no longer troubled her and the diarrhea had ended.

I asked Margaret Bibb what she had done.

"I received a telephone call about 11:00 A. M. on April 3 from a young man who said that his sister June Amlin had had a serious fall and he asked my help. When I made contact I saw she was bleeding from both nose and mouth and that the bridge of her nose was broken and a portion of another nasal bone had entered her brain. Three blood vessels in the nose and two in the throat had severed and this caused the bleeding. Af-

ter resetting the bones I sealed up the nasal blood vessels with cotton strips. The throat was bleeding so badly I used a Kotex pad to shut it off and apparently this worked. Before I broke the contact I noticed she had an intestinal infection which I cleared out by combing the area with energy."

This is a perfect example of the Bibb technique of communicating in pictures or symbols. No words are required in mind to mind contact and if the healer does use words they are a device to put across the idea he wishes to convey. Margaret's approach to stopping a gush of blood from June Amlin's throat is exactly what one woman might think of to convey to another woman's mind the urgent need to suppress a rapid flow of blood. The important point to get across to June Amlin's inner mind was that the bleeding must be stopped quickly—and it was.

I talked with June Amlin on July 8, 1974, and she confirmed the foregoing in complete detail. She says her nose shows no evidence of having been broken and she has had no stomach trouble since April 3, 1974. She has no difficulty breathing, the bleeding has not recurred and of course she is extremely grateful to Margaret Bibb.

ANOTHER WOMAN who will never forget what the Bibbs have done for her is Grace Grissom. In May 1973 Ben and Margaret Bibb were in Connecticut where he was giving a series of lectures. On May 17 he noticed in the audience a woman in a wheelchair. She was Grace Grissom, wife of the Rev. Martin Grissom, rector of Saint Paul's Church in Plainfield, Conn.

At the age of 15 Mrs. Grissom had been stricken with polio and had spent three years in the hospital, part of the time in an iron lung. When she was finally released she was permanently paralyzed from the

hips down and could not raise her arms above her shoulders. Despite her handicap she remained bright, cheerful and attractive.

In 1973 she was 53 and had been confined to her wheelchair for 35 years. During that time she bore three children, kept house and cooked for her husband and family. In the first years of her paralysis she and her family had consulted many doctors and tried many cures but none was effective. She eventually resigned herself: she would be paralyzed for the rest of her life. But when she learned of the remarkable cures Ben Bibb had accomplished she resolved to seek his help. Thus she approached Ben Bibb after his lecture on May 17, 1973. She arranged to meet Ben and Margaret Bibb at lunch on May 19 and while they were together she told the story of her ailment and asked for help.

Ben tells me that when she asked him to help her walk again he felt an immediate conviction that it could be done. He rose from his chair and walked around to stand behind her. He touched her neck and shoulders lightly and fired energy from his fingertips into the right side of her neck. He became aware then that she had a misplaced vertebra at that point and remarked on it. She said, "Yes, I know." He then sent a charge of energy down her spine which caused her to straighten her bowed back and to sit almost completely erect. The charge almost lifted her out of her chair and she said, "Wow! That was something!"

Then Ben sent an energy charge up under the left rear area of her skull and cerebellum. Mrs. Grissom twitched but when asked if it hurt she said no. Since not much else could be done at lunch Ben waited until that night before returning to his mental contact with her. He put Grace Grissom into an automatic energizing cycle and as he did so he

became aware that the damaged nerve paths could be repaired and cleared out and that her spine could be straightened.

While mentally examining her physical structure, however, he realized that a cure would involve far more than a correction of nerve damage. Through years of disuse her leg and thigh muscles were mere strings enclosed in stiff leather scabbards. He put her into a daily automatic reinforcement of these muscular and fleshy areas and checked on her psychically about once a week thereafter.

Mrs. Grissom kept a diary throughout her cure. I have her permission to quote significant paragraphs:

"May 20, 4:00-5:00 P.M.: Without quite realizing what I was doing I raised my right arm and grasped a teapot from a shelf above. This was the first time in years that I was able to lift either arm above the shoulder. When I realized what I had done I lifted my left arm and when it too went right up I transferred the teapot to it above my head. At this point my son Marty came into the kitchen and was amazed to see me switching a teapot from hand to hand and laughing uncontrollably. It was the first time since 1935 that I had been able to do anything like this.

"May 23, 9:30 P.M.: I sat on the edge of my bed and ran my hands down my back. To my surprise I discovered two solid masses, one on each side of the spine just above the hips. These had previously been hollow areas. The 'S' curve in my spine was all but gone and I now had an 'innie'-shaped instead of an 'outie'-shaped spine.

"May 24: Rode to Danielson in the camper over back roads with my son and found I could sit erect without holding on. My balance center has been reactivated! Ever since Ben treated me on the 19th various trunk

muscles have gone into involuntary contractions similar to those in the final stages of childbirth. They appear anywhere, but in the lower trunk in particular, and set their own intensity and duration. I have tried to reproduce them consciously but can't.

"May 29: My lower trunk and legs were shaken as though I were hinged at the waist. The upper trunk was held immobile as in a vise while the rest below was violently shaken. I thought, 'I am doing a double-time hula.' This lasted about a minute and then after a pause an electrical charge ran down my left leg, through the thigh area, over the patella and on the left side of the tibia. The right leg had a milder charge along the inner rotators, the side of the patella and down into the big toe.

"June 2: The various muscles in both legs now respond to my efforts but only slightly. I had our son put his hand on my left ankle and he could feel the muscles act.

"June 10, Sunday: Today in church I had very strong trunk contractions of the 'hula movement' type. It was during the sermon and I had all I could do to camouflage them. Martin (her husband) was talking about the invisible working of the Holy Ghost and I so wanted to announce, 'To heck with the invisible. Why don't you open your eyes and watch the visible right here in front of you!'

"June 13: On Monday night, the 11th, I realized there is new tissue building around the right hip socket. The hollow was filling in and as of tonight it is almost filled.

"July 19: It is just two months since Ben and Margaret Bibb came to lunch—and this afternoon I experienced a very exciting breakthrough. The area between my hips had been extremely prickly and then this feeling concentrated along the spinal column itself and gradually penetrated to its very core. Along

with it came a great stillness over the rest of my body as though each pore was waiting—expecting. Then spasms or contractions began in a very concentrated area about three vertebrae up from the base of the spine. Then it happened! There was one long powerful throb at the very core of the spinal cord itself. I remembered then that this was the same kind of throb and in the same place that triggered my paralysis 38 years ago. Can it be that a real breakthrough in recovery will begin with the same kind of throb?"

Mrs. Grissom's experience on July 19 was indeed a significant indication of her eventual return to complete health—but it has taken longer than she anticipated. The muscular build-up required time. But a year later she no longer had any paralyzed areas. She now has sensitivity throughout her entire physical structure. She can rise to her feet without assistance and stand unaided. When her leg muscles become stronger she will walk. This—after spending 35 years confined to a wheelchair!

BEN² BIBB believes that everyone has the ability to heal once they have been taught how. And he contends the methods he uses are simple enough for anyone to learn. (He charges tuition for his classes but the cost of conducting the schooling exceeds the income.)

He himself tries to help everyone who comes to him. He makes no charge for his services nor does he solicit or encourage "heart offerings."

Ben Bibb is convinced that his mission is to teach as many persons as possible how to heal others and themselves. He believes his and similar methods will be accepted in a few years and placed alongside orthodox medical practice to the ultimate benefit of humanity.

"Then, and only then," he says, "can I go in peace to my Maker."



The Spirit of **SPITE HOUSE**

By David M. Mannes

I WAS only 15 years old when I learned that many things that go on in this world defy rational explanation. I hope I shall always be able to keep an open mind about such peculiar happenings as those my family witnessed the year we lived in "the spite house."

In June 1967 we moved from Sioux City, Iowa, to Norwich, Conn., where my father, Fred Mannes, a Jewish cantor, had

secured a new pulpit. The house we moved into was a huge three-story (counting the attic) 10-room Victorian monstrosity complete with a tower or "turret room," a hand-carved cherry wood staircase and stained glass windows. Built in the 1880's by one John Crawford, the house was called "the spite house."

My mother Sherry learned that it got this name because the neighbors on either side had

some sort of feud and commissioned John Crawford to build the house between them so they would not have to see each other when they looked out their windows. Crawford built the house and he and his wife moved into it. When Mr. and Mrs. Crawford died the house was left to their unmarried daughter who lived there until her death in 1967. Then the property was sold to Alfred Savage and the estate was divided between some nieces from White Plains, N.Y. Mr. Savage, a member of my father's Beth Jacob Congregation, rented the house to us.

At first we attributed the mysterious thumpings and footfalls to bats—but we found no bats and anyway, bats couldn't move big wardrobes across a room.

At the time we moved in the estate was not yet completely settled and some of Miss Crawford's possessions were scattered throughout the house and some were stored in the attic.

Miss Crawford had been a spinster schoolteacher who resisted change. All her life she had cooked on an old wood-burning stove. Some electric wiring had been done but the house was still fitted with gas lamps and

furnished with antique Victorian pieces and such niceties as marble sinks with gold spigots. In the attic my brother Mike and I found an 1882 Edison camera and a windup record player along with the usual family pictures and antique frames. The first odd thing that happened concerned these things in the attic.

Soon after we moved into the house, the two nieces came to rummage through the place. They were looking for jewelry and money—for it seems old Miss Crawford never trusted banks. Mike and I were playing the old crank-wound record player, listening to one of the thick records we had found lying next to it, when the old ladies came up. They ordered us out of the attic. Stubborn teen-agers that we were, we reasoned that this was our home now and we wouldn't leave unless they did too. We left the attic together, locked the door and pushed Mike's dresser against it to assure the old ladies that no one would tamper with their belongings.

When the nieces returned the next day to pick up their heirlooms we pushed the dresser aside, unlocked the attic door and proceeded up the stairs. But something was wrong: the articles which had been strewn

around the attic floor the day before had been moved. The records we had left next to the record player were gone — but no one had been in the attic since the four of us left it the day before. The records never reappeared.

That was the first of the strange things that happened in "the spite house." We had stored our empty luggage in the attic, then noticed sometime in August that it had been moved. We heard mysterious thumpings and footfalls that month, too, which at first we attributed to bats. But we found no bats — and anyway, bats couldn't move big wardrobes across a room.

Above the doorway in the octagon-shaped turret room was a poster showing some men dressed in the clothing of the 1880's. The better to see it, Mike and I took the picture down and in doing so we tore it. The paper was so old it crumbled in our hands. We left the picture in tatters on the floor. But when we went back to the turret room a few days later the poster was back in place — in one piece! You couldn't even see that it had been torn.

A few months later this incident of the poster was repeated in exact detail. Mike took a friend to the turret room to show him the poster. When he took it

down the paper crumbled in his hands. Yet a few days later it was above the doorway again — in one piece. After this we kept the attic locked, hoping to contain whatever was up there — but to no avail.

In December 1967 a pair of pants I had hung in my closet disappeared. We searched everywhere in the house without finding them. Two weeks later the pants turned up. They were rolled into a ball and lying in my closet in plain sight in a corner I *know* had been empty.

Other articles would disappear, then later reappear. From time to time we heard strange creaks in the floorboards but never once did we discover a human prowler.

One rainy day in March 1968 Mother was in the kitchen ironing when she heard footsteps in my room. She assumed that I had come home from school. When she saw me walk into the house some 10 minutes later, she called it the shock of her life.

We left Norwich in the summer of 1968 without ever knowing what really was going on in "the spite house." Maybe it was old Miss Crawford's ghost walking the house, angry with its modernization or the raping of her belongings by her greedy nieces. This may not be rational — but it's the best I can do.

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.

ALL THINGS ARE POSSIBLE

By Esther Gammon

ONE SUNDAY morning in June 1973 my family and I were getting ready for church. We regularly attend Full Gospel Tabernacle in Ossining, N.Y. At our house church is a way of life that seems to hold our home together. Our pastor, Dr. Nathaniel Waterman, is one of our dearest friends and also a dedicated, consecrated man of God.

On this particular Sunday — a bright sunny day with blue skies — my husband Elijah had been asked to preside at services. Someone had sung a solo and the spirit of the Lord truly was upon the house. Next came the pastoral prayer and members of the congregation made oral requests for particular prayers. Despite the large number of people requesting prayers, I could not help thinking that all seemed well with the world.

At the conclusion of the prayers my husband stood to give the benediction. As he

raised his hand, he leaned forward and fell to the floor. In our Apostolic faith I have seen persons seized by the power of the Lord and so I was neither alarmed nor upset when Elijah fell. I calmly remained in my seat.

After Elijah had been on the floor a little longer than usual a member went up and knelt beside him. A few seconds later the member summoned the pastor, who knelt beside the two of them. From where I was sitting I could not see the men's faces but



Esther Gammon

some other members became alarmed when they saw the expression on Dr. Waterman's face. Mrs. Waterman left her pew and walked toward her husband. Suddenly she screamed and another member shouted, "My God, he's dead!"

At this point the whole congregation surged toward my stricken husband. Despite my shock I managed to make my way closer to the altar. When I reached the pulpit someone told me Elijah had had a heart attack. I stooped and touched my husband's hands. They were cold. His face was pale and when I opened his eyes I found his pupils turned upward. I am a nurse and I know the measures recommended for treating a patient who has suffered a heart attack — but my efforts were in vain.

I began to cry. I recalled how beautifully the day had begun. I thought of the beautiful relationship I had with my husband and how sorely he would be missed. In the background I could hear voices asking whether an ambulance had been called.

Suddenly I heard the pastor begin the prayer of faith and I remembered Elijah's strong belief in God. Even though some people were saying, "It's too late. That man is dead," Dr. Waterman called for the officers

and ministers of the church.

At that time I had been a member of the congregation for six years and had seen many remarkable things. I saw one man enter the church walking with braces and leave without them. I saw a woman healed of cancer. Still I did not truly believe the things I had seen.

After the pastor and his assistants had prayed for 10 or 15 minutes, my husband's condition was unchanged. Dr. Waterman got up and raised his face toward the ceiling of the main auditorium for a while, then came back and bent over Elijah again. I never had heard the pastor pray a second time for the same condition but this was to be an exception. Now his attitude was one of being face to face with the God of our salvation. I cannot adequately describe his voice as he prayed.

"Father, I committed myself to you, wholly accepting your word," he began, "looking for that blessed hope; accepted you by faith because I know you are a living God. I have seen your powerful work. I have seen many miracles. I know you are able to do many things, even restore breath to the breathless. I command you to restore breath and health to this man, in the name of Jesus, that others may believe and doubt no more."

The congregation hushed as Elijah began to stir. Soon he got up and asked, "What happened?" When someone told him the breath had left his body, he looked around as if he didn't believe. However, he could tell from the congregation's confusion that something strange had taken place.

Whenever my husband testifies he gives God the glory for his second lease on life. I am thankful also to God for giving me a second chance to believe and trust in his Holy Word. — *Yonkers, N.Y.*

THE DOG WHO CAME TO DINNER

By Polly King Ruhtenberg

REX IS a big German shepherd who belongs to my married daughter Shirley Dearing and lives about a mile down the road from me. One morning in November 1974 I phoned Shirley to invite her and her husband Dewey for dinner and to watch opera on my color TV that evening.

"Come over at seven," I said.

"The opera begins at eight."

"Fine," she replied, "we'll be there promptly."

Those were the only words we exchanged about that evening's plans.

Preoccupied with the illness of a close friend, Shirley forgot to mention the invitation to her

husband. She stayed so long visiting her friend that she did not get home until nearly 7:30.

Meanwhile Dewey returned from the office at 6:30 and being hungry, started to fix something for supper. As seven o'clock drew near, he told us later, Rex joined him in the kitchen, padded around restlessly and tossed his head toward the door a



Polly King Ruhtenberg

couple of times as if to say, "Let's go."

"No, we won't go walking now, old fellow," Dewey told him. "Got to wait for the boss."

Rex gave him a long sad look and departed via the dog door.

I was surprised to hear Rex whine at my front door. It was just seven o'clock. "Where's the rest of the family?" I asked him and waited at the door for a few moments expecting them to appear. No one came. Rex settled

down in the living room. He was not in the habit of visiting me without his owners and I was puzzled.

Shirley and Dewey arrived a half hour later, embarrassed to be late but relieved to find their dog. They were as mystified as I was about Rex's coming over alone.

Did Rex pick up Shirley's worry about being late and forgetting to mention the invitation to her husband, or did he understand the telephone conversation he had overheard and remember it when Shirley forgot? — *Colorado Springs, Colo.*

SIGNAL FOR HELP

By Cylmer Leland

IN 1972 I was working as supervisor of elementary education in the small city school district of New Boston, Ohio. On Monday, January 10, of that year — a date I recall vividly — something happened which I never have been able to explain satisfactorily.

It was a few minutes before 10:00 A.M. and I was sitting at my desk thinking about a couple of general administrative problems. Before me lay a yellow legal-size note pad upon which I had been doodling absentmindedly. Although I had not been thinking about him consciously at all, I suddenly noticed that I

had written over and over the name of an old high school friend whom I had not seen or heard from in 15 years. (My friend's name and his father's name were the same — Arch L. Jacobs — Jr. and Sr.) The son, who moved to London, England, shortly after we were graduated from high school, still makes his home there; however, his father still lived only a few miles from where I was working.

I found I had an almost irresistible urge to telephone Arch, Sr., although I had not seen him in all those years since high school and was not even certain he would remember me. Finally I succumbed to the urge. I looked up his number in the telephone book, dialed it, and let it ring four times. There was no answer. Then I thought how ridiculous the whole thing was — that I really had no earthly reason to call him in the first place — and hung up the receiver. At that instant the school bell rang for morning recess. I know it was precisely 10:00 A.M. for the bell was preset with the office clock to ring automatically.

I certainly had no feeling that anything was wrong. I folded up my doodlings and instead of throwing them into the trash can, as I ordinarily would, I put them in my briefcase. For the rest of the day I thought occa-

sionally of Arch Jacobs, Sr., but I had other more immediate things to concern me and by late afternoon I had forgotten the incident.

That evening I was late getting home and when I walked through the door, briefcase in hand, the evening paper already had been delivered. Before dinner I sat down to glance through it. In the obituary column was the announcement that Arch Jacobs, Sr., had died unexpectedly that very morning. I remembered I had not thrown away my doodles, so I showed them to my wife. She too thought it odd and we discussed the matter at length.

I talked to Arch's widow the next evening at the funeral home. She told me that she had been napping in the solarium when the telephone rang shortly before 10:00 A.M. on Monday and as she ran in to answer it she noticed that her husband had collapsed on the floor. Apparently he was still alive but breathing in short rapid pants. She picked up the telephone, was glad the caller (me) had hung up, and dialed the emergency squad. But it was too late. Arch Jacobs was dead when they arrived.

I have thought about this incident at length. Either it was an incredible coincidence or in

some equally incredible way Arch Jacobs sent out a signal for help which my mind received 15 miles away. But if the latter is true, why did he choose me? We had not seen each other in all those years and he probably had no reason to believe I still lived in the area.

As I said, I have never been able to explain the matter satisfactorily. — *Portsmouth, Ohio.*

LISTEN FOR THE WHIPPOORWILL

By Dorothy Downs

IN THE summer of 1966 I lived in Jackson, Tenn., alone with my four children. My husband had died some years before. On a day in August I was in the kitchen fixing the children's lunches when I heard the call of a whippoorwill. Once, twice, three times I heard the bird call. It was so unexpected that the sound made cold chills run up my spine and I rushed to the door but couldn't see a bird of any kind. The call of the whippoorwill is a lonesome thing to hear. And if you live in town you rarely do hear one.

My grandmother always believed the whippoorwill warned of a death in the family and so of course, it made me uneasy to hear one calling in the middle of the day.

That summer my father, who was 69 years old, was living in

Bremen, Ga. He was in poor health, suffering from high blood pressure and leukemia, so I immediately thought of him. And about two and a half hours later I received a telephone call from my sister Ethel who also lived in Georgia telling me that our father had suffered a heart attack and was dead. It had happened about noon when I heard the whippoorwill.

The second time I heard this bird calling I lived in Nashville, Tenn. It was in March of the following year, 1967. I was walking home from work when I heard the whippoorwill. This

time I began to worry about my nephew Sgt. Barry Roy League who was serving in Vietnam. And two days later his folks got the message. Barry had been killed two days before. I cannot be certain but I believe he died about the time the bird warned me.

I live in the country now where it is not uncommon to hear whippoorwills call. And because I hear them often it does not worry me. I would hate to move back to the city where the sound of its call would again fill me with bone-chilling dread. — *Poulan, Ga.*



SHE CAME FOR HER DOG

IN DECEMBER 1937 London's *Sunday Pictorial* published a group of stories on "spirit return" including one by Miss M. Courage of Castle Street, Cirencester. Miss Courage's aunt had died at three o'clock in the morning of December 7, 1936, and willed her dog Kim, a wire-haired fox terrier, to her niece.

The dog's stay with his new owner was uneventful until the first anniversary of the aunt's death at which time Miss Courage was awakened a little before 3:00 A.M. by the dog. She writes, "He was jumping up and down in the centre of the room

in the way he always did when my aunt appeared.

"Just then I could have sworn I heard a thin old voice saying, 'Kim! Come, Kim.' A frail white hand seemed to appear on the dog's head. He quivered and fell."

Miss Courage leaped out of bed and picked up the dog but he already was dead. In the air she smelled the lavender scent her aunt always had used. "And as I stood in that dark room holding my little dead dog," she concludes, "the tones of the church clock stole through the night as three o'clock struck."



"The Mills of the Gods Grind Slowly"

What strange twist of fate chose me, over all the other seniors, to help the woman who was dying of septicemia?

By **Rocko M. Fasanella**

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LIFE CAN have strange links. My story begins almost 40 years ago in Trenton, N.J.

I had just made two college applications. Either I would go to Princeton on scholarships or to the state teachers' college where it would cost me nothing. "I don't want to listen to the man from Yale," I told Jack on the day when a recruiter from Yale came to our high school auditorium to talk with any students who might be interested.

Jack was far from the brightest person in my class but he was among the biggest and strongest, and he pulled me over to the platform to meet a man named Ogden Miller who was then Yale's representative on the admissions and scholarship committee. Later he became headmaster of the Gunnery School in Connecticut. He was

now talking to a few students who had stayed to ask more questions about the advantages of going to Yale. I stayed, too.

My oldest brother should have been the doctor. But our family of seven needed food. Five dollars a week didn't stretch very far in those days, but it covered our needs. My brother's helping to earn that \$5.00 in the barber-shop enabled me to study. I worked at the icehouse and sold and carried 100-pound bags of coal. This also brought in a small but valuable part of the \$5.00 a week. Those were the days of what was known as "The Depression." Yet we didn't know it existed — it was a normal way of life for us for many years.

That year Yale announced its scholarships and acceptances one week before Princeton. This did it. A bird in the hand was

worth more than another in the New Jersey bush. How did I decide on medicine? To a poor Italian family, the top of the mountain, the dream of dreams, was to have a doctor, a lawyer or a teacher in the family. Dr. Louis Garber, every time he drilled my teeth, also drilled into my head: "I want you to be a doctor and I want you to be an eye doctor — an eye surgeon. I see by the paper you win all the prizes at school. So don't forget." He filled my ambition as well as my teeth. He was good at both.

At Yale, you name it and I did it. There wasn't a job that I didn't accept. I ran the swimming pool, waited on table and fed rats at night for special experiments for the pharmacology professor or the professor of surgery. I wasn't always good — I killed one batch of rats after months of work because of a poor tube connection.

At the end of three years I was refused early acceptance to the Yale Medical School. But I was among the first accepted in the early part of my senior year and what a good feeling that was. I had worked on a long biology paper on the eye and as a result got a job translating original works from the Italian on important eye discoveries for Dr. Stone who had won the coveted Doyne Award for his experimen-

tal work on the amblystoma.

I almost quit medical school when my father died suddenly in my second year. Somehow and from somewhere a scholarship appeared. I gave up my all-night job answering emergency calls at the American Automobile Club. I have a suspicion that this anonymous scholarship came from a classmate with whom I had hiked the White Mountains and the Green Mountains and had done cross-country skiing. I have never known, even to this day.

Somehow I reached the final year of medical school. One night — this was in 1942 — a call went out among the seniors to give a new medicine to a woman who was dying from a septicemia following childbirth. Everything had failed, including transfusions and the miraculous new sulfa drugs. The patient had developed a heart murmur. Her temperature climbed from 102 to 104 to 106. She became delirious. During the small hours of the night I gave her the new treatment. Suddenly her temperature dropped, she was responding, she was very much alive.

Only then did I learn that this miracle drug was penicillin, the first in the United States, supplied by Dr. Alexander Fleming of England, who later won the Nobel Prize for his discovery.

The drug that I had been injecting was half of the supply allocated to this whole country. And the woman I helped in a small way to save was Anne Miller, the

wife of the wonderful man, Ogden Miller, who years before, by some strange twist of persuasion, had made it possible for me to enter Yale.



CHECKING THE PROPHETS

PADUCAH, Ky., psychic David Hoy and astrologer Herb Stanton of Delray Beach, Fla., both supplied FATE with lists of their predictions for 1975. As the year ended Stanton's accuracy had a decided edge over that of his colleague.

David Hoy's success has been less than phenomenal. His lead prediction in *National Enquirer*, that Tricia Nixon Cox would divorce in September 1975, was a dud. No "authentic" UFO sighting in Australia materialized nor was there a "scandal involving three opera stars before December." Fortunately, no major riots took place in either Detroit or Miami, as Hoy had predicted, nor was there a "strange attempt to overtake a city of 100,000" in May. Watergate continued to its sorry conclusion with neither "mysterious deaths" nor "two federal benches . . . vacated." A tax on gasoline may be "inevitable" but it wasn't levied in 1975. Instead of remaining "relatively stable over-

all" the economy deteriorated as spring and summer progressed and unemployment and discontent were nationwide—not confined to "several extreme pockets."

Stanton correctly predicted that the recession would continue well into 1975 but that the Dow-Jones average would snap back. However, Stanton too foresaw riots. No new pope was elected nor did Henry Kissinger and Queen Elizabeth step down. The "real tail twister" earthquake he predicted for California failed to happen. Stanton was more accurate in his forecast for President Ford: "Fatigue and disappointment are shown, plus physical danger." Even so, the attempts on the President's life came later than July 1975, the period Stanton called "especially dangerous for him." Astrologer Stanton's most accurate prediction concerned Jackie Onassis: "Her stars foretell a strong threat of divorce or widowhood."



A Case for Paranormal Pyrotechnics

Four-year investigation leads to conclusion this disturbed child was unconsciously guilty of arson by psychic means.

By George W. Harper

A "PYROTIC" is a person capable of starting fires by other than physical means. This phenomenon is difficult to document and there even is some question as to its existence. To the best of our knowledge no one ever has been able to create fire, under laboratory conditions, by purely mental or psychic processes and of course, outside the laboratory it is always possible that more prosaic causes may be operating. Deliberate arson must be considered and even where this can be ruled out there are so many alternatives we are hesitant to consider anyone a genuine pyrotic.

However, in a few cases the argument in favor of a pyrotic explanation is strong. The National Institute of Creativity began investigating one such case

in April 1971. The investigation ended late in 1974 with the conclusion that the episode probably was real and that genuine pyrotic phenomena had occurred.

The case began in a fairly straightforward manner. At 5:12 P. M. on the afternoon of April 19, 1971, the Parkland, Wash., fire department was notified of a fire at 11015 South Park Ave., Parkland, Wash. When the first units of the department arrived at the address approximately four minutes later they found a smoke-filled dwelling with flickering flames visible through the windows of one room.

The fire fighters had the fire under control within 10 minutes and mopping-up operations took roughly another hour before all remaining embers were extinguished and the cleanup finished.



ABOUT THE AUTHOR . . .

GEORGE W. HARPER, a native Chicagoan, now full-time director of the National Institute of Creativity of Seattle, Wash., and a director of its Parapsychology Division headquartered in Tacoma, attended Bradley University and the Universities of Chicago and Alaska, has master's degrees in history and philosophy. Mr. Harper spent most of the 1950's exploring in Caura River country in Venezuela and as a survey party guide in southwest Alaska. From 1961 to 1975 he worked as a writer and teacher of astronomy and astrophysics at colleges in Washington and California. He still teaches parapsychology and astronomy on a part-time basis at Tacoma Community College.

It then was noted that the major portion of the fire had been confined to the master bedroom of the home although the rest of the dwelling had suffered extensive smoke damage. There was some fire damage to the hallway immediately outside the bedroom. The burn pattern proved the fire had begun in the bedroom in approximately the center of the room, about a foot away from the side of the bed and slightly toward the foot. There was a burn depression almost three-eighths of an inch deep on the hardwood floor of the bedroom at that place. This depression was roughly 11 inches in diameter. One fireman recalled seeing a basket of freshly laundered dry clothing overturned on the floor about a foot away from this depression. During the pro-

cess of extinguishing the fire and cleaning up the debris this had been removed but numerous charred fragments of the contents were recovered from the backyard where the firemen had placed them. As nearly as could be determined there were no examples of complete combustion in any of this material which indicated the clothing probably was not the source of the fire since the temperature required to char the floor to the depth observed surely would have reduced any clothing to ashes.

A sniffer was employed to obtain samples of the air close to the worst burned spot. It is not widely known, but almost any volatile chemical will leave certain residual gases trapped around the spot where they have been placed. These gases remain

detectable for as long as a week after the fire. So if any conventional chemical had been used to start the fire the sniffer should have recovered traces of it.

No such chemical traces were detected. The only volatile gases were typical of floor wax in ordinary concentrations, which is incapable of producing the effects observed in this fire. Fire routinely burns up; it does not burn down into wood and to have burned three-eighths of an inch into the hardwood floor the heat must have been intense for a period of time. A blowtorch applied directly to the floor for five to 10 minutes might have created the observed burn pattern; the combustion of floor wax would not. But a blowtorch uses volatile gases which would have been picked up by the sniffer. In addition, a physical search of the premises and their environs failed to reveal a blowtorch or any other chemicals or machinery which could have caused the damage.

The Parkland fire department was not willing to write off a fire as "unexplained" without making further effort. Accordingly, the next morning the state fire marshal's office was contacted and an arson investigator called in. An even more sensitive sniffer was employed and the re-

sulting gas samples turned over to the FBI for testing. The results were several days in arriving but again were negative. No known chemicals started the fire.

While still awaiting the results of the FBI tests the fire marshal continued his investigations. Arson of some sort seemed clearly indicated and naturally the focus of suspicion centered on the people who were present at the time the fire was reported. They were an 11-year-old girl whom we will call Rachel and her nine-year-old classmate Celia. Rachel lived in the house and Celia lived six blocks away.

The two girls had arrived at the house shortly after school was dismissed at 3:00 P.M. At the time of their arrival Rachel's mother was away doing some laundry at a local laundromat. Roughly a half hour after the girls got home the mother returned with the basket of freshly laundered dry clothes. It was this basket which she had placed on the bed and which later was found on the floor near the center of the fire. Investigation revealed the family was renting the house and had no insurance, so arson for profit could be ruled out.

After placing the basket of clothing on the bed the mother had remained on the premises no more than 15 minutes, then left to visit a sister who lived at the

north end of Tacoma. She did not return until around 8:00 P.M. This left the girls to their own devices from approximately 3:45 P.M. until the fire was reported at 5:12 P.M. — nearly an hour and a half.

According to the two girls, who were questioned separately, they had played in the house for perhaps 10 minutes after the mother left, then gone outdoors to play in their "camp" at the rear of the property, in a heavily wooded area approximately 160 feet behind the house. They had remained there until a few minutes before the fire was reported. It was the girls who discovered the fire and ran next door to a neighbor who called the fire department.

The girls said they had noticed nothing wrong until they reached the back door at which time they realized the house was full of smoke and they could see flames. There is no way of knowing how long the fire had been burning before it was discovered. A best guess by the fire department suggested around 20 minutes.

Of peripheral significance is the presence inside the house of Rachel's two dogs and her tropical fish aquarium, all of which she prized and would be unlikely to leave indoors if she deliberately set about burning the house

down. This would not rule out accidental arson as a result of playing with matches or other chemicals, but it makes intentional arson improbable.

Examination of the "camp" site by the fire department and later by representatives of the National Institute of Creativity showed it would be virtually impossible to detect a fire in the house from this location, so if the girls were playing in this area they could not be expected to notice anything wrong. Both girls told a straightforward story and neither appeared to be concealing anything. Both said they had played awhile in Rachel's room, then gone outside. Both said they had not entered the master bedroom and both denied playing with matches or any chemical which might have started the fire.

The fire department explored the possibility that a cigarette ash might have been dropped on the clothes basket, smoldered there for a half hour or so and then burst into flame. But it was decided the depth of the floor burns and the relative impossibility of the sequence of events argued convincingly against this idea.

Matters took an interesting turn when it was learned there had been fires in two other houses where Rachel and her mother

had lived during the preceding nine months. In their most recent abode, vacated only 42 days earlier, evidence of at least two other similar deep burns in the floor and carpeting was discovered. In the home where they had lived prior to that, vacating it roughly six months before the fire in question, there also was evidence of two fires. In each case there were deep marks on the floors where intense fires had burned. In these previous cases the mother evidently had scraped, sanded and rewaxed the floors in an effort to conceal the burns. She denied this but the fire marshal concluded she was lying in an effort to shield her daughter. He later filed a report indicating Rachel had "caused the fire by means unknown." Since proof was lacking no action was taken on this report and this closed the matter so far as the fire department and fire marshal's office were concerned.

There clearly was some connection between the daughter and the fires but the nature of this relationship needed clarification. The Parapsychology Division of the NIC felt it was unlikely that an 11-year-old girl would have access to chemicals or esoteric arson techniques and we also had a hunch this might be a pyrotic episode which of

course is dangerous in its own right. A preconceived idea or hunch may lead investigators to interpret data in their own terms.

The first thing we did was look into Rachel's background. This was interesting and to a certain degree typical of conditions often noted in connection with poltergeist phenomena.

Rachel had been born with a cleft palate and associated deafness in one ear. The cleft palate had been corrected but the deafness remained. At the time of her birth her father declared she could not be a daughter of his and walked out on her mother. From then on her mother had a succession of boyfriends and husbands; all relationships had ended in failure. The deafness was not diagnosed by school authorities until Rachel had failed the second grade. Until that time her teachers had considered her borderline retarded when actually she was somewhat above average in intelligence.

She had attended six different schools during her four years of schooling; she had lived at four different addresses during the previous 12 months. At the time under investigation Rachel was periodically moody and depressed, with only one friend — Celia. She also was approaching puberty.

We found Celia mentally mature beyond her years and learned that she had a habit of collecting "strays." Her teachers already had noticed that Celia focused first on one disturbed child, then another, working to bring them out of their shells. She seemed a bright alert youngster whose IQ was known to approach the genius level.

Rachel obviously was emotionally dependent on Celia as the only friend she had ever known. Under her tutelage Rachel's personality had begun to change; she began to show herself as essentially a friendly outgoing person. However, this change was erratic and she still was prone to periods of sullen withdrawal, particularly when things at home disturbed her.

Since both Rachel and her mother flatly denied any knowledge of the burned areas in the two earlier residences it was impossible for us to obtain any firm correlations between the fires and the emotional pressures affecting Rachel. However, we were able to note that a strong tension existed between Rachel and her mother's current husband. In addition, there had been talk of yet another move and Rachel was patently panic-stricken at the thought of leaving her present school and Celia.

We also were able to infer a

psychological correlation between Rachel's problems and the two fires which had occurred at the home occupied immediately before this. This house was in the same school district and Celia already had become Rachel's friend. Approximately three weeks before they moved the owner of the house announced he had a family ready to move in on a long-term lease and served an eviction notice on Rachel's mother. Conversation with the owner revealed he had specifically observed the condition of the floors and there was no evidence of fire at that time.

No evidence was available regarding the earlier residence where the first two fires were known to have occurred. And no data could be obtained on any earlier places where the girl had lived.

We were particularly concerned with the possibility that the child might have knowledge of chemicals capable of causing the sort of damage found in the last home.

Discussions with Rachel and her mother were unrewarding. The mother had been raised on a farm in western Washington and had dropped out of school in the middle of the 10th grade. Her knowledge of chemicals and chemistry was not good. Rachel's knowledge of flammable

chemicals was on a par with that of children her age. The stepfather's knowledge and access to such material was negligible; investigation showed he had dropped out of school before the end of the sixth grade and had no work experience in any field which might conceivably give him knowledge in this area.

In order to satisfy ourselves regarding the possibility that the clothes basket had played a part in the fire we took a similar basket, loaded it with scraps of cloth and then attempted to fire it with cigarettes. After four tries we succeeded in starting a smoldering fire. We then inverted the basket over a waxed section of hardwood flooring and allowed it to burn itself out. The floor below the basket showed a characteristic circular depression a little over twice the diameter of those observed on the floors of the three houses. In addition, the depth of the burn was only 25 percent as deep as that found after the last fire.

If the final fire had been the only one we would have been inclined to think special circumstances had contributed to a fire that had begun in a clothes basket. But four fires with related burn patterns made this seem highly unlikely. In addition, we still would have to account for the toppling of the

basket. The mother was positive she had placed the basket several inches from the edge of the bed and this added to the improbability of the hypothesis.

The physical location of the fire within the room seemed to preclude any routine origin. The only possible normal source was the clothes basket and physical tests indicated this was unlikely. The evidence of four previous fires led us to the conclusion that one or both of the girls was either directly or indirectly responsible for the episode. To assume direct responsibility we would have to postulate their access to exotic chemicals which leave no traces in sniffers; or we might postulate a blowtorch or some similar device, but none was to be found anywhere on the premises. The blowtorch hypothesis also assumes that one or both of the girls could operate such a torch.

Assuming they could, we then must conclude the girls intended to burn the house down. This would mean Rachel not only meant to destroy the house but also intended to kill both her dogs and her tropical fish. Also, we found it difficult to believe that an 11-year-old girl who could operate a blowtorch would not know enough to start the fire in a closet or some other place where there would be a quantity

of combustible material.

And finally, we would have to assume that after starting the fire the girls had a change of heart and ran for help.

The matter takes on an entirely different aspect if we assume the possibility of a pyrotic episode. There is a small but impressive body of literature which correlates pyrotic phenomena with poltergeist phenomena. In a number of cases the poltergeist has been charged with the responsibility for small fires in and around the premises. Since the poltergeist is associated with disturbed pubescent or prepubescent girls (and boys) there is an additional connection with Rachel. We therefore decided to look at the episode in a poltergeist context and see how it fitted.

We have an emotionally disturbed girl of prepubescent age. She has led an exceedingly traumatic life which began with physical disabilities, paternal rejection, a succession of husbands and boyfriends for her mother,

frequent school changes, the attribution of subnormal intelligence, few friends and poverty. Starting sometime in her 11th year, when the hormonal changes normal to adolescence began to occur, her psychic distress began to manifest in the form of external occurrences. In at least five instances this manifestation took the form of pyrotic events, causing otherwise unexplainable fires in the place where she lived.

This hypothesis accounts for the known facts. Whether or not the hypothesis is correct admittedly is conjectural. At the same time we have to point out that no other hypothesis we have been able to come up with can account for all the known facts. Any other hypothesis seems to leave us faced with improbabilities far greater than the improbability of a pyrotic episode.

Therefore, we conclude this probably is a genuine pyrotic-poltergeist case and worthy of inclusion in the literature as such.



FIRE FORESEEN

ON SUNDAY, Sept. 24, 1972, Eleanor Jones of South Wales, N. Y., tried to awaken her brother Elmer, a volunteer fireman, but he protested, saying sleepily that he was fighting a large barn fire at the Paul Schintzius farm on Warner Hill road.

Exactly one week later — Oct. 1, 1972 — she had to waken him to answer a fire call at the Schintzius farm. The barn burned to the ground with a loss of \$125,000. — Pat Atkinson.

Rare 17th Century Chronicle

SORCERY

in ANCIENT PERU

In his highly personal eyewitness account, Guaman Poma gives us a fascinating visual insight into magical practices of his time.

By Donald E. Thompson

Fig. 1: An ancient Peruvian sorcerer consults a demon seated on the edge of a pot while a woman in typical Andean attire adds wood to the fire. The depiction of the demon is typically European.

IN THE early part of the 17th Century a Peruvian of Indian background named Felipe Guaman Poma de Ayala composed a 1200-page manuscript which he titled *Nueva Coronica y Buen Gobierno* (New Chronicle and Good Government). In effect the work was a huge letter addressed to Philip III, the king of Spain, describing the glories and the history of the pre-Spanish Inca period and protesting the sufferings of Inca descendants under Spanish colonial rule. Guaman Poma also offered solutions to the problems — "good government" as opposed to what was going on.

The original manuscript may be seen today in the Royal Library in Copenhagen but one need not travel to Denmark to study the work. Various editions and commentaries have been published, including a facsimile printed in Paris in 1936. The facsimile edition is the best but to understand it one needs a knowledge not only of old Spanish but



also of early 17th-Century paleography.

Guaman Poma's work is unusual in that it is profusely illustrated; it contains about 400 drawings. Illustrated manuscript material from Peru is rare and material representing the Indian or Inca point of view is especially so. Many authors of popular books on the Inca and Andean archaeology have used Guaman Poma's drawings to illustrate their texts.

Among the tremendous number of subjects that Guaman Poma discusses and illustrates are witchcraft and sorcery. This short section is especially interesting because of the special nature of his descriptions and the accompanying drawings, both of which suggest a mixture of pre-Columbian Andean and European folk beliefs. Guaman Poma was writing some 80 years after the Spanish conquest—ample time for some blending of the two traditions to have taken place. Moreover, we can be fairly certain that his remarks are based on at least some first-hand experience, not pure hearsay or rumor, for he tells us in several places that he himself observed what he describes while in the company of Cristóbal Albornos, an investigator for the Holy Mother Church. In this period the Church was beginning



Fig. 2: In the top section a dream diviner is visited by a demon while he sleeps. A sorcerer (center) consults a fire demon, while the shaman (below) sucks illness from a sick Peruvian.

intensive investigations into idolatry and we may conclude from Guaman Poma's commentary that Albornos was assigned a certain territory within which to look into ecclesiastical matters including reversion to paganism.

The chronicle reveals that Guaman Poma is torn between his traditional Andean world and that of the Spanish conquerors. He is the product of two traditions and confused as to the

validity of each. He has been brought up as a Christian but he clearly recognizes the corruption of the Church. Nevertheless, he accepts in large measure its teachings and he is unhappy about heretical behavior — paganism, that is. He is proud of the Inca past, yet he is upset by certain practices (sacrifices) contrary to the teachings of the Church. Indeed, he asks in one place that Jesus Christ and Mary be with him and pardon him for having written about such things.

Yet religious folk beliefs unacceptable to the Church undoubtedly were held even by Spaniards only recently arrived from Spain. Given this fact and Guaman Poma's divided background, I suspect that he was confused about the various aspects of divination, curing and witchcraft. He labels some of the sorcerers "false" and "cheaters" of the gullible Indians, but divination and curing in Peru must have been much like they were in 16th- and 17th-Century Europe. The same is true of witchcraft; magic folk practices were used against enemies and were feared and illegal in both the Inca and Spanish societies. It is doubly confusing that the Church itself was in the process of changing its definitions. By 1667 a lot of "idolatry" was redefined as "superstition" which

wasn't as bad in the eyes of the Church.

Guaman Poma's two illustrations pertain to the overlapping categories of witchcraft, sorcery, shamanism and divination. The first (Figure 1) shows a sorcerer on the right consulting a demon seated on the edge of a pot heating over a fire, while a woman on the left adds wood to the fire. The sorcerer wears an interesting headdress and bird-shaped neckpiece, both possibly of pre-Columbian derivation. The woman wears typical Andean costume with her shawl held in place with a pin. On the other hand, the representation of the demon with wings, pointed ears, horns, claws and tail draws heavily on European folk tradition. In pre-Columbian iconography no close parallel to such a demon is to be found. It also is interesting to note the inclusion of the sun, moon and star, for heavenly bodies are associated with religion, sorcery and mythology in many societies, including the Inca. The lettering identifies the picture in Spanish and in Quechua, the native language, as that of an important sorcerer.

Guaman Poma's accompanying text notes that the Inca supported and respected such sorcerers and then describes the details of the ceremony. The

ABOUT THE AUTHOR

DONALD E. THOMPSON was born in Chicago, Ill., in January 1931. He received his A.B., M.A. and Ph.D. degrees from Harvard University, all in the field of anthropology with special emphasis on Latin-American ethnology and archaeology.

His field experience has ranged from Mexico to Oregon to New Brunswick on this continent but he has specialized in the archaeology of Peru with the support of a Fulbright award and National Science Foundation grants.

He has served twice as Thaw Fellow at Harvard's Peabody Museum and from 1957 to 1959 taught social sciences at Harvard. Since 1961 he

has taught in the anthropology department at the University of Wisconsin, Madison, attaining full professorship in 1972. He has taught general anthropology, prehistorical archaeology and field methods in archaeology in addition to Latin American archaeology.

Dr Thompson has published dozens of professional articles and reviews in such journals as "American Antiquity," "Southwestern Journal of Anthropology," "American Anthropologist," "The Wisconsin Archaeologist," "Hispanic American Historical Review," "Archaeology" and Carnegie Institution's "Current Report."

sorcerer took a new olla (pot) and first heated it with nothing in it. Then he put into the olla human fat, corn, corn gruel, other foodstuffs, feathers, coca leaf,* silver and gold and heated these ingredients until they were very hot. The sorcerer then could speak to the demons within the olla, asking such questions as how to bring men and women together or how to kill or poison any person. He also could learn about the past and the future from the demons.

The text then relates that sorcerers performed other ceremonies with llamas, guinea pigs and human flesh, materials provided by the Inca. They also took

fat and blood and blew it at the idols and *huacas* (sacred objects or locations) and thus made the *huacas* and demons speak.

Guaman Poma gives another formula like the first but with no mention of a pot. Some sorcerers, he relates, take the fat of llama, snake, lion (mountain?) and other animals plus corn, blood and *chicha* (corn beer) and burn it to make the demons speak from the fire, giving answers to the sorcerers' questions.

The second illustration (Figure 2) shows three separate types of sorcery or divination. In the top section a dream diviner is being visited by a demon as he sleeps. In the central scene a sorcerer is consulting a demon in a fire; this

*Guaman Poma also notes that chewing coca leaf is associated with sorcery.

probably is an illustration of the second kind of fire sorcery mentioned in connection with the first illustration. The bottom section shows the sorcerer or shaman who cures by sucking. He is portrayed with a demon on his back, presumably his familiar or helping spirit. The demons are all very similar and one wonders if Guaman Poma had seen a European picture of a devil or demon which served as his model.

The text again enlarges on certain details in the picture. Guaman Poma remarks that some sorcerers not only speak with demons but also suck to extract diseases from the body, pulling out silver or stones or small sticks or worms or toads or straw or corn from the bodies of men or women. Other sorcerers consult demons in their dreams while they sleep. On awakening, these sorcerers worship the dream demons and make sacrifices to them.

The techniques of sorcery portrayed in the illustrations and described in the text are widespread in the world, especially divination through dreams and curing by sucking out disease. Guaman Poma himself appears

unsure about details and probably does not fully understand what he is discussing. What he has to say about dream divination is thus understandably sketchy. In view of the wide range of techniques which may have been used it is unfortunate that he does not give more details.

The curing by sucking is more easily understood, for it is a well-defined and common practice throughout the world. There is really no conflict between the notion of extracting a disease and at the same time (sometimes by sleight of hand on the curer's part) extracting a real object. The real object is imbued with the essence of the disease. This is not done to hoodwink the patient but to provide an object or vehicle to receive the disease as it leaves the body.

Guaman Poma has a good deal more to say on the subject of sorcery, but his other remarks are not accompanied by drawings. His illustrated section provides a fascinating visual insight into the way an early 17th-Century Peruvian viewed the very real and active world of sorcery, witchcraft, divination and shamanism in which he lived.



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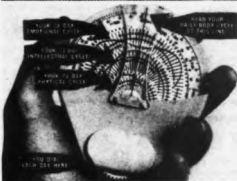
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IF ONLY MATT WERE HERE

By Anita Buck

IN SEPTEMBER 1933 I was attending second grade in my hometown of St. Paul, Minn. I remember coming home for lunch one day and finding my father Walter Albrecht there. That was a surprise as Dad was never home at noon unless it was an emergency.

"Uncle Matt is very sick," he explained.

My mother Hattie Albrecht quietly set out my lunch and watched while I ate alone. She wiped my face and hands, brushed my hair and sent me back to school.

When I returned at three o'clock I learned that Uncle Matt was dead.

The months passed and soon Christmas was approaching. My parents discussed what to do for Auntie now that Uncle Matt was gone. "I think we should keep things as much the same as possible," Mother said and so she planned the traditional late afternoon feast.

In other years Auntie and Uncle Matt had bundled up against the December cold and walked the mile and a half from their house to ours carrying sacks filled with presents. This year Dad offered several times to pick her up in the car but Auntie insisted she would rather walk.

By the middle of Christmas afternoon the smell of ham with brown sugar and pineapple reached the last corner of the house, so I knew Auntie was due soon.

"Mom, can I watch for Auntie from the porch?" I asked.

"Yes, dear," she said. "Put on your coat so you don't get chilled and let me know the minute you see her. Then you can go to meet her."

I sat on the wooden porch railing drumming my feet on the boards. At last I saw Auntie and Uncle Matt round the corner at the end of the street. I jumped up and waved. Auntie and Uncle Matt waved back. I ran in and hollered, "Here they



Anita Buck



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come. Uncle Matt and Auntie just turned the corner of Lexington."

I ran out again and started down the street to meet them. I stumbled, found my footing and ran on—but I could no longer see Uncle Matt. Only then did I remember he was dead.

Auntie quickened her steps to meet me and together we hurried into the fragrant warmth of the house. Indoors, one brother took the sack of presents while another helped Auntie with her overshoes. Dad took her coat and Mom led her into the bedroom so she could take off her hat and comb her hair.

The two women stayed in the bedroom for a long time. Only hushed whispers came through the closed door.

When Mom and Auntie finally came into the living room, they both were so bright in their greetings that I felt something was wrong. But in the excitement of the gift exchange, the feeling vanished. Nothing was said about the conversation in the bedroom.

Years passed. Other Christmases. New friends.

One Saturday in 1940 a group of school friends and I—we called ourselves the Five Fabulous Friends Forever—passed a rainy afternoon in our kitchen making fudge and popcorn.

One of the girls asked, "Do any of you believe in ghosts?" We all laughed and said no. "Well," she continued, "listen to what happened to my grandmother. She swears it happened." She went on to tell a tale of the supernatural.

Another girl picked up the thread and wove another tale of the unknown. My mother came into the room, probably to assess the condition of her kitchen, just as I began telling my experience of seeing my uncle the Christmas after he died.

When I had finished my story, the girls were silent.

Mother sat down. "That is only part of the story," she said. "There is another part."

She leaned back in her chair. "You heard Sis tell how she saw her uncle come around the corner that Christmas even though he had died in the fall. You remember she said he was gone when she looked a second time. I can tell you the rest of the story."

Mother then related what Auntie had told her in the bedroom that long ago Christmas. Auntie had walked about halfway to our house that day when she noticed a man following her. At first because it was a busy street she thought nothing of it. She walked faster; the follower walked faster. Auntie became frightened. When she turned off the first side street toward our house, the man followed. He quickened his pace and Auntie was terrified. She prayed over and over, "Oh Lord, if only Matt were here. I'm so frightened. If only Matt were here."

In moments, she felt Matt's presence beside her. She became calm. Looking around, she saw the man stop, a look of disbelief on his face. He turned and ran.

Auntie still felt Uncle Matt beside her as she turned the corner on Lexington. It was just then I had seen my uncle. Then, because the threat was now over, he vanished. — Stillwater, Minn.

GRANDPA COULDN'T SAY NO

By Eileen Heil

MY GRANDFATHER Millard W. Blodgett was a veritable Pied Piper who liked nothing better than to be surrounded by children. He was a tall bald-headed man with a flaming red moustache and beard that never turned gray. Whenever Grandpa started a job kids of all ages eagerly helped with the chore. The sooner the work was done, the quicker Grandpa could play with them or teach them skills or games.

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Eileen Heil

Grandpa probably learned some of his infinite patience while teaching my mother Katherine Ball, for she was born deaf. Grandpa carefully taught her to read lips so she could attend school with the others. He tried not to show favoritism but "Girl" (as he always called her) soon learned that he couldn't tell her "no."

As his children grew up, his grandchildren replaced them in his affections. When a new baby was due, no one was as pleased as Grandpa.

I know these things only from hearsay for I never was privileged to know Grandpa. Five months before my birth in January 1919 he was severely injured in a tree-pruning accident. In those days before miracle drugs a bad infection was usually hopeless. During his final illness Grandpa's only regret was that he would never see Girl's baby.

Just before I was born a terrible flu epidemic struck. Mother nursed the others in the family, then came down with flu herself just days before I was born. The doctor who delivered me put me aside while he worked to save Mother's life. My grandmother had to stay up all that night struggling to keep me breathing.

I was still struggling for life 10

days later. Mother was too weak to nurse me and was trying desperately to feed me with an eyedropper. She felt someone sit down beside her on the bed and looked up to see Grandpa. He smiled and eagerly reached out to hold me. Mother read his lips as he said, "Give her to me, Girl."

Mother picked me up and was about to hand me to Grandpa but then pulled back.

"No, Dad," she said, "I want her myself."

Grandpa looked rueful for an instant, then he vanished. Mother never saw him again.

Mother was convinced that Grandpa had come back to take me with him. I wouldn't be alive today if he could have told her "no."—*Lynwood, Calif.*

BOOM IN THE NIGHT

By Sonia Masello

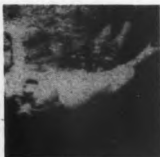
WE BOTH sat up in bed, eyes wide and hearts pounding. The loudest noise we'd ever heard, a booming that seemed to come from above, yet was all around us, jolted us both wide-awake.

"My God, what was that?" exclaimed my husband Tom.

Before I could collect my thoughts and reply it roared again, louder and more frightening than before. It wasn't a sonic boom; it wasn't thunder. This sound was deeper and more sustained, a howl that seemed to make the house tremble, as if an angry giant were pounding on the roof and walls.

"That's loud enough to wake the dead," said Tom. I shivered at his choice of words. We were alone in the house; our boys were away on a Scout camping trip.

This was in April 1967 on the first anniversary of the death of my mother Helen Leavitt. As is our custom, at sundown I had lighted a small memorial lamp. My father had bought the little lamp with colored-



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glass panes more than 50 years ago in memory of his own father. I lighted it once a year on the anniversary of Dad's death. Tonight was the first time I had lighted it twice in one year. Because the lamp is so old and fragile and its bulb so hard to replace we did not use it otherwise.

Now I looked down the long hall toward the living room. Instead of a soft light streaming into the living room from the adjacent study where I had placed the lamp, I saw only darkness.

When I walked into the study to check, the lamp flickered on and off briefly, shooting sparks. The cord was cracked and frayed, the plug wobbly, and the smell of burning was in the room. A tiny scorch mark showed on the rug below the outlet. I quickly pulled the plug realizing the lamp was dangerous to use until it was repaired.

With a silent apology to Mother, I turned on the floor lamp as a substitute and went back to bed. Tom and I discussed the unexplained noise for a few moments and then fell asleep again.

Twice during the night I half awoke as I heard footsteps going up and down the hall. I felt reassured and grateful that Tom was checking to make sure everything was all right in the study and that a lamp was burning for Mother.

Next morning when I thanked him, his reply astounded us both. "I thought they were your footsteps! I wasn't out of bed!"

I am not one to believe in ghosts but I know no reasonable explanation for the sounds we heard. I'm convinced that my mother visited us that night. Had she pounded us awake because she was indignant that her light was not burning? Or

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was she simply trying to warn us of the possible fire hazard? — *Evans-ton, Ill.*

THE GIFT IN THE HIGHBOY

By Sue Deutsch

MY MOTHER and I always were extremely close, even though separated by thousands of miles as we were at the time of her death. My parents Charles and Tekla Sand were then living in Milwaukee, Wis., and I was in Denver, Colo.

One of the interests Mother and I shared was the occult. She often told me her own mother had returned after death and helped her find a lost object. She promised that after her own death she would try to give me some proof of survival.

On April 7, 1971, I had a strange dream of walking down a crowded street in an unfamiliar city when suddenly the black-cloaked skeletal



Sue Deutsch

figure of death appeared and beckoned me toward him. I began to scream and awakened still screaming and utterly terrified. I was afraid the dream was a bad omen, that some tragedy would befall one of my children. I did not think it related to my mother. She had had



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surgery during the winter but she now seemed to be recuperating nicely.

When nothing unusual had happened after a week or more I half-forgot the dream. Then on the morning of April 23 it seemed everything went wrong. A bookcase fell over — right on top of my two-year-old son. By some miracle he wasn't injured but a lovely glass wine carafe Mother had given me was broken. Shortly after this incident the feeling of "wrongness" that had spoiled the whole morning seemed to lift. I felt light and happy the rest of the day. I was totally unprepared for my brother's call late in the afternoon to tell me Mother had died. Her death had occurred just about the time of the morning that my bookcase had fallen over.

When I returned to Milwaukee for the funeral, my father asked me to go through Mother's things and sort out what could be given away. I had completed this sad task and was standing in their bedroom for a moment, gathering strength for other tasks that awaited me, when suddenly my father's old-fashioned heavy highboy began to shake violently. I had not looked into this chest of drawers since it contained only my father's things. But the shaking led me to open one of the lower drawers. In it I found a lovely little blue purse. Mother apparently had purchased it for my daughter's birthday which was to come soon. I believe my mother chose this way and this reason — so similar to what my grandmother did for her — to prove to me that there is life after death.

— Milwaukee, Wis.



New Books



David Techter

NEWS and REVIEWS



TWO FROM SPIRITUAL FRONTIERS

THE ANNUAL conference of Spiritual Frontiers Fellowship, usually held in the Chicago area, this year will take place on May 6-8 at Unity Village, Kans. The speakers include Dr. Lawrence LeShan, Allen Spraggett who will introduce the Cayce-type trance sensitive, Ross Peterson of Indiana, Dr. Rocco Errico and the Rev. William Rauscher. The concluding lecturer will be Dr. Elizabeth Kuebler-Ross, the noted psychiatrist who started controversy with her comments about deathbed visions and survival. As usual, the conference will feature a number of workshops in addition to the lectures.

The National SFF Eastern Retreat will be at Elizabethtown College, Elizabethtown, Pa., on July 5 through 11, 1976. The keynote speaker will be author Walter Starcke. Information on both of these meetings is available from: Helen H. Bierstein, 6078-B Peachtree St., Harrisburg, Pa. 17111.

NEW YORK PERSPECTIVES

ONE OF the most ambitious reprint projects of recent years has just appeared — "Perspectives

in Psychical Research" (Arno Press, 330 Madison Ave., New York, N.Y. 10017). Advisory editor Robert L. Morris has chosen 34 out-of-print titles in the psychic field and Arno has reprinted them in matching red volumes. Numerous other firms (ranging from Health Research to University Books) have printed volumes in the psychic field but this is the first instance I know where a number of titles have appeared simultaneously as a matched set.

Ever since becoming active in the field in 1960 I have been hearing of proposals to reprint psychic classics. Although my preference would be moderate-priced paperbacks, we must applaud Arno for producing the set. One obstacle to a project like this is obtaining any consensus as to what deserves reprinting. No two psychic researchers will agree; in fact Arno's publicity brochure quotes Dr. J. B. Rhine's opinion that the set is "a splendid undertaking, even though I disagree on a few selections." I am sure everyone will be puzzled at the inclusion of certain titles and the omission of others.

(Why, for instance, no Whately Carington?) In general, however, I think California parapsychologist Robert Morris has made a judicious and imaginative selection.

Morris wisely includes the two central classics in psychic research: F. W. H. Myers' *Human Personality* (the two-volume 1954 edition; \$80.00) and *Phantasms of the Living* by Gurney, Myers and Podmore, in the University Books abridged edition combined with Eleanor Sidgwick's supplementary study (\$56.00). Other welcome selections are Fukurai's *Clairvoyance and Thoughtography* (\$16.00), Warcollier's *Experimental Telepathy* (\$17.00) and Schrenck-Notzing's *Phenomena of Materialization* (\$34.00). While researchers may disagree over which particular volume is the author's most significant, I think most students would vote to include such authors as Hereward Carrington (*Laboratory Investigations Into Psychic Phenomena*, 255 pages, \$14.00), Arthur Conan Doyle (*The History of Spiritualism*, 667 pages, \$18.00), Hans Driesch (*Psychical Research*, \$11.00), Gustave Geley (*Clairvoyance and Materialization*, 401 pages, \$24.00), Frank Podmore (*The Newer Spiritualism*, \$18.00, and *Studies in Psychical Research*, \$26.00), Harry Price (*Fifty Years of Psychical Research*, 383 pages, \$23.00), Walter Franklin Prince (*The Enchanted Boundary*, \$20.00), Charles Richet (*Thirty Years of Psychical Research*, \$37.00), W. H. Salter (*Zoar*, \$13.00), H. F. Saltmarsh (*Evidence of Personal Survival From Cross Correspondences*, \$9.00, and *Foreknowledge*, \$8.00), G. N. M. Tyrell (*Science and Psychical Phenomena*, \$22.00) and Alfred Russel Wallace (*Miracles and Modern Spiritualism*, \$14.00).

MESMERISTS AND FRAUDS

SOME OF Morris' more imaginative selections are 19th-Century treatises

on hypnotism, variously called mesmerism or animal magnetism. Colquhoun's *Report of the Experiments on Animal Magnetism* (\$15.00) dates from 1833, Haddock's *Somnolism and Psychicism* (\$14.00) from 1851, Esdaille's *Natural and Mesmeric Clairvoyance* (\$16.00) from 1852, and William Gregory's *Animal Magnetism* (\$15.00) from 1909. Even older is Hibbert's *Sketches of the Philosophy of Apparitions* (\$26.00), dating from 1824.

Another group of selections describe various means of simulating genuine psychic phenomena by trickery. A *Thought-Reader's Thoughts* by Stuart Cumberland (\$19.00) represents the "confessions" of one of the best-known early stage mentalists. John Mulholland's *Beware Familiar Spirits* (\$20.00) is a more modern (1938) treatise on how to simulate psychic phenomena for the stage. A third volume is *Revelations of a Spirit Medium* edited by Dingwall and Harry Price (\$22.00), which is the confession by an anonymous physical medium of how he faked the phenomena.

Three other volumes played a crucial role in switching investigations from the seance room to the laboratory. In 1926 a group of academic men met at Clark University to debate the appropriateness of psychic research as a university subject. The resultant volume, *The Case For and Against Psychical Belief* edited by Carl Murchison (\$22.00), caused a stir of interest and led eventually to the Duke Parapsychology Laboratory. Previously, university research had been all but killed by the Stamford experiments of John Coover (*Experiments in Psychical Research*, \$37.00) whose report was extremely negative. The first study undertaken at Duke was the mediumship material gathered by John F. Thomas (*Beyond Normal Cognition*, \$19.00). Like most of the other volumes in

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the set, these three landmark studies have been unobtainable for years.

The final four selections bring us up to date. Jan Ehrenwald's *New Dimensions of Deep Analysis* (\$18.00) explores psi in psychiatric practice while *My Life as a Search for the Meaning of Mediumship* (\$13.00) is the first of the three autobiographies of the noted medium Eileen Garrett. Fabian Gudas' *Extrasensory Perception* (\$10.00) is a 1961 anthology of articles on parapsychology that appeared originally as an inexpensive paperback. *Theory and Experiment in Psychical Research* (\$29.00) is the previously unpublished bachelor's thesis by William G. Roll, one of the more creative theorists in parapsychology today.

MARKETS AND MARKETING

AS MY synopsis immediately makes clear, the Arno volumes are far from cheap—the entire set of 34 volumes adds up to \$755. Even by today's inflated standards this is a princely sum. Publishers such as Arno direct their appeal primarily to libraries, particularly university libraries. Consequently the volumes all appear on high-quality paper with durable library bindings which will resist heavy use. The illustrations have been carefully reproduced to match the quality of the originals. They are being marketed as a set of reference volumes which every university should have for student use. A handsome brochure describing the series was sent out to libraries and individual parapsychologists. (Arno might still have some of these brochures on hand.) Most sales will be by mail order; indeed I doubt many bookstores will carry the titles at all.

Is it possible that some titles might appear in less expensive editions? Well, Doyle's *History of Spiritualism* already is being sold in a less expensive Causeway edition. Other titles may be reprinted as nearly all are in

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the public domain. Inexpensive paperback editions would be particularly welcome but I doubt we shall see them. Reprint houses simply are not set up for mass-market retailing. Why they don't contract with a publisher who could market cheaper editions under its own imprint I do not understand. Only one glimmer of hope remains for the serious student who is short of funds (which includes every serious student I know). Many reprint houses offer their selections at inflated prices for a year or two. If any copies remain after that time, they offer the remainders at half price or less. Whether this will be true of "Perspectives in Psychical Research" only time will tell. It is quite probable that many titles will sell out completely. Meanwhile, we should express gratitude to Arno for making so many invaluable books available once more. I hope sales are so brisk that Arno will reprint other titles.

OTHER REVIEWS

SUPERMINDS: A SCIENTIST LOOKS AT THE PARANORMAL by John Taylor, Viking Press, New York, N.Y., 1975, 183 pages, \$10.95.

This book has a single objective: to determine the cause of the so-called Geller effect and how it can best fit into our currently acceptable scientific framework (if indeed it can).

Before Taylor appeared on a BBC broadcast with Israeli psychic Uri Geller the renowned professor of mathematics at King's College (London) considered himself a skeptic, a conventional member of the academic establishment. After the show — during which Geller snapped or twisted several kitchen utensils — Taylor began to realize that unless a satisfactory explanation could be developed for Geller's amazing PK abilities, science would be found seriously wanting. "One clear observation of Geller in action," he writes,

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"had an overpowering effect on me. I felt as if the whole framework with which I viewed the world had suddenly been destroyed. I seemed very naked and vulnerable, surrounded by a hostile, incomprehensible universe. It was many days before I was able to come to terms with this sensation."

All Geller critics should be required to read *Superminds*. Obviously Taylor took great care to document Uri's various "talents." Under careful laboratory conditions Taylor also tested scores of ordinary people—many of them young children—who came forward claiming similar powers after watching Geller perform on British TV.

In my opinion, this volume is the most important one on parapsychology since Dr. Rhine's original works. Dr. Taylor offers a carefully reasoned hypothesis to account for many paranormal phenomena. Basically he theorizes that some sort of

invisible "intentionality field" connects a PK subject with the objects he affects. Taylor admits, however, that he cannot pinpoint the precise *modus operandi* behind all this but suggests electromagnetic radiations from the body might be involved. I hope that his highly technical chapter detailing his theories will not frighten away potential readers. This handsomely produced book with dozens of splendid photographs is destined to become an important classic in the field.—*Timothy Green Beckley.*

THE EDGAR CAYCE HANDBOOK FOR HEALTH THROUGH DRUGLESS THERAPY by Harold J. Reilly and Ruth Hagy Brod, Macmillan Publishing Co., Inc., New York, N.Y., 1975, 337 pages, \$10.95.

This is not just another book about the "Sleeping Prophet." For years I have wanted to know more about Edgar Cayce's physical readings,

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about those cures and treatments which he received while in trance. And this is that book—a compendium of do-it-yourself techniques which the authors believe can provide a sensible, inexpensive way to glowing health.

Dr. Harold Reilly is a physiotherapist, now 80 and one of the few surviving persons who worked with Cayce personally. He has done more than any other man to help people make practical use of the information contained in the Cayce health readings. Mrs. Brod is a professional journalist, syndicated columnist and foreign correspondent who researched the material and helped organize it into understandable, usable form. The cross-references provided in the index are invaluable for locating the specific information you seek in the shortest possible reference time.

The book covers diet and nutrition, exercise, hydrotherapy, massage, internal cleansing, weight reduction, complexion and skin care and how to age gracefully without growing old.

Dr. Reilly has adapted, with precise instructions, the nearly 15,000 trance "readings" Cayce gave for persons he never saw, in which he prescribed therapies and remedies which often cured or brought about improvement after medical science had given up hope. In case history after case history Dr. Reilly describes the startling results obtained by his application of the Cayce prescriptions. At his Reilly Health Institute in Rockefeller Center in New York City he has treated such celebrities as the Duchess of Windsor, Vice-president Nelson Rockefeller, Leslie Caron, and others.

The *Edgar Cayce Handbook* is not only fascinating reading; it is a reference book for every household to keep on hand. — M.M.F.

PSI: WHAT IS IT? by Louisa E. Rhine, Harper & Row, New York, N. Y., 1975, 247 pages, including appendix on tests, reference list and index, \$10.00.

Probably no one knows more about the experimental work done on psychic phenomena (psi) than does Dr. Louisa E. Rhine who, with her husband Dr. J. B. Rhine, pioneered at the parapsychology laboratory at Duke University.

Her new book surveys, for laymen and especially young people, the existing laboratory evidence for extrasensory perception (ESP) and physical psi (psychokinesis or PK), and considers at length the implications of spontaneous psi experiences. The book is well written on a high school level, is quite comprehensive and hence necessarily brief in its coverage of the individual subjects. She has included as many case histories as possible.

Readers of *Psi: What Is It?* can learn the essential details of the card and dice experiments initiated by J. B. Rhine and carried out by so many other researchers. They can learn of the different directions more recent experimentation has taken, including psi as used in the psychic healing of animals. Three chapters are devoted to the evidence that many persons have assumed tends to prove life exists after bodily death (deathbed experiences, mediumship, hauntings and poltergeists). However, Mrs. Rhine disparages such evidence as scarcely pertinent to survival after death. Earlier in the book she also gives short shrift to out-of-the-body experiences (OOBs) in this context. However, no mention is made of the extensive analysis of OOBs that has led Dr. Robert Crookall to consider them strong evidence for survival.

Two chapters on various occult beliefs wisely urge us to use common sense and intelligence in considering

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the evidence and claims made for them. Mrs. Rhine seems dogmatic, however, in her flat dismissal of certain of these beliefs, including those of Spiritualism.

The well-known tenet of the Rhines, that experimentation is the only way to prove anything, finds abundant expression again in this book. However, Mrs. Rhine writes that, although the spontaneous life experiences fall this criterion, they are given a considerable degree of credence "because the experiments have given evidence of ESP."

An appendix outlines simple ESP and PK tests, gives a little on the probability basis for evaluating results, and tables for making evaluations. The main text avoids these details of evaluation entirely, stating only that a reliable, accepted formula is used. Perhaps it is an oversight that this more informative appendix is mentioned only in the table of contents and nowhere in the text.

Some readers may think that considerable is left to authority and, of course, for them it is — until they read and study further. — Harold Steinour.

SWORD OF WISDOM by Ithell Colquhoun, Neville Spearman, London, England, 1975, 307 pages, £4.95.

Although its life was brief and stormy and its membership never large, the effects of the celebrated Hermetic Order of the Golden Dawn are beyond belief. Apart from the Theosophical Society no other occult organization has influenced so many people or so many other organizations or inspired so much occult literature.

For the first time, Miss Colquhoun gives us insights into the history and character of S. L. McGregor Mathers, one of the order's prime movers. His marriage to Moina Bergson (sister of philosopher Henri Bergson)

was childless and apparently sexless. But between them they produced an extraordinary mass of esoteric material. After Mathers' death Moina took over the reins of leadership and kept branches of the order running for years.

Three things stand out clearly: Mathers was always flat broke, he was mother-fixated and he was prone to celibacy. His lifetime poverty was a perpetual humiliation. It is too bad he never knew Mary Baker Eddy; she could have taught him a thing or two about "abundance and supply." One of the book's most commendable features is the author's profound dispassion and objectivity while expressing empathy and even devotion for Mathers.

Altogether apart from the biographical material the book contains a great amount of surprising information. Her comments about A. E. Waite and William B. Yeats are revealing and she contributes some vital insights on the topics of magick, alchemy, Enochiana and Tantra. In short, this book is of the utmost significance to anyone interested in practical occultism or magick.

I have been screaming for years for a biography of Mathers. My wish finally has been granted and I am grateful. Many other students will be equally grateful to the author for what is manifestly a labor of love. — Francis Israel Regardie.

ELIPHAS LEVI: MASTER OF OCCULTISM
by Thomas Williams, University of Alabama Press, University, Ala., 1975, 174 pages, \$9.00.

Among the more substantive results of the current occult revival is the appearance of well-written critical works such as this biography of Eliphas Levi, the 19th-Century occultist whose life stands as a fountainhead of modern magickal practices. Thomas Williams has scanned

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a number of obscure works about and by Levi to put together the jigsaw puzzle of his life. The book's chief virtue is that it corrects many popular but erroneous beliefs about Levi's life. For instance Williams lays to rest the notion that Levi was an unfrocked priest; actually he left the seminary before being ordained. He also corrects the slanderous charge that Levi seduced 14-year-old Adele Alenbach. Actually he took her in as a catechetical student after other priests turned her down because of her poverty.

Beginning students of magick will find this book a handy introduction to Levi's major writing while advanced students will find the book helpful in comprehending Levi in terms of his 19th-Century milieu. More casual readers will find the biography informative as a bit of psychic history that still shapes our thinking today. All in all, I find the volume a refreshing change from much of the writing on occultism that is full of rumor, hearsay and baseless legend. — J. Gordon Melton.

THE MAGIC OF FINDHORN by Paul Hawken, Harper & Row, New York, N.Y., 1975, 216 pages, \$8.95.

Findhorn is a New Age community in northern Scotland where agricultural miracles such as 42-pound cabbages and 60-pound broccoli plants have been grown in poor soil through the assistance of fairies and other spiritual entities. Unlike most new philosophical-religious movements Findhorn provides concrete evidence something amazing is taking place.

Author Paul Hawken lived one year at Findhorn and his insights into the community dynamics and personalities form the basis of this book. At times his journalistic style becomes tedious, especially when he reports his in-depth interviews with Findhorn's founders, Peter and Eileen Caddy, and their teacher Sheena Govan. Overall, however, he gives us a critical yet balanced view of the Findhorn phenomena.

Probably the most interesting portions of this book deal with the angels, fairies and devas, those supernatural beings Findhorn disciples claim are responsible for the growth of plants. Descriptions of the Findhorn fairies dovetail with Theosophical theories as well as Celtic folklore and should encourage someone to do further research on this much maligned subject.

Hawken's book is an excellent place to begin in attempting to grasp the complex, multifaceted enigma of Findhorn. — Richard T. Crowe.

ALSO NOTABLE

BEYOND LIFE'S CURTAIN by B. J. F. Laubscher, Neville Spearman, London, England, 1975, 107 pages £2.50.

Medical doctor deals with the evidence for life after death and investigates the quality of alleged spirit appearances.

THE BOOK YOU ALWAYS MEANT TO READ by Marguerite Harmon Bro, Doubleday & Co., Garden City, N.Y., 1975, 418 pages, \$8.95.

Author's retelling of the Old Testament includes a sympathetic account of paranormal events in the Bible.

THE CREATIVE INTENTION by Earl Hubbard, Interbook Incorporated, 545 Eighth Ave., New York, N.Y. 10018, 1975, 189 pages (price not stated).

Artist presents his views on heaven and hell, evolution, creativity and other topics.

THE TIBETAN BOOK OF THE DEAD by Guru Rinpoche, Shambhala Books, Berkeley, Calif., 1975, 120 pages, \$3.95 (paperback).

New translation from the Tibetan features commentary by Francesca Fremantle and Chögyam Trungpa.

M. P. BLAVATSKY AND THE THEOSOPHICAL MOVEMENT by Charles J. Ryan, Point Loma Publications, P.O. Box 9966, San Diego, Calif. 92109, 1975, 441 pages, \$7.00 (paperback).

Second new biography of the noted occultist in as many months emphasizes her problems in organizing and maintaining the Theosophical Society.

ASTROLOGY AND THE TAROT by A. E. Thierens, Newcastle Books, Hollywood, Calif., 1975, 159 pages, \$2.95 (paperback).

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Guide to Tarot Interpretation explains the astrological correlates of the cards.

THE TAROT by Joseph Maxwell, Neville Spearman, London, England, 1975, 223 pages, £2.95.

Major work by French occultist in its first English translation details the esoteric symbolism and astrological and numerological significances of the arcana.

BLACK HOLES: THE END OF THE UNIVERSE? by John G. Taylor, Avon Books, New York, N.Y., 1975, 207 pages, \$1.50 (paperback).

Mathematics professor blends the latest cosmological theories with speculations on the nature of time and the possibility of extraterrestrial life.

THE EDGE OF THE UNIVERSE by Harold W. G. Allen, Allen Book Publishing, Box 330, 2800 Keele St., Downsview, Ont. M3M 3A6, Canada, 1975, 268 pages, \$6.95.

Author argues that such diverse phenomena as evolution, the expanding universe and reincarnation can be linked by mathematical formulae.

THE TAWASIN OF MANSUR AL-HALLAJ, Diwan Press, 1419 Polk St., San Francisco, Calif. 94109, 1975, 84 pages, \$3.95 (paperback).

Modern translation of Sufi classic on the unity of reality is supplemented by related texts and commentary.

JOURNEY TO INFINITY by Johannes von Buttlar, Neville Spearman, London, England, 1975, 208 pages, £3.25.

Author discusses reincarnation, hypnotic regression and voices from beyond, bridging the gap between parapsychology and the most advanced theories of scientific thinking.

EGO by Alan Watts, Celestial Arts, 231 Adrian Rd., Millbrae, Calif. 94030, 1975, 64 pages, \$3.95 (paperback).

PHILOSOPHICAL FANTASIES by Alan Watts, Celestial Arts, Millbrae, Calif., 1975, 64 pages, \$3.95 (paperback).

COSMIC DRAMA by Alan Watts, Celestial Arts, Millbrae, Calif., 1975, 64 pages, \$3.95 (paperback).

Three more paperbacks continue Celestial Arts' series on "The Essence of Alan Watts."

HARMONIC 695: THE UFO AND ANTI-GRAVITY by B. L. Cathie and P. N. Temm, A. H. & A. W. Reed, Wellington, New Zealand, 1971; distributed in the United States, 1975, by Charles E. Tuttle, Rutland, Vt., 201 pages, \$9.25.

New Zealand UFO enthusiasts propose a theory of a power grid that governs a whole array of extraordinary and hitherto unrelated world phenomena. This and Cathie's earlier *Harmonic 33* are just now being imported for North American sale.

Report from the Readers

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



PRESERVE AND PROTECT

We are seriously concerned about articles of the type published in your February 1976 issue relating to Edgar Cayce and preparations prescribed by him or adapted by others as cures for various diseases ("Edgar Cayce Cures Still Baffle Science" by Reba Ann Karp). We are especially concerned about the handling of the formulae.

The Edgar Cayce Foundation is the owner and custodian of all of Edgar Cayce's psychic readings. The Foundation was organized on his death by his heirs to preserve and protect his readings.

We would like to have an opportunity to review any material relating to Edgar Cayce or his readings before publication for the purpose of verifying the facts. — *Hugh Lynn Cayce, Chairman of the Board, Edgar Cayce Foundation, Virginia Beach, Va.*

WHAT THE MEDIA MISSED

I have read with interest the item, "Waiting for the UFO" in your March 1976 "I See by the Papers." I believe the media have missed the boat.

First, Human Individual Metamorphosis (HIM) is not a sect, cult or group of any kind and its concept is not new; it was presented 2,000 years ago.

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ed or urged to give up anything. HIM followers have been presented with a means of reaching the next level above the human.

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Anyone who researches the matter of the arrests of "The Two" will find that neither was guilty of any criminal activities.

Over the past two years I have taped more than 15 hours of conversation with The Two and their message is simple. They came from another level in what we call a UFO, incarnated as human beings. They will, if need be, demonstrate the same proof of death overcome as Jesus did in the Resurrection and they will leave in a UFO.

In this repeat performance, a man and woman are restating the truth of Jesus' life, showing and telling how this human metamorphosis may be achieved. It is not necessary for HIM followers to die. (If a caterpillar dies, no butterfly is born.)

The Two have said, "People who choose the point of view to write against us or believe the negative accusations don't deserve to be the receptants (sic) of what we have to offer."

One of their followers adds, "If

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people would talk to their Father in Heaven instead of fooling around with crystal balls, they could have a future."—*Hayden C. Hewes, Oklahoma City, Okla.*

A NEED EXISTS . . .

I should like to congratulate you on the publication of articles like the recent two-part treatment of Kirlian photography by Richard Szumski. I imagine that such exposures hurt the feelings of some less critical readers but I believe a great majority will be grateful for this information.

We need more such articles on various aspects in the psychic field to teach readers how to discriminate between fact and fiction. Many errors and half-truths still need to be corrected.—*Milan Ryzl, San Jose, Calif.*

ORANGEVALE ORACLE

"Fingers of Fate" in your February 1976 issue contains an item about me. It is true that five hours after I appeared on KCRA-TV and predicted the accident, the telecaster was injured.

However, his name is Harry Martin, not Henry Martin, and it happened September 19, 1971, not in October 1970.

Also, I might say that it's on record that in 1968 I predicted that New York, Illinois and California will go broke.—*Mary Lou Smith, Altus, Ark.*

A POSER

If those ancient Egyptians were smart enough to build pyramids up and down the Nile, why weren't they smart enough to build bridges across the river? Answer me that, somebody.—*Shirley Hernandez, Los Angeles, Calif.*

THE CHICO SPOOK

I was more than surprised to read the article, "Rocks Rain on Chico,

California," in your January 1976 issue. I am the grandson of J. W. Charge and the nephew of Clarence Charge and during my childhood my cousin Dorothy Charge and I played in that warehouse and experienced many of the phenomena mentioned and some that were not.

Possibly I can clarify and confirm these strange happenings. Although this happened when I was six to nine years old I remember the events very well. For some reason, the "spook" was kindly disposed toward my cousin and me and many times when we were playing on the filled grain sacks, writing in black stencil ink would appear on the sacks—such messages as "I wouldn't hurt Wade and Dorothy" and "I like Wade and Dorothy." Then rocks would sail past our heads without touching us.

Other people didn't fare so well. My Grandfather Hoover, Clarence Charge's father-in-law, was a particular target of the spook. On more than one occasion, when Grandpa had filled and sewn the grain sacks preparatory to loading them, he found them unaccountably nailed to the floor! At other times rotten tomatoes, apples, oranges and prunes were hurled at his head.

One particular incident which occurred when I was about eight years old stands out vividly in my memory. Grandpa Hoover had just started to lift a finished sack of grain from under the hopper. When he found it nailed to the floor he shouted angrily to the spook, calling him several unmentionable names. Suddenly, Grandpa Hoover was struck in the eye by a half-eaten apple and for a day or two thereafter he worked very quietly—with a very black eye!

As children we sort of got used to the idea of having the spook around and we took these happenings in stride—so much so that I never

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dreamed people would still be interested after all these years. (On seeing your article, my wife said, "You should have written it years ago!") However, I remember one time I was really terrified. All by myself I crawled under the warehouse which was on a raised foundation. I could stand almost erect and I ran from one end of the building to the other. About midway I saw a little Chinese boy running ahead of me and it scared me half to death. Just as suddenly he disappeared. I didn't tell anyone about this, for in those days, who would believe a mere child?

Although I no longer live in Chico we visit there regularly to see my mother Florence Alexander, Clarence Charge's sister. My grandfather when he was alive and my Uncle Clarence would talk freely on the subject. But my uncle who still lives in Chico is especially skeptical of ghosts and spooks—although he has no explanation for the falling rocks.

My own opinion? Well, I did see and hear the rocks fall, the bags and grain moved and nailed to the floor and black writing on the walls, floors and grain sacks. Many years of study of the occult and an intensive study of clinical and abnormal psychology have balanced reason and skepticism with the admission of phenomena whose only reasonable explanation is that some psychic force is at work. I am 97 percent convinced of their verity.

As for the spook in my childhood home of Chico, I am inclined to believe that he was an earthbound spirit lingering around a familiar place and playing his pranks according to the level of his personal spiritual development.—Wade T. Hampton, Fair Oaks, Calif.

EAST IS EAST . . .

There is a little error in "I See by

the Papers" in your February 1976 issue. On page 18 Mr. Fuller is writing about "new firsts accomplished by radiocarbon dating" and the discovery that humans lived in eastern United States as long as 16,000 years ago. He says, "The site of this find is in the town of Avella in Eastern Pennsylvania." Avella is in western Pennsylvania near the West Virginia line.

I have been to this dig, met the archaeologists and also the owner of the land, a Mr. Miller. He noticed an overhanging ledge above a creek and thought it a likely place for Indians or other ancient people to have lived. He called in the University of Pittsburgh archaeologists who were happy to have a place for their students to get field experience. The results were far beyond their expectations!

Please give western Pennsylvania and the University of Pittsburgh credit for this historic first. — *Iola B. Parker, Pittsburgh, Pa.*

PSYCHICS, UNITE!

Zsuzsanna Budapest has indeed been persecuted as well as prosecuted despite what Wicca priest Gavin Frost may think ("Report from the Readers" February 1976 FATE). Z. Budapest is a practicing witch and priestess of her own Wicca group. The local authorities were looking for anything at all to pounce on her and close up her small shop. That they eventually got her on the fortune-telling ordinance was an act of deliberate entrapment, for she was "set up" and denounced by a plainclothes policewoman. Zsuzsanna could have pleaded guilty and gotten off with a small fine but she chose to fight the injustice involved and to become a test case for every member of the psychic fraternity here in California. She is interested in others first—not herself first.

I tried to organize the psychics of this state into a working compatible

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organization dedicated to changing the antiquated laws that placed Zsuzsanna behind bars but it was to no avail. The same egos and the same name-calling that Mr. Frost indulges in prevailed at the initial meeting of the legalization group. The upshot is that psychics will have to go it alone until they are forced to unite to save their own skins, for it's quite obvious they won't unite to save the skins of others.

As to the charge that FATE and I have perpetrated "an advertisement in story form to procure funds for a militant witch group which undermines the country and orthodox religions" (as Mr. and Mrs. G. W. Spencer of Arizona wrote), all I can say is that I'm proud to have written the article on Zsuzsanna Budapest and proud of FATE for having published it. If the Spencers and others wish to close their eyes and minds to what is happening in the psychic field in this country, they are doing themselves a disservice. They have no right to inflict their ostrich attitude on others. — David St. Clair, Hollywood, Calif.

* * *

Gavin Frost, in his letter in your February 1976 issue, may be technically right according to the letter of the law but it is totally wrong as to the spirit. Szuzsanna Budapest was prosecuted for reading Tarot cards for a policewoman. The question is, with thousands of psychics, clairvoyants, fortune-tellers and readers of every description who openly advertise in California publications, why was she set up for an arrest? Her case is a matter of selective law enforcement.

Z. Budapest represents a threat to the Establishment. As a feminist and a witch she has two strikes against her. Some self-styled witches and pagans fail to see the political implications of this but the Establishment is not so shortsighted.

Neither were the Church fathers at the time of the Inquisition. Frost is not in a position to say, "Her legal problems have nothing to do with her religion."

There is much I disagree with concerning Z. Budapest. However, my concern is not with personalities but with the political, moral, religious and legal aspects of her case. During the Dark Ages the witch was the *only* liberated woman. All others were cast into the roles of mother, wife or nun—as I point out in my book, *Witchcraft: The Old Religion*. Furthermore, when I threatened the New York City Parks Department with a religious discrimination suit when they refused to give me a permit to hold my Witch-In on October 31, 1970 (I was backed by the American Civil Liberties Union and won), all those who had their names on our application lists were investigated.

Many of them got calls asking to have their fortunes told! I was a prime target for this. Many distraught women called claiming to be in need of psychic counseling. If I hadn't thought they were police-women trying to set me up, I'm sure I would have been arrested. Then the entire civil rights issue would have been undermined, perhaps negated.

As to the objection of Mr. and Mrs. Spencer that Z. Budapest's "militant witch group undermines the country . . ."—no, no, no! Undermining

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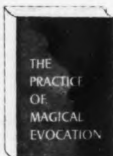
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the country is the special province of our Establishment politicians. Witches had no part in Watergate.

Is FATE going downhill for publishing a story pregnant with religious, political, moral, ethical and legal issues which affect us all? No, Mr. and Mrs. Spencer, FATE has taken a giant step uphill!—Leo Louis Martello, New York, N.Y.

COP'S VIEW OF POT

In Curtis Fuller's articles on marijuana ("I See by the Papers," November 1975 FATE) he states that he is looking for the truth. Perhaps instead of burying his intellect in "scientific" data he should take a long look at the actual experience of a New York City police officer, Alphonsus Sullivan, who has spent six years in police work in Harlem.

I quote from this officer's letter published in the *Staten Island* (N.Y.) *Advance* for December 13, 1972:

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 —Herbert L. Van Cott, *Staten Island*, N.Y.

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(Continued on page 127)

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It is our hope that through a specialized network of credible reporting units and with scientific instrumentation, we can obtain hard data to unravel the secrets of the UFO phenomenon.—Tommy Roy Blann, Director, Texas UFO Study Group, 57-A Bolling Dr., Waco, Tex. 76705.

MISINFORMATION

In your September 1975 issue you published a brief item titled "Miracle Clay?" in which you stated that samples of the clay could be obtained from El Santuario, Chimayo, N. Mex.

You are misinformed. El Santuario stopped sending the clay by mail more than a year ago.—Randy Liebeck, Marion, N.C.

DEATH OF RICHARD SHAVER

The death of Richard S. Shaver on November 5, 1975, has prompted me to assemble the many notes and letters I received from this famous man during the last four years of his life. He wrote me of his past and present thoughts and in a fragment of autobiography he revealed a side of himself that has been unknown to the public.

I wonder if there are other FATE readers who have personal knowledge of Richard Shaver which they would share in "Report from the Readers."—Richard Toronto, Vallejo, Calif.

ILLUSTRIOUS FATE FANS

On Wednesday, November 12, 1975, my wife and I were invited by the Danish Ambassador Eyvind Bartels to attend a buffet dinner at the Danish Embassy in Washington in honor of the Prime Minister of Denmark who was on a short visit to America in connection with our Bicentennial Celebration.

I mentioned to the Ambassador and Prime Minister that FATE Magazine had accepted my article (as yet unpublished) concerning my cousin Axel Kjaergaard, Danish Consul General to Morocco. They remarked they were sure Queen Margrethe of Denmark would be delighted to have a copy of my article when it appears in FATE, for my cousin Axel and I are on the same family tree as Queen Margrethe, dating back to King Gorm the Old (circa 900 A.D.). — Victor Werner, Takoma Park, Md.

THE GIVERS

I am disposing of my collection of research material on UFOs, metaphysics, the occult and various other related topics. My library consists of well over 1,000 titles.

Anyone interested is invited to contact me. I shall be pleased to send a list of the material available. — R. A. Falk, 10 Orchard of Rosebank, Avondale, Auckland 7, New Zealand.

I have some back copies of FATE Magazine which I would like to give away. Any group in the area of Pasadena, Arcadia or Los Angeles which is willing to pick them up may have them. — Anna M. McConnell, 1585 N. Pasadena Glen Rd., Pasadena, Calif. 91107.



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