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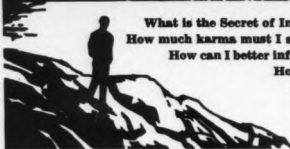
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Adv. 14

I See by the Papers

QUOTE OF THE MONTH

If the authors may be forgiven a personal note, we wish to express that this section deals with observations that we have been reluctant to publish because of their striking incompatibility with existing concepts. The motivating factor for presenting the data at this time is the ethical consideration that theorists endeavoring to develop models for paranormal functioning should be apprised of all the observable data if their efforts to arrive at a comprehensive and correct description are to be successful.

—Harold E. Puthoff
and Russell Targ

THE ABOVE apology, accompanying fresh new research on what the authors call "remote viewing," appears in a report of their work recently published — not in a parapsychological journal — but in the March issue of the Proceedings of the Institute of the Electrical and Electronic Engineers, of all places! It was written by Harold Puthoff and Russell Targ, the same young physicists from Stanford Research Institute who did the early research on Uri Geller.



Curtis
Fuller

"Remote viewing," as defined by Puthoff and Targ, means the mental ability to see a distant location through someone else's eyes. In some cases it also includes precognition.

Their work adds new dimensions to nonstatistical research on ESP. It involves narratives and descriptions of paranormal events which probably are not subject to statistical analysis but which carry great conviction.

Their report covers 51 experiments conducted over a three-year period with both experienced and inexperienced subjects. "Remote viewing" skills were tested at locations as far away as Costa Rica and as close as the Stanford campus. Here are some of their reported results:

- One person described accurate-

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ly the spot another person was visiting before the visit was made and even before the visitor himself knew where it would be.

- It was arranged that while Put-hoff was on a 10-day trip to Costa Rica he would photograph and describe his location at 1:30 P.M. on seven specific days. In one instance a subject at SRI said, with some misgivings, that Targ was at an airport with a sandy beach and ocean nearby. This turned out to be correct; Targ had taken an unplanned side trip to an offshore island and was, at that time, disembarking from a plane.

- Other subjects described their experimenter's visit to various locations in Palo Alto — the Civic Center, a pedestrian overpass, various parks and the White Memorial Plaza at the University.

- The results of five out of six studies were significantly better than chance allows — three of them by odds of 1,000 to one or better; one by odds of half a million to one.



BLIND EXPERIMENTS

PRECAUTIONS taken by the researchers seem adequate. Generally a member of the Institute's management, one not involved with the experiment, supervised the selection of the target

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locations which then were sealed in envelopes and deposited separately in his office safe. At the time of the experiment a sealed envelope was selected at random and handed to the experimenter who was to visit the site. This experimenter then went directly to the site, accompanied by observers.

The second experimenter, ignorant of the site picked, stayed in the laboratory with the subject for the entire period he was trying for the target. Sometimes the subject was placed in a Faraday cage to screen out electromagnetic waves while he focused on the outside experimenter and his location. He described the scene and made drawings if he wished.

Finally, judges not connected with the experiments were asked to match the descriptions with the actual sites.

In one precognitive experiment the subject was asked to describe the location during a 15-minute period beginning 20 minutes before the location was selected and 35 minutes before the outside experimenter arrived there. Four experiments were done with this subject under these same general procedures.

"For reasons we do not as yet understand, the four transcripts generated in the precognition experiment show exceptional coher-



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ence and accuracy as evidenced by the fact that all of the judges were able to match successfully all of the transcripts to the corresponding target location," Targ and Puthoff write.



EASY TO UNDERSTAND

USING electromagnetic and quantum theories, the two physicists suggest that precognition "may be the easiest of apparent paranormal phenomena to assimilate within the current theoretical structure of our world view."

They believe explanations for ESP phenomena and for precognition will be forthcoming. Let us hope this is as accurate as some of the predictions their subjects managed to make.

It is noteworthy that in addition to being sponsored by several parapsychological research organizations, their research was supported in part by the National Aeronautics and Space Administration.

Their use of the term "remote viewing" seems to encompass both telepathy and clairvoyance; in some of their work, of course, it also includes precognition. This seems close to Prof. W. C. Tenhaeff's idea that clairvoyance is "precognitive telepathy" and certainly suggests that parapsychologists still are having diffi-

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culty agreeing upon definitions and nomenclature.



PRE-COLUMBIAN AMERICANS

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Many persons accept as sacred gospel that the Phoenicians, the Egyptians, the Welsh, the Irish visited these shores in ancient times. Some scholars dispute this by insisting that there simply were no ships capable of carrying them — which is a lot of academic nonsense because we know the Vikings were here and many Mediterranean ships were more seaworthy than the Viking longboats.

Scholars like Thor Heyerdahl have undertaken to prove Polynesian-American contact took place across the Pacific Ocean. His great Kon-Tiki voyage demonstrated that such trips were possible. And since the Polynesians themselves sailed the whole South Pacific, populating islands as far from Tahiti as Hawaii and Easter Island and even colonizing New Zealand and Madagascar, it is folly to deny they could

have sailed anywhere they chose to sail.

We should assume, therefore, that since there could have been pre-Columbian contacts there probably were. There are records of disabled Chinese junks being blown ashore on the West Coast in historical times. The presence of the Aleuts suggests that a fishing people, accustomed to the sea, could have maintained contacts with Asia using the most primitive craft. And the development of Eskimo culture around the Arctic rim of both Siberia and North America further indicates how peoples spread.

Another never-ending controversy is whether the rich and complex American cultures could have arisen independently or whether they needed to draw upon the Old World for their origins.

Persons of various persuasions espouse many wild ideas—from the view that the Amerindians were the Lost Tribes of Israel to the conviction that somewhere in the Matto Grosso live a tribe of wild, white, redheaded Caucasians.



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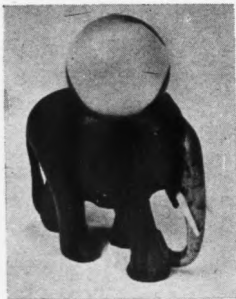
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the American Association for the Advancement of Science in Boston. It engendered a fascinating debate which succeeded in raising additional questions.

Opposing the concept of extensive pre-Columbian contact with America was Dr. Jean-Claude Quilici of the Hemotypology Center in Toulouse, France. Dr. Quilici believes there is an "exceptional scarcity" of evidence showing navigation along the American shores before Columbus arrived. The native Indians made little or no use of the sea for transport—although they must have made enough use of it to populate the Bahamas and West Indies.

Still, if visitors had come by sea, seafaring should have developed, Dr. Quilici says.

One approach discussed at the meeting is the use of genetic clues to trace racial types. Dr. Quilici, for example, studied the blood samples of 5,000 natives of the high Andes in Bolivia in an attempt to identify their origins. Out of his work and others comes the following proposed explanation for how the Americas were populated:

There were two basic migrations of Asians into the Americas during two periods when sea levels were low enough to allow crossing the Bering Strait.

The first was between 35,000

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and 50,000 years ago, at which time an Asiatic people, who did not have Mongoloid features but did have long narrow heads, short chests and long legs, arrived. This type now has largely died out in Asia.

The second major migration also was across the Bering Strait between 13,000 and 20,000 years ago. The people who came at that time had wide heads, large chests and short legs and for the most part Mongoloid features.

The genetic traits studied include such factors as hemoglobin, blood cells and serum, albumin and more than a dozen others, although it is conceded that as many as 100 genetic traits

might be necessary to clinch the case.

One thing the geneticists agree on is that only small bands of migrants passed through the Bering Strait and the Panama bottleneck at the time of each migration. Once they arrived a substantial population explosion would have occurred because they were moving into an extraordinarily rich virgin land where there was no human competition.



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SANTA MONICA—Is a world wide depression right around the corner?

Yes or no, some people aren't worried. They're going to make money no matter what happens.

If you are lucky enough to have any money left over after a year like 1975 there may be some good news for you yet. GCH & Co., a quiet little Santa Monica based think-tank, has been working on a series of reports designed to help an investor make money no matter what happens to the economy. The first one is just off the press and it's a real bombshell. Here's part of it.

"Space Walk No. 1331—56%, Botanical Series Nos. 1370-1276—365%, Telecommunications No. 1274—1490%, Beautification of U.S.A. Series Nos. 1365-1368—365%, Space Stamp Apollo No. 1371—115%.

"All of these stamps were issued by the U.S. Postal Service in the last few years. None were issued earlier than 1967. Anyone could have bought these stamps at their face value from any post office. Face values of these stamps range from 1 1/4c to 20c.

"Clearly, the profit potential of simply purchasing brand new stamps directly from the postal service and holding them for later resale is enormous.

Portability

If you are looking for a way to put the most money in the least space, nothing on earth can match classic postage stamps. It would be no trick at all to walk around with half a million dollars worth in your vest pocket.

Flexibility

You can invest any amount you wish from a few cents to literally millions of dollars. Many stamps bought for mere pocket change directly from the

"Thank God not everything printed by the U.S. government loses its value.

"Every year the postal service comes out with 30 to 40 new stamps. About half a dozen of these will go up in value immediately. The ones that are going to greatly increase in value are easy to spot.

"These, and other U.S. postage stamps, are one of the easiest, safest, and most exciting investment areas available today.

"The mechanics of cashing in on these unique opportunities can be as simple as buying new stamps from your local post office and saving them for later resale to stamp dealers.

"Profits from this safe and utterly uncomplicated type of investment can be enormous. Yet, most people would probably rate investing in postage stamps as 'kid stuff'.

"They would be very wrong.

"In 1967, the post office issued a 1½ cent stamp called the 'Gallatin'. Since regular postage at that time was 5c (remember way back then?), you needed four of these stamps to mail a letter. Today, a block of four of these stamps sells for \$12.00 to \$14.00. That's an appreciation of, roughly, 25,900%. A thousand dollars invested in this manner would have returned more than a quarter of a million dollars in just seven years!

"In 1972, the 2 cent Cape Hatteras stamp was issued. This is an unusual stamp. It is actually a series of four stamps that, when placed in a block, make a complete picture. It took four of them on an envelope to make up the regular 8c postage in effect at that time. Just one year later, a block of four of these stamps was selling for up to \$5.00. A thousand dollars correctly invested in this stamp would have grown to \$62,500.00 in twelve months.

"How's that for appreciation?

"These are not isolated examples. Here are the names and issue numbers of some recently issued stamps along with their percentage of appreciation so far. Bear in mind that appreciation is rapid and may be somewhat higher even as you read this.

"Yet, this is just one of the many ways to make money in stamps. Postage stamps actually offer thousands of exciting opportunities to make uncommon profits.

"But here I am going to discuss only what I believe to be the 3 fastest, easiest, and safest ways to make serious money in stamps."

Well, that's how the report begins. It goes on from there to more than live up to its promise. Reading it may very likely be the most profitable thing you've done in a long time. After a disastrous year for investors like 1975 it's good to know that there is at least one investment vehicle around that really works. If you are not investing in stamps now, perhaps you should consider these advantages.

Safety

Using the simple ABC selection methods outlined in the report it would be next to impossible to go wrong. A cautious stamp investor hardly ever loses money. The only real question is how much he will make.

Fast profits

The report very sincerely anticipates the possibility of a 40% annual inflation in this country and recommends purchases of only those stamps very likely to appreciate in the area of 150% per annum.

Liquidity

You can cash in your stamp investment in a matter of hours nearly anywhere in the U.S. and in all countries of the free world. The market for stamps is huge and insatiable. The U.S. postal service actively encourages collecting and there are an estimated 2 million new collectors coming into the market each year in the United States alone.

Devaluation Proof

Stamps are duty free in most countries. This fact plus the international demand for stamps allows you to sell in the best market and to capitalize on worldwide currency fluctuations. This is a unique advantage that stamps have over gold, silver or diamonds.

postal service are excellent investments. On the other hand, the famous British Ghiana was recently sold for \$280,000.00.

Simplicity

Stamp investing is so simple it would be boring if it weren't for the profits involved. Use the selection method described in the report, buy the stamps you want, and tuck them away in a safe place until you're ready to sell.

Stamps have a lot going for them no matter what happens to the economy. Not many people know it but you can probably make more money by investing in stamps (and make it faster) than you can in real estate, stocks, commodities, silver, gold or anything else you can name. This new and exciting report will tell you everything you will need to know.

Is this for you? You can find out with complete safety. The report is sold with a 100% money-back guarantee. If, for any reason, you are dissatisfied, you can return it for an immediate refund.

Attention businessmen! Would you believe there is a way to buy brand new U.S. stamps at 10% off face value? There is and you'll learn how in the report.

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vard University, doubts the theory of the two migrations and believes there must have been repeated arrivals.

Another dissenting view was expressed by those scientists who believe the cultures could not have been indigenous. Tulio Arends, from the Venezuelan Institute of Scientific Research, talked about the Olmec civilization of Mexico and the San Agustín culture of Columbia which are very different from "other" native cultures. He points out that ceramic figures in Lima, Peru, depict men with beards and mustaches which the Indians did not have.

There are genetic problems as well. For example, the Polynesians of the Central and Southeast Pacific are closer to the native South Americans than to any other world group.

It was also proposed that the American Indians in some respects are "racially intermediate" between Mongoloid Asians and northern Europeans — a concept Professor Howells discounts.

The problem is compounded by the fact that there are few genetically pure Indians left in the Americas on which these tests can be run. It is believed there may be none in North America and the studies have to be made in isolated areas of South America. Even here the types vary

widely but this is explained, according to Dr. Quilici, by the fact that South America has "the most extreme environments known in the world" — the high Andes, the frigid islands of Tierra del Fuego, the temperate pampas and tropical rain forests and swamps.



2000-YEAR-OLD BOOKS

IN NORTHumberland, England, at the site of an ancient Roman settlement called Vindolanda, a cache of more than 100 2000-year-old documents was discovered recently. These documents are thin pieces of wood folded in half and joined together top and

bottom. The writing on the tablets is in ink and British university scholars now are trying to read them.

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Vassily's fellow trappers could not understand his good fortune in catching foxes every day, according to the magazine *Ogonyok*, and set out to learn his secret. After it was claimed he was using frozen mammoth meat paleontologists investigated and found the remains of an ancient settlement dating back 13,000 years. Mixed up in the rubble were many charred mammoth bones which the scientists termed "kitchen rejects."

The meat-covered leg Vassily was using seems to have been cached away and forgotten by some ancient family. "The meat was perfectly preserved," UPI quotes *Ogonyok* as stating.



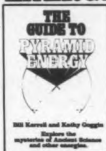
BOY GENIUS

THE *National Enquirer* reports that 10-year-old Joe Hall of Plumtree, N.C., has an IQ of 200, which is the maximum measurable level.

Dan McDonald, who interviewed Joe and his teachers, says Joe could write his own name when he was 14 months old, taught himself to read at two and "astounded" his kindergarten teacher by walking into class with a stack of encyclopaedias when he was five. Joe read the encyclopaedias quietly "while the rest of the class did normal work," McDonald reports.

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Allowing for exaggeration (for instance, how many encyclopaedias do you think a five-year-old boy can carry?) it still seems Joe is fantastic.

Dr. Richard Stahl, head of the Department of Special Education of Appalachian State University in North Carolina, says that Joe, now in the sixth grade, "could be taking college courses. He could take high school final exams and pass them."

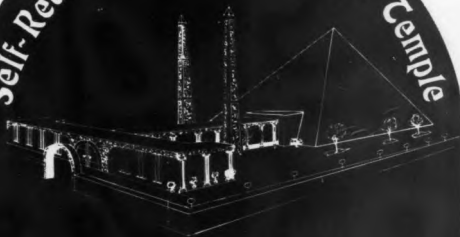
Joe's father started giving him music lessons before he was five and he soon could play entire Beethoven concertos from memory.

At present Joe is reading McGraw Hill's *Science Encyclopaedias* and Wernher von Braun's *History of Rocketry and Space Travel*.

Other young geniuses have had difficulty adjusting to life because, while their minds are far ahead of their classmates, their rate of growth and emotional development tends to proceed at a normal rate. Dr. Stahl recognizes this emotional need and believes it's important that Joe continue classes with his own age group.

Joe also has the dreams and ambitions one associates with sixth-graders. He thinks maybe he'll be an inventor "or something. I might like to work with rockets or spaceships."

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OLIVER MEETS THE PRESS

LAST FEBRUARY Michael Miller, a New York City lawyer, introduced to the press a four-and-one-half-foot ape named Oliver for whom he made elaborate claims.

According to Miller he and an unnamed partner had bought Oliver from a circus for \$8,000. He described Oliver as an "it," seven years old, bald-headed, monkey-like, with black hair, pointed ears, pinkish brown skin, brown eyes, freckled face, fond of fruit and vegetables and making "warbling sounds." Oliver's footprints, he said, are "about 18 inches long."

In an interview Miller speculated that Oliver might be related to the legendary "Bigfoot" of the western mountains — in which case he would have to be a young one. Miller is quoted as stating, "If it is not a Bigfoot, that eliminates one possibility. It might be half-man-half-ape. It could be the missing link, a different type primate than we have ever known, a prehistoric animal . . . or it could be a chimpanzee."

When we first saw the photo of Oliver which appeared on page 19 of our May issue we thought he looked pretty much like a shaved chimp. He reportedly walked on his hind legs and sat on chairs.

Miller put him on public view for five minutes at a press conference on February 27. It must have been quite a scene.

"He looks closest to me to a chimp," said Miller. "But I also see things that to me are not chimpanzee . . . When I first saw him I said, 'My God! He is important! He is significant! This is different. This is extraordinary.'"

Oliver didn't seem so extraordinary to Dr. Sydney Anderson, chairman and curator of the department of mammology at the American Museum of Natural History, who accompanied an Associated Press reporter to Oliver's news conference.

"It's a chimp," Anderson declared.: "No question whatsoever."

Exactly what Miller was up to remains the real mystery. Perhaps it was an elaborate practical joke. Perhaps it was a trap for the credulous.

Long before Dr. Anderson classified him as a chimp, Miller described Oliver to Peter Byrne, head of the Bigfoot Information Center, who asked to see photographs. If it was a trap Byrne failed to fall into it. "From the two photographs sent us, we feel the creature is real," he said. "There is no question of a hoax. But I feel it's not a Bigfoot. It looks like a large chimpanzee."



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OUR OWN UFO

WE THINK it's more difficult to fool the average man than the skeptics of this world believe. We're not surprised Peter Byrne didn't jump on Oliver's bandwagon. And this generalization applies to the other areas of our field. On the whole people are not idiots.

I have never seen a UFO except in the true meaning of the term "Unidentified Flying Object," and I think it would be difficult to fool or hoax me.

At 6:00 P.M. last February 27 my wife and I were watching the sun set over San Diego's Mission Bay from our cottage room in Vacation Village resort when Mary called my attention to what appeared to be an unusual contrail rising in the western sky. Ahead of the trail there was a gap and ahead of the gap was a bright fast-moving glow. As we watched the glow suddenly winked out. The sky was clear.

The contrail left behind had a very peculiar form. It was uneven, made up of small squiggles near the beginning. Then it seemed to wander and hunt erratically through the sky. The trail was still visible half an hour later and by this time part of it had assumed a general oval shape with one portion illuminated in subdued rainbow colors. By 6:35 all we could see was a lumi-

nescent crescent — either self-luminous or illuminated by the sun, with some color still remaining in its lower arc. By 6:40 only the bottom of the crescent remained — still pinkish — and by 6:45 P.M., it was nearly gone.

This seemed to us a remarkable sighting, quite different from an ordinary airplane contrail. I took notes during the entire 50 minutes we watched and made four sketches, noting the time of each sketch and the time of each written note.

For two reasons I concluded the object making the trail had been self-powered because of the light that had preceded it and because a trail illuminated 45 minutes after sunset would have to be far above the stratosphere in atmosphere too thin to allow a contrail. Our highest flying airplane long since would have been in complete darkness. The thought "flying saucer" naturally popped into my mind. Perhaps it was my first sighting.

I knew San Diego's naval and civilian radars and observation stations would have an answer by morning. And they did. My "Unidentified Flying Object" was "unidentified" (for me) for only a few hours. Then we learned the trail had been made by an intercontinental ballistic missile launched from a nearby California base.

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ON THE Island of Gotland in the Baltic Sea, according to Swedish legend, a very drunk farmer, weaving his way home one night about 150 years ago, met the devil who gave him a handful of coins and told him the rest of the treasure would not be found for five generations.

The December 10, 1975, issue of *Coin World* carries the sequel to this story. Recently, only a short distance from the site named in the legend, some schoolchildren noticed a pile of coins lying in the fresh-dug dirt beside a rabbit's burrow. Presumably the rabbit had excavated them as a by-product.

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Further excavation uncovered a hoard of about 1,000 silver coins. They are of Arabic origin and date from the 10th Century.



THE GOOD WITCH DOCTORS
THE WORLD Health Organization recently has said some kind words about witch doctors and other "traditional healers." They play a "crucial role" in caring for the sick in poor countries and should get more encouragement from the medical profession, the organization says.

"Health professionals have much to learn from traditional healers regarding their practice of psychotherapy, their approach to sickness and patient management, and the probity and humility with which they look upon their role in the community," the WHO reports says.

The World Health Organization, based in Geneva, Switzerland, says such healers provide the only care available to perhaps 90 percent of the rural populations of developing countries. WHO urges that as many as possible (there are 400,000 in India alone) be given supplementary health training, including an elementary knowledge of the body, hygiene, nutrition and mother and child care. — *Curtis Fuller.*



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Fig. 1: In 1816 Giovanni Battista Belzoni, Italian explorer and archaeologist, had torso of colossus of Ramses II moved from Thebes on a roller-borne sledge.

Swing Lower, Sweet Chariots of the Gods!

Von Däniken writes, "What the evidence says, what visible proof says, cannot be so absurd!" But here is the evidence.

By Edmund S. Meltzer

DO YOU KNOW that during Thor Heyerdahl's Easter Island expedition a fallen statue which weighed 25 to 30 tons was erected in 18 days by a dozen men using nothing but poles, ropes and a pile of stones? (Erich von Däniken says, "... the 'heave-ho' method . . . would have been impossible on Easter Island for lack of manpower.")*

**Chariots of the Gods?* by Erich von Däniken, G. P. Putnam's Sons, New York, 1968 (page 110).

Do you know that contrary to von Däniken's claims not one of the great Olmec heads from La Venta, Mexico, remains *in situ* today? *Every single one* has been moved to the archaeological park in Villahermosa.

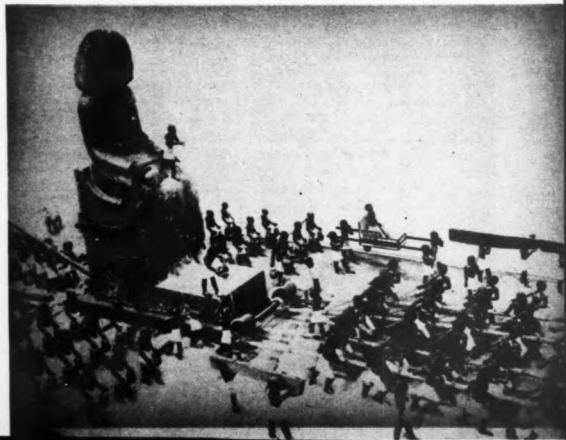
Do you know that in the mid-19th Century, French archaeologist Victor Place had the great Assyrian sculptures at Khorsabad dragged across the desert and floated by raft down the



Tigris? And that English archaeologist Sir Austen Henry Layard performed similar operations with the monuments of Nineveh? And that in 1816 Giovanni Belzoni, the Italian explorer and archaeologist, had the

Fig. 2: Top panel is relief found in limestone quarry at Tura. Lower panel shows French Egyptologist George Daressy's reconstruction of oxen teams.

Fig. 3: Model reconstruction, made by French Egyptologist Henri Chevrier from relief found in tomb of Djehutyhotep, shows method of hauling his colossus.



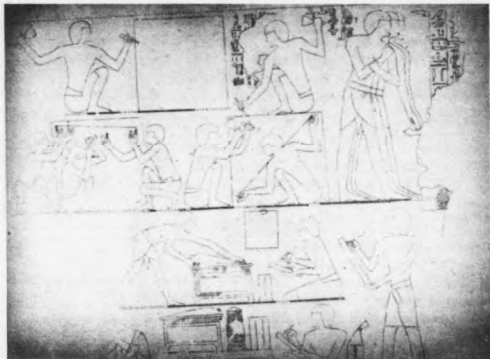


Fig. 4: In painting in the tomb of great 18th Dynasty vizier Rekhmire workmen are dressing stones with chisels and finishing implements called "boning-rods."

torso of a colossus of Ramses II (Fig. 1) moved from Thebes on a roller-borne sledge?

Do you know that at the time of the Roman Empire and again during the Renaissance, six Egyptian obelisks were moved and re-erected in Alexandria and Europe?

These are only a few of the documented feats which should lead us to take a very close look at the sweeping claims of von Däniken and his numerous cohorts who insist that the building and moving of these and other ancient monuments could have

been accomplished only by extra-terrestrial technology — certainly not by the artifices of our ignorant barbaric ancestors!

The ancient astronautists either

PICTURE CREDITS

Fig. 1: C. W. Ceram, *The March of Archaeology* (New York: Knopf, 1970); Fig. 2: *Annales du Service des Antiquités de l'Égypte* 11 (1911); Fig. 3: H. Chevrier, "Technique de la construction dans l'ancienne Égypte" II, "Problèmes posés par les obélisques," *Revue d'Égyptologie* 22 (1970); Figs. 4 and 5: Norman de Garis Davies, *The Tomb of Rekh-Mi-Re at Thebes*: Metropolitan Museum of Art Egyptian Expedition Publications, New York, 1943.

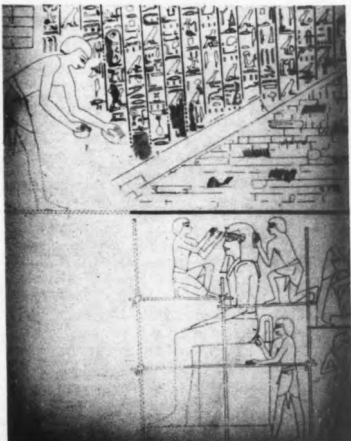
are ignoring or suppressing a substantial body of evidence — archaeological discoveries, depictions in ancient art and the testimony of ancient writings, evidence that makes it possible to trace the entire course of an ancient building project from the stone quarrying to the finished monument. As we take our own tour, let us recall that von Däniken himself has said, "What the evidence says, what visible proof

says, cannot be so absurd!"*

We can follow various stages of the work today in a number of ancient Egyptian quarries. Tools have been found: chisels, mallets, saws, wedges and pounding-balls of a hard stone called dolerite. The most basic quarrying method consisted of cutting slits into the stone and driving in wooden wedges which,

**Chariots of the Gods?* by Erich von Däniken, G. P. Putnam's Sons, New York, 1968 (page 100).

Fig. 5: Another scene from Rekhmire tomb has workmen standing on wooden scaffoldings to polish and finish great statues.



when wet, expanded and split it. This method was successfully tested in an English granite quarry early in this century — and at about the same time the granite for the first Aswan Dam (opened in December 1902) was quarried by a somewhat similar method which used metal wedges.

Inscriptions left by the ancient quarrying expeditions abound; they mention personnel, rations and the projects undertaken. For example, in the graywacke quarry at Wadi Hammamat there are four texts dealing with the quarrying of the sarcophagus of Nebtawire Mentuhotep, the last king of the 11th Dynasty (circa 2,000 B.C.). Another text in the same quarry mentions a ramp used for lowering the stone and in a quarry near Tushka (near Aswan) a loading ramp has been found which dates to the period of the great pyramids (circa 2600 B.C.).

An early New Kingdom relief (Fig. 2) in the fine limestone quarry at Tura, across the Nile from the pyramids, shows a team of oxen dragging a block on a sledge (circa 1570 B.C.) although this sort of work generally was done by men. The best-known and most widely-published illustration of hauling in ancient Egypt (Fig. 3) shows four files of men pulling a sledge

bearing the colossus of the Middle Kingdom provincial governor Djehutyhotep (circa 1900 B.C.). A similar relief comes from the palace of the Assyrian king Sennacherib (circa 700 B.C.).

Papyrus Anastasi I, a work used in the school curriculum in the New Kingdom, includes three building problems, one of which asks the student to calculate the number of men needed to drag a newly-quarried obelisk from the quarry. Rollers used in such a project have been found at Saqqara and Lahun.

Although some quarries were adjacent to the building sites (as in the case of the bulk of the limestone used for the pyramids), often stone had to be transported by waterway. A relief from the causeway adjoining the pyramid of King Unas, who ruled at the end of the Fifth Dynasty (circa 2400 B.C.), shows a cargo ship carrying a pair of columns. Its hieroglyphic caption reads: "Coming from Elephantine, laden with columns of granite for (the pyramid) 'The Places of Unas Are Beautiful.' " (Each pyramid was given a name, often a sentence incorporating the name of its builder.)

One of the most revealing accounts of an ancient building project appears in the autobiographical inscription in the tomb of the Sixth Dynasty of-

ABOUT THE AUTHOR

EDMUND S. MELTZER, born in Brooklyn, N.Y., in 1951, earned his B.A. from the University of Chicago and M.A. from the University of Toronto. He is currently working toward a Ph.D. in Near Eastern Studies at the University of Toronto where he has taught an introductory Middle Egyptian hieroglyph course since 1972. He spent the first four months of 1976 as epigrapher (deciphering the ancient inscriptions) for the Akhenaten Temple Project in Cairo and Luxor.

Mr. Meltzer is a member of the Egypt Exploration Society of London, England, and Toronto's Society for the Study of Egyptian Antiquities for which he chairs a Special Projects Committee and serves on a subcommittee to investigate the formation of a Canadian Institute in Egypt.

This is his first article for FATE but his

writings have been published in many specialized magazines — "Social Science," "Journal of Egyptian Archaeology," "Anthropological Linguistics," "Journal of Near Eastern Studies," "Journal of the American Research Center in Egypt" and "Zeitschrift für ägyptische Sprache." His comments frequently appear in the newsletter of the Society for the Study of Egyptian Antiquities and he has presented papers at each annual meeting of the American Research Center in Egypt since 1973 — in Chicago, Boston and Baltimore.

Literature, opera and baroque music are among his hobbies and another is closely linked to his life's work: linguistics and folklore, especially the transmission of motifs in ancient literature and folklore and the influence they have on modern literature.

ficial Weni who recounts that King Merenre (circa 2350 B.C.) sent him to several quarries to supervise the quarrying and transport of the sarcophagus and lid, capstone, doors and lintels, offering-slabs, altar and granite blocks for his pyramid named, "Merenre Appears and Is Beautiful." In Weni's words:

"I fared downstream with them to (the pyramid) 'Merenre Appears and Is Beautiful,' in six barges, three transport boats and three Khementyu-boats, in a single expedition. . . I hewed for it, a barge of acacia 60 cubits long and 30 cubits wide,* as-

sembled in 17 days, in the third month of summer. When there was no water on the sandbanks, I moored at (the pyramid) 'Merenre Appears and Is Beautiful' safely. . . His Majesty sent me to dig five canals in Upper Egypt, and to make three barges and four transport-boats out of acacia of Northern Nubia. . . I accomplished it entirely in one year, so that they were launched, laden with very great granite blocks for (the pyramid) 'Merenre Appears and Is Beautiful.'"

A thousand years later, in the 18th Dynasty, Queen Hatshepsut's obelisk barges, pulled by tugs and bearing huge monoliths, were depicted in her temple at Deir el Bahri (circa 1500 B.C.). A similar obelisk

*A cubit is an ancient unit of length based on the length of the forearm from the elbow to the tip of the middle finger, usually equal to about 18 inches. Thus the acacia barge Weni describes measured 90 feet long and 45 feet wide.

barge is described in the autobiographical text of the administrator Ineni, who was charged with the water transport of great monoliths for Hatshepsut's father, King Thutmose I. We also have an inventory of the loads of stone unloaded and transported from the quay for one of Seti I's building projects in the 19th Dynasty (circa 1300 B.C.).

A painting (Fig. 4) in the tomb of the great 18th Dynasty vizier Rekhmire (circa 1450 B.C.) shows workmen dressing stones with chisels and implements called "boning-rods" (two pegs with a cord stretched between them, under which a third peg is run to test the straightness of the surface). Rekhmire's scenes also show colossal statues being polished by workmen standing on wooden scaffoldings (Fig. 5). One Egyptologist, A. F. R. Platt, found by practical experiment that he could smooth a piece of Aswan granite with a heavy flint pebble and water — and with an agate pebble, give it a high polish.

It is known that ramps were used to raise the great stones. Another building problem posed in *Papyrus Anastasi I* asks the student to compute the amount of brick needed to build a ramp of given dimensions; one of Rekhmire's scenes gives an excellent representation of such

a ramp. Only a few remains of these ramps have been found, for they were dismantled when the building project was completed. However, they have been discovered at the unfinished First Pylon of the great temple at Karnak (circa 940 B.C.) and remnants have been found at several pyramid sites.*

Accordingly, the ramp is generally regarded as the principal element of pyramid-building, although scholars disagree regarding ramp construction. Their disagreements, however, do not obscure the essential point: no reputable engineer or architect who has studied the evidence has seen the need for apparatus beyond the resources and equipment available to ancient Egyptian culture as we know it from the archaeological record and from early writings.

As to written sources, ancient mathematical papyri contain problems dealing with the calculation of the dimensions of pyramids. Records of a different kind are found in the Abu Sir archive of the Fifth Dynasty: the ac-

*Ramp remnants have been found at the unfinished Step Pyramid of Sekhemchet at Saqqara (Third Dynasty, circa 2700 B.C.), the Pyramid of Maydum (end of Third, beginning of Fourth Dynasty, circa 2620), Menkaure's mortuary temple adjoining his pyramid at Giza (Fourth Dynasty, circa 2540), Nywoserre's pyramid at Abu Sir (Fifth Dynasty, circa 2480) and the pyramid of Amenemhet I at Lisht (early 12th Dynasty, circa 1990).

counts of the mortuary cult of King Neferirkare, observed after his death at his pyramid, "Nef-erirkare Is a Soul." Here we have rosters of priests and ministrants, timetables of ceremonies and offerings, the economic record of the pyramid establishment — contemporary testimony that the pyramid was the king's mortuary monument, the focal point of his funerary cult.

At the time of the New Kingdom, which began with the 18th Dynasty, monarchs no longer built pyramids. Their graves were rock-cut tombs in the Valley of the Kings. Extremely full documentation has survived at Deir el Medina, where the workmen lived who dug and decorated these tombs. There are lists of the crews and the men who served on them, inventories of tools issued for the work (and oil lamps and wicks for work in the passages!) — even records of several occasions when the workmen went on strike in the 20th Dynasty (circa 1200-1100 B.C.).

• • •

IN THE FACE of all this evidence, why do von Däniken and friends persist in promulgating an unrealistic picture of man's past? And why does it have such widespread appeal?

For one thing, ancient astronautists are giving the cherished assumptions of religion a "scien-

tific" guise, replacing God with the "scientific" agency of "astronauts" who sought out the earth and conferred their knowledge on mankind. We hear a lot about the improbability that ours is the only highly-civilized planet; but does that make it probable that Earth was a sort of Grand Central Station for interstellar commuters in ancient times?

Moreover, ancient astronautists suffer from a double-barreled technological shortsightedness. They seem not to realize that many of the technological shortcuts we take for granted — for doing even the simplest things — have not existed until recent times and even then not in all parts of the world. They seem to have little idea of what is involved in a large labor project in either ancient or modern times — and at the same time, they cannot see *beyond* our technology! The interstellar expertise imported by these "gods" is 20th-Century technology hitched to flying saucers and dressed up in science-fiction trappings. These astronauts who traverse the light-years still depend on the infant space-age technology of Cape Kennedy and even require markers (as on the Nazca plain) to show their craft where to land!

Given this mentality, it comes

as no surprise that these theorists pluck bits and pieces out of context, pouncing on anything that reminds them of modern or "futuristic" technology. Such an approach cannot produce a coherent consistent reconstruction of ancient societies and on the other hand results in a contradictory hodgepodge of ill-assorted technological anomalies.

Underlying all this are the most fundamental blind spots of the ancient astronautist approach: an inability to appreciate human imagination, initiative and resourcefulness (especially among "exotic" cultures), and an unwillingness to take the trouble to meet the ancient peoples on their own ground. The dearth of real imagination revealed in the ancient astronau-

tists' vision of "extraterrestrial" technology colors their perception of human imagination as a whole. Likewise, their limited vision keeps them from putting themselves into the shoes of the ancients — which scholars who read the words and handle the remains of past cultures constantly aspire to do.

Von Däniken and his followers can't see the trees for the forest; the shadow of the pyramid obscures for them the people who built it, the people of whose lives it was a part. Not being able to see the *human* solution they look for the *deus ex machina* — the superficial solution, the cop-out.

Like Matthew Harrison Brady in *Inherit the Wind*, Erich von Däniken is looking for God too high up and too far away.

DUELING GHOSTS

By Paul Steiner

WHAT DO YOU do when ghostly duelists fight in your living room? At Britain's 800-year-old Athelhampton Manor owner Mrs. Robert Cooke says, "We tell them to stop it and go away and fight somewhere else, but they don't take any notice."

According to the Cookes (Mr. Cooke is Conservative MP from Dorchester, Dorset) the ghosts who duel in the great hall make a terrible clanging and clashing. But they are only part of the ghostly contingent of the manor.

Another noisy ghost isn't even human. He is an ape kept as a pet by the family who lived

there in the 16th Century. They believe he accidentally shut himself in a secret passage and died there. The Cookes say you still can hear him squawking.

There's another less obtrusive ghost, a silent grey lady who walks along one of the passages and just disappears. She is followed by a monk a bit later.

Athelhampton which has 10 acres of formal and landscaped gardens is open to the public from early April until October. However, visitors are not likely to hear the dueling ghosts because they fight only in the winter.

THE DAY I DIED

As the pills began to take effect my mind remained alert but I lost my power of speech and ability to move.

By Raymond M. Strickland, Sr.

NOVEMBER 1973 was a discouraging time for me. After dating my girl friend Grace all summer long and spending many hours repairing her house in Orlando, Fla., I still seemed unable to convince her my love was sincere. I knew, of course, that she had other older and more prosperous suitors but this only prompted me to try harder.

On November 1, I spoke with my Aunt Ruth in Midway, Ga., and promised to drive up for a visit as soon as I could arrange a few days off from my job with the electric company. I had not visited her and Uncle Ray in some time and felt obliged to do so especially since both of them were in poor health. At the same time I resolved to persuade Grace to go with me and marry me in Georgia.

Early on the morning of November 9, on my way to Midway, I stopped at Grace's house to press my suit. As we sat over coffee I urged her to come with me. She refused and tried to put

me off for a couple of weeks. All my persuasion was to no avail.

Finally I blurted out, "If you won't go with me I'll commit suicide." Believe me, I had no intention of doing any such thing. I simply wanted to convince her of my sincerity.

Grace just laughed and said, "You have neither the idea nor the courage to do such a thing."

This statement grabbed me in a way I can't explain. I knew then I must show her in some ungodly way how much I loved her. After she left for work I decided to put a fear into her by actually going through with the act.

I returned home and found my sleeping pills, figuring that was the easiest way to commit suicide. I took the full bottle of 80 pills. Then I called my Aunt Ruth in Georgia to tell her what I had done and why I couldn't drive to visit her. She knew I never would joke about such a serious matter and tried to talk me out of it but it was too late.

Then I called Grace at work to tell her, too, what I had done. Grace thought I was joking and wouldn't believe me. Only when I began to lose my power of speech from the effect of the pills did she believe me. Then she cried and begged me to stop but I could not stop the pills. I began to feel relaxed beyond my control although my mind remained alert and I was conscious of everything I was experiencing. I tried to hang up the receiver but instead lay down on the floor unable to summon the strength to move.

All I could think of now was breathing. I began to feel extremely cold and then extremely warm, first one then the other. I ached all over. My mind and ears closed to all sounds except the buzzing receiver I had been unable to hang up. I kept forgetting to breathe; it took too much energy to try. Breaths only came when a sound or signal jogged my brain and they became farther and farther apart. I lay there as helpless as a newborn infant wondering exactly what was taking place. My breathing began to irritate me; I no longer had the strength or the will to breathe. I became afraid, convinced mine was a one-way ticket and I never would see anyone I knew again. I managed to take one more breath; it came fast

and sharp and hard as it cut into my lungs and through my body. It felt so wonderful and fulfilling. I've never experienced such a breath in all my life. It left me as abruptly as it had come. I jerked a little and it was over.

The strangest part was I didn't realize I had died for I still was conscious of everything. I noticed the room seemed hazy and after passing through a small darkness, I told myself the pills weren't any good. I was glad. But I realized that something was different. I got up and saw that my body hadn't moved. I was puzzled and frightened as I stood looking down at my body lying on the floor. I could see that it wasn't breathing and I could detect no heartbeat in my spiritual body. I wondered then if I were dead. I could hear no sound at all. I examined my body from head to toe and still couldn't believe it was me. It didn't look as I knew I looked; I don't know why even today.

Without comprehending what was going on I felt I should wander out and investigate what was really taking place. I know this sounds weird but I was somewhat dazed as I walked in spirit. I know today that a person leaves this world in the same mental state in which he dies but you do get over it before long. The next world is right beside

and within our everyday world except that it is not visible to the normal eye or audible to the living ear.

As I walked from my bedroom I found that my spirit body was grayish-blue in color and I had particles of bright dust all over me. I tried to brush some of the particles off but it was impossible. I also found I was aglow like a fluorescent tube and yet I could see through myself. I was puzzled because I was alive. I tried several times to switch on a pole light but each time was amazed to see my hand and forearm go into the wall as if it weren't there. I couldn't pick up a cigarette from the coffee table; again my hand went right through the table. I was thirsty and tried to drink from a cup but my fingers went through the cup.

All my efforts were to no avail in this hell, so I decided to go outside and wait for God to rescue me. When I reached for the doorknob to the front door I was unable to grasp it so I calmly walked through the door. Outside I looked straight into the glowing sun. Although it was broad daylight the sun appeared dim and did not make me squint at all. It was then I knew I was dead.

I tried to call to a man driving by in a tractor trailer but he looked as if he were suspended in time. He kept his eyes straight

ahead on the road and his hands on the wheel and paid me no attention whatsoever. I gave up on him and walked over to two gentlemen standing in a parking lot surrounded by a wire fence. I walked through the fence and attempted to touch one of the men who acted as if I weren't there. Again my hands went right into the man's midsection. After many attempts to communicate I finally admitted defeat.

Suddenly a magnetic force started pulling me back toward the room where my body lay. I fought against this mighty force but somehow realized I could not overcome it. Something out of nowhere kept whispering to me, "Go back." This whisper continued until I had walked back through my front door into the living room. I knew I must go back into the bedroom and rejoin my body. When I saw my body again I could scarcely realize it was me lying on the floor. I had to assure myself over and over that it was my own physical body there on the floor. I lay down in the position my body had assumed on the floor and the air again caught my lungs. Once again I could feel my heart start to pump. I got up off the floor, still reeling from the effect of the pills.

None of my relatives or friends believe my story but I know that

I was dead and returned to life. I wonder today if the real hell is being completely out of touch, trying to get people to hear and

see you. I tell you earnestly that my next death will not be my own doing since it would mean I must return to that hell.



COFFIN REUNITES FAMILY

A NEWS release by Associated Press brought unexpected results in August 1975. A century-old iron coffin washed ashore on a sandbar in the Mississippi River near Bellevue, Iowa. The body of the unidentified young woman contained in it was so well preserved that at first authorities suspected foul play and the story was widely circulated in the press. (Such coffins, very popular in the 1850's, were tightly sealed to prevent decay. The errant coffin apparently had been washed from a cemetery to the north of Bellevue.)

The news story, however, stirred the memories of Mrs. Preva Mathis of Jena, La. As a young bride 40 years before she had lived in Bellevue. In 1937 she had divorced her husband and been separated from her two young daughters, whom she hadn't seen since. Mrs. Mathis wrote to Ray Gallagher, a Bellevue undertaker mentioned in the story, seeking information on

her daughters and friends she had known in Bellevue.

Gallagher notified Floyd Koppes, the brother of Mrs. Mathis' ex-husband. Koppes and his wife had raised their two nieces after his brother's divorce. Koppes immediately called the older girl, Mrs. James Ziemba, in her home in Omaha, Neb., to tell her that her mother was now a widow living in Louisiana.

Mrs. Ziemba had made a lifelong search for her mother, who feared her ex-husband and for that reason had concealed her whereabouts from the family. After telephoning Mrs. Mathis, Mrs. Ziemba knew her 38-year search had ended and she then called her sister, Mrs. Paul Liebeg of Maquoketa, Iowa, to plan a family reunion.

"My hope is that we can persuade Mother to live near us," Mrs. Ziemba told Associated Press. "She can be a grandmother to my two sons and my sister's two daughters."



THE TOKYO MONSTER

A PROFESSOR of Music from West Germany whose name is Dorge filed suit in the fall of 1972 against the producers of one of Tokyo's most popular children's television programs. Professor Dorge has a seven-year-old son who is being teased unmercifully by his playmates because the program features monsters called "Dorges."

—W. Ritchie Benedict.

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 FATE 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.

ANDRZEJKI

By Boleslaw Sroka

THE WAX in the young teacher's trembling hand cast an unmistakable shadow on the wall. "A cross over a grave," whispered several of the girls gathered in the room. The wax fell out of the woman's hand as she tried to stifle her sobs.

I was witnessing the November custom of shadow casting, or *Andrzejki*, in wartime Poland. A group of young women and girls had gathered in a dark room on the last Sunday of November and one by one, in a pan over a burning candle they would melt a bit of wax, drop it into a dish of cold water and then hold the hardened lump of wax behind the candle to project shadows on the wall. The assembly then would "see" in the shadows the fortunes or misfortunes said to be in store for the holder.

During the seance I attended in Skarzysko-Koscielne in 1943 one girl was told her shadow looked very much like wedding

bells; another girl giggled when her wax showed the contour of a cradle; another squirmed when the wax cast the shadow of a ship, conjuring up visions of a voyage to distant places.

Then came the turn of the pretty young teacher, Zofia Iwanska. Everybody knew that her heart and thoughts were with her fiancé, a young officer in the Polish army who had been captured in 1941 by the Russians on the eastern front. She had not heard from him since but the cross and grave on the wall were



Boleslaw Sroka

distinct and ominous.

A strange foreboding swept the room. The party broke up.

Not long after the shadow casting Zofia received the message she had dreaded: her fiancé's body was one among the thousands found in the newly-discovered ignominious Katyn Forest massacre near Smolensk. — *Sault Ste. Marie, Ont., Canada.*

THE SADHU

By M. Hart

TWENTY YEARS ago, in 1955, we lived in New Delhi, India. After one of his business trips abroad my husband Arthur returned home with the news that he had fallen in love with a Dutchwoman and wanted a divorce.

My first reaction, of course, was one of anger. But I soon found that my husband was not behaving as a man usually does under such circumstances. It was almost as if he had become another person; he had a lost, hunted expression in his eyes. And frequently, for no apparent reason, he would start swearing foully, or fling his book at the wall, or burst into tears. Life became impossible. Suicide seemed the only way out.

One night, having cried myself to sleep, I awoke to see a tall bearded figure in a long robe standing at the foot of my bed.

He looked like a sadhu, a holy man. His dark luminescent eyes rested on me gently. He smiled and I felt an incredible sense of peace steal over me. The sadhu then told me he was my spirit guide and had come to help me.

He instructed me; every morning before taking my husband his first drink of the day I was to breathe on its surface and say 101 times the words: *Ya Ea Madhoon*. He said my husband had fallen under the spell of one who had sold herself to Satan. In three months he would be delivered from this evil, provided I repeated the words he had given me.

Then the sadhu vanished.

Life went on as before, except that each morning before taking my husband his cup of tea I would breathe on its surface and using my rosary repeat *Ya Ea Madhoon* 101 times.

One evening my husband announced that he had written to the Dutchwoman and broken off their affair.

"It's funny," he said, "but I feel like I've just waked up from a bad dream."

I looked at the calendar. Exactly 89 days had passed since the sadhu's appearance.

It was only then that I told my husband about the apparition and about the words *Ya Ea Madhoon*. Being a thorough skeptic,

he refused to believe me. And in fact, he made some inquiries, but no one had ever heard of the words *Ya Ea Madhoon*.

Ten years later we emigrated to England where we became friendly with a Moslem couple to whom we related our experience and who in turn consulted a devout Moslem scholar they knew. He said the phrase *Ya Ea Madhoon* was one of a number of sacred mantras used in the Islamic religion. *Ya* comes from the same root as the word *Yahweh*, which is one of God's names. The whole mantra simply means: God's will be done. — *Mississauga, Ont., Canada.*

PILLOW SLIP IN DUPLICATE

By Virginia Albanesi

SOME YEARS ago I used to visit Mexico frequently and once took a Greyhound bus tour through that beautiful country. One of my most memorable visits was in December 1963, when I vacationed at a spa in Jalisco not far from Guadalajara.

Just after Christmas a group of us took a day's trip to Lake Chapala, where we had a delightful time, a fine lunch and a promenade around the lake to enjoy the extraordinary flowers and tropical fruits that grew here. We also went shopping and our very last stop was at the

home of a poor family who struggled diligently to earn their living by making shawls, blankets, rugs and other lovely handicrafts. They even made their own dyes.

Displayed on the wall was a linen pillow slip embroidered in needlepoint depicting three beautiful violet-colored irises with yellow centers and green leaves. I could not resist it. At the



Virginia Albanesi

time I thought only of the problem of having to carry luggage back home but soon after my return I regretted having bought only one. Over the years every time I put my lovely pillow slip into the laundry I chided myself that I didn't have a second one with which I could replace it.

In May 1975 I washed my pillow slip and when it was almost dry I folded it and added it to the pile to be ironed. Then I went to

my linen closet to get a fresh pillowcase. Right on top of the cases was one that looked like the slip I had just washed. I unfolded it and could hardly believe my eyes. It was an exact duplicate!

I went quickly to my ironing pile to see if I truly had a duplicate and indeed the two slips were exactly alike even to the tiny lace on the edge. I had added lace to my original slip as the edge looked unfinished and there was not enough material to make a hem.

I am still puzzled as to how this happened but perhaps someone from the other side sent me the second slip because I loved the first one so much. — *San Pedro, Calif.*

MY PRECOGNITIVE DREAMS

By DeWayne Rail

SINCE CHILDHOOD I have believed in precognitive dreams and like many people have frequently experienced that nagging feeling, similar to *déjà vu*, of having dreamed recently about whatever I happen to be doing at the time. But this was all in theory, comfortably vague and abstract until about two years ago when I began to keep a dream journal. Then I found, to my amazement, that some of my dreams were accurately precognitive.

The first dream I jotted down in my notebook on May 1, 1973, was a curious mixture of realistic and fantastic details. In the dream, I was standing in our kitchen with my wife, mother and older sister Betty, staring down at one of those plastic bathtubs for babies which seemed to be suspended in the air about waist-high. In the tub, completely covered with water and curled up in a fetal position, was our son Evan who was seven months old at that time. The women were crying and wringing their hands. I tried to tell everyone there was nothing to worry about and finally, to convince them, I reached into the tub and lifted the child out like a pup, by the nape of the neck, whereupon he began to laugh and chortle.

Unexplainably, the next morning I was depressed by the dream and completely wrung out, as if I hadn't rested. The dream had ended happily but I couldn't get it out of my mind. I couldn't get over a kind of "heavy" feeling I had about it.

It was still vivid in my memory a week later when my mother dropped in for a visit. We were sitting at a breakfast table in our kitchen drinking coffee when she told me something that sounded familiar. Betty, she said, was not feeling well. She

had received a bad shock the day before. It had left her very nervous. She had gone into the bathroom to check on her youngest son, eight, who seemed strangely quiet while bathing. The sight that had greeted her was of a small boy lying still in the tub, almost completely covered with water. Her reaction, understandably, was a healthy scream, whereupon Doug, who had gone to sleep in the relaxing warmth of the bath water, awakened and sat up.

I was shocked. The details of the story were obviously similar to the details of my dream. Other considerations made the dream seem even more precognitive. First of all, my sister was one of the women in my dream. Second, while my mother told me the story we were sitting in the room which had been the scene of the dream. Third, the resemblance between Evan and his cousin Doug had been remarked on by several members of my family, but most insistently by me.

* * *

My next obviously precognitive dream was recorded on September 11, 1973. The entry in my dream journal runs:

Had an odd dream. Seemed a Japanese family was coming to visit me—the dream somehow resolved itself into my showing a room (upstairs) to two Japanese

brothers. Both were small in size, though one seemed older and braver than the other. As I was showing the room to them the smaller one seemed extremely frightened and seemed to try to hang onto me. Dream ended.

Three days after this dream entry I received an unexpected visit from a friend I had not seen for about five years. We had a pleasant visit and Emory, who years earlier had been almost unpleasantly shy and self-effacing, was now self-confident and personable. He even seemed to have grown in stature—and he is Japanese!

* * *

The third dream that impressed me as clearly precognitive occurred on April 18, 1974. It is more complex because although there were many realistic details, in part at least it symbolically rather than literally represented future events. Here is the dream as I recorded it:

I was in what seemed to be a park; it was night and the stars were large and beautiful. At the same time it was daylight. I was aware of some huge eucalyptus trees, and I seemed to spend several minutes in the dream looking up the trunk of one tree remarking on how tall and old it was. I had been talking to a group of people and now I became aware that I had lost them by wandering around looking at the trees. Strangely it seemed I had been talking to Jesus Christ—He was the leader of the group I had become lost from. I began running in the park looking for him. . . .

Finally, someone dressed as an Arab, in a white robe, took me by the hand and led me to a spot in the park where my car was parked. I could see the man I was looking for, Jesus, in the back seat of my car nonchalantly reading a newspaper. Dream ended.

The next day the dream was fresh in my mind as I walked from my office to my first class at Fresno City College. I was aware of the ancient eucalyptus trees that make our campus seem like a park. I refrained from looking up at them, however, in an effort to get to class on time. But just outside my classroom door one of the campus gardeners grabbed me by the arm in a friendly way, led me a few paces toward one of the huge trees, pointed up to the top of it and demanded, "Look at that!" It was a few moments before I realized what he was talking about. My eyes traveled from the base of the tree to the top, searching, and finally I saw it — one of the top limbs had fallen out of the tree, leaving an ugly stump. I was a bit late to class, but the obvious parallel to my dream intrigued me.

In class things didn't go well. A discussion turned into an argument, with one normally quiet student holding out against several others. The arguments became personal and before I could stop them, offensive. The

quiet student, Tom, stood up and said, "I'm leaving. I'm not offended; I'm not angry but I'm leaving." He was gone before I could stop him.

After a few moments I walked outside to see if I could catch Tom but he was nowhere in sight. I walked around a few of the buildings and around some of the tall old trees, hurrying to try to catch him.

Back in class someone who knew him slightly gave me directions to Tom's place. After class, although Tom lived only a few blocks from school, I drove my car there. When I found Tom he was neither angry nor sulky as I expected him to be. Instead, he insisted calmly that he wasn't offended but did appreciate my coming to apologize. It was only when I was leaving that I connected these events with my dream:

I was looking for someone in what seemed to be a park — the college campus is very park-like. It wasn't Jesus Christ I was hunting but it was someone who showed dignified nonviolent behavior; and I did find him, not in my car but by going after him in my car.

The bare bones of my theoretical belief in precognitive dreams have taken on the flesh of reality. Now I *really* believe. — *Fresno, Calif.*

My Co-Workers Branded Me...

NAVY WITCH

Before we were through, the 12th Naval District, the Civil Service Commission and the employees' union got into the act.

By Jeani Woodside

"YOU HAVE been accused of practicing black magic and witchcraft against your supervisor. What do you have to say about this?"

Lieutenant Commander Davis spoke matter-of-factly, as if he were asking me about the weather, but I was dumbfounded. When I was called into his office on April 16, 1973, at the Naval Weapons Station in Concord, Calif., where I worked as a key punch operator, I knew I was in for some sort of discipline. But I was not prepared for this line of questioning from a man who had worked his way up through the ranks high enough to be sitting in for the Commanding Officer of the Naval Station. All I could say was, "Are you kidding?"

As he continued to talk I realized he was serious.

"I'm sorry to be the one to have to do this but I have received complaints from your co-workers, Joan Stark, Pearl Carson and Nancy Willis. I have talked to them and to your supervisor, Mrs. Dart. They have all requested that action be taken against you. I have no alternative but to inform you of your rights and explain what action will be taken."

The more he talked the harder it became for me to sit and listen without laughing.

"According to your accusers you took an ashtray belonging to your supervisor, cut out a picture of her and placed it in the ashtray along with some powder and burned it while you recited a spell of some kind. One of the girls said she saw the evil spirit come out of the ashtray and go after Mrs. Dart. They also say

that when they asked you what you had done to her, you said nothing permanent. You had only 'messed with her mind for nine days.' Also, for the following nine days, Mrs. Dart was not at work.

"People who practice the black arts and converse with the devil only bring evil back on themselves in the end. Now I happen to know of a few books on the subject that might help you. . . ."

Suddenly my disbelief turned to anger and I regained my voice.

"I am not going to deny that I practice white witchcraft or that I believe in Wicca. Everyone has a right to believe in the religion of her choice. But maybe *you* had better read a few books. You are not talking about witchcraft. You are talking about the black arts and satanism and that I will not admit to. It is something I do not practice."

Now he was set to prove me a witch; he had all the evidence in my own words.

"Isn't it true," he went on, "that you made a packet of powder for one of the girls in your office? And isn't it true that you write horoscopes and read cards for people? The fact is that you did these things right here on the station during our Navy Relief Campaign, didn't you?"

For the Navy Relief Campaign each year some of the employees' time is given over to raising funds to help the families of needy navy personnel. It was true that I had helped raise money by doing just what Commander Davis had said. Navy Relief got the money and at the same time, proof that I was guilty.

When I left the Commander's office I did not return to my own office. Instead I went to see my former supervisor, Mr. Billings. By the time I reached his office I was so upset that I was in tears. After I told him what had happened he was as dumbfounded as I and he said he would help me in any way he could.

Within the next few days my husband Bill called various offices to find out if such charges had ever been made before and to see if there was anything we could do about it. He called the 12th Naval District and whoever answered laughed and asked for copies of the accusing letters to frame. The Civil Service Commission did the same.

Our lawyer, John Ganz, said he would take the case if the navy pushed it. He said they could not possibly punish me as a witch nowadays and he thought that since I was the only white person in our office the whole matter could be a case of

"reverse prejudice."

When I did return to work I was told I would be detailed to an office on another part of the station for the next six weeks. On May 10, 1973, I received a letter saying that I was accused of being rude and insubordinate to my supervisor, Mrs. Dart, the penalty was 10 days on the beach and one year's probation, and I had the right to call on the union to appeal this action. Well, I didn't go to the union; they came to me. The union representatives said that if I would confess and say that I did it all as a joke they would be able to get me off. I would receive only a mild letter of personal reprimand and all would be forgiven. By this time I was so disgusted with the whole thing I told them all to go to hell. All I wanted was to have it over and forgotten.

At the end of the six weeks I was transferred to the office of

my former supervisor, Mr. Billings, and told not to go near my old office nor the three girls employed there. My last words on the subject were, "It just doesn't matter anymore what they do or say because none of them will be here by this time next year — except my ex-supervisor. Mrs. Dart will sit there until her soul rots in hell."

That wasn't a very nice way nor a very wise way to talk — but a year after the navy branded me a witch I'm still working for Mr. Billings and I have been promoted to a better job.

As for the three girls who accused me, they're all gone now. And the man who offered me the books to save my soul is not on this station any longer. The only one I see is my ex-supervisor. Mrs. Dart is still sitting at the same desk in the same office living with the same problems. So be it!



GUN-UNHAPPY

FOUR MEMBERS of the Parra family of Prescott, Ariz., have been victims of firearms, according to Phoenix's *Arizona Republic*. The latest was 16-year-old Manuel Parra who shot himself in July 1974 while practicing the quick draw with his .22-caliber revolver. The gun stuck in the holster and discharged, wounding the youth in the leg. Manuel's father died in 1960 when he was shot accidentally

by a friend who similarly was practicing the quick draw.

When Manuel's younger brother Nathan was three years old in 1964, a .30-30-caliber rifle discharged and the bullet struck the boy in the right leg. His leg had to be amputated. Edward Parra, the boys' uncle, was killed in 1969 when a revolver he carried in his pocket accidentally discharged as he climbed over some rocks.

Russian Cosmonauts DO IT

Japanese Athletes USE IT

European Clinics TEACH IT

USE Your BODY to CONTROL Your MIND

By Paul F. Grim

AN OBESE woman with low metabolism consciously directs blood to her thyroid gland and normalizes her body weight.

A man pinned under snow in an avalanche concentrates on warming his toes and avoids frostbite.

People with ulcers, gastrointestinal disorders, even heart problems and abnormal brain waves, improve these conditions by mentally controlling their bodies. Psychiatric patients relax so deeply they can ask their unconscious such questions as "What do I really need to be happy?" and receive the answer in a dream-like visualization.

A glimpse into the year 2,000? Hardly! These people are practicing autogenic training, a therapy taught in European clinics since 1932 when German psychiatrist Johannes Schultz first published *Das Autogene Training*, now in its 11th edition. Japanese

Olympic athletes and Russian cosmonauts reportedly practice it. More than 2400 journal articles have been written on the subject but because few of them are in English, autogenic therapy has not been well-known in the United States.

Existentialist philosopher Karl Jaspers thought so highly of autogenic training that he wrote in his volume *General Psychopathology*: "The extreme possibilities of this procedure have not been exploited in western countries but we find it in India."

Jaspers felt we were neglecting a system comparable to hatha yoga, elaborated scientifically in step-by-step detail. Like yoga, autogenic training uses the body to influence the mind, teaches conscious control of many so-called involuntary functions such as heart rate and even can be used to induce a deep meditative state.



ABOUT THE AUTHOR

PAUL F. GRIM was born in Reading, Pa., in 1929. He received both his B.A. and his Ph.D. degrees in psychology from the University of Chicago.

After graduation he spent seven years as a research psychologist at Western Psychiatric Institute of the University of Pittsburgh School of Medicine, where his specialty was mind-body relationships as they relate to psychological disturbances.

In 1972 he entered private practice. In addition to traditional interview techniques he employs somatic therapies, autogenic training, electro-sleep and bio-feedback. He also teaches psychology part time at the University of Pittsburgh.

His other interests include music, gardening, travel, hiking with his two daughters and Eastern philosophy.

But unlike yoga, autogenic training does not involve difficult postures or breath control exercises. Its purpose is not mystical experience but deep therapeutic relaxation. This object is achieved with the following advantages over other systems:

(1) No effort or equipment is required.

(2) Little time is needed for practice (five minutes, three times a day).

(3) Relaxation under stress is brought about automatically.

The trick is an ingenious combination of suggestion and conditioning. By lying down, concentrating on an arm and suggesting it is heavy (relaxed), then arousing yourself after a minute, waiting, then doing it again repeatedly, heaviness eventually will occur on command. The

same basic procedure is used to gain control over the heart, vascular system, stomach and intestinal muscles — in fact, the entire body. Because of the nature of the routine almost anyone can learn it regardless of their suggestibility. Belief has nothing to do with it; practice alone is important. Practice, even if done for less than a minute at a time, can establish conditioning so thoroughly that in time daily stress automatically will bring about relaxation. The effect becomes reflexive, requiring no thought. In fact, even upsetting dreams will elicit the autogenic state causing the dreams to take a more peaceful turn.

Learning the basic exercises takes anywhere from two to six months and involves the following six states: limb heaviness,

limb warmth, calm heartbeat, rhythmic respiration, abdominal warmth and cool forehead. Each step must be mastered before the next is attempted. Although the entire series seems long, practice time remains at one minute for each session. Needless to say, if tension was high prior to practice, the effect of all these changes coming nearly at the same time is a delightful relief.

Many persons doubt that any routine can teach the average person to control his physiology, particularly when this is attempted without biofeedback equipment. They think the effect must be either overstated or imagined. They are wrong on both counts. This training ranks second to conventional psychotherapy in Europe, where thousands of people have learned it. As to its validity, laboratory investigations have shown that muscle potential, blood flow, skin temperature, brain waves, metabolism and blood chemistry shift in the direction of a relaxed state during practice and abnormal conditions move slowly toward normalcy with continued practice.

As might be expected from any system producing physiological changes, autogenic training is extremely effective in treating psychosomatic disorders. Studies

have shown improvement in 29 out of a group of 32 hypertensives, normalization of metabolism in hyperthyroid patients, and the successful treatment of 42 out of 50 bronchial asthma sufferers practicing the training in conjunction with other physical therapies.

Autogenic training also reduces serum cholesterol. Studies in which the training was used to treat angina pectoris have shown it is an effective adjunct in preventing, delaying the onset and slowing down coronary heart disease.

Autogenic training also aids sex-related problems including impotence and frigidity when caused by anxiety or inhibition, menstrual disorders and pain during childbirth.

Anxiety, depression, insomnia and phobias respond beautifully to relaxation; yet many people feel this merely sedates the symptoms and does not get at the underlying causes. In a surprising number of cases, however, tension itself appears to be the only problem. Psychiatrists Haugen, Dixon and Dickel, who used a progressive relaxation technique along with conventional therapy to treat more than 25,000 patients, gradually gave up looking for underlying causes. They found that "... through the years, more and more of our

time with the patient has been spent in trying to reduce the general overreaction pattern rather than picking away piecemeal at traumatic situations, frustrations, obsessions and phobias. As a result we now feel we deal casually with many conditions which were once a source of discouragement. Furthermore, we can handle comfortably in the office many patients that in other places would be immediately hospitalized for 'shock' therapy. We now can't see how we ever managed to get along without the use of relaxation procedures."

* * *

WHY DOES simple relaxation work so well? There is no single explanation. First, sitting still and "letting go" is not suppression but allows unconscious conflicts to come into awareness where they can be handled rationally.

Second, autogenic training aids the phenomenon of desensitization, a behavioral therapy technique which has been producing excellent results. Studies show that the gradual but repeated exposure to upsetting people, places or things — along with simultaneous relaxation — slowly causes them to lose their impact. Thus people who practice autogenic training and encounter phobic or anxious situa-

tions find these becoming gradually less and less troublesome.

But perhaps most important of all, relaxation eliminates internal stimulation. Low-level tension in the muscles that is not needed either for movement or posture constantly feeds impulses to the brain, activating it like strong coffee. During rush, stress, weariness or emergencies this valuable boost increases alertness but also rapidly depletes energy reserves. If the tension is not removed by bedtime it may interfere with sound sleep. The result is more fatigue the next day, perhaps more residual tension to offset it and another restless night.

If this vicious circle is not broken it can end in exhaustion and loss of ability to control impulses, thoughts and attention. Anxiety and depression arise as the natural consequence. These disappear with continuous sleep over a period of days, as in sleep therapy, or with relaxation training for presumably the same reason.

Insomnia begins to lessen by the time the warmth exercise is mastered. In almost all cases (90 to 95 percent of the cases studied) anxiety and depression gradually lift as the training progresses. Suicidal patients report the training gives them something tangible to use in combat-

ing despair. A year's follow-up on a group of these patients demonstrated that not one had relapsed into depression.

Actual cases illustrate the severity of the disorders treated. An engineer was contemplating retirement because of anxiety so severe he experienced "dying spells" several times a day and was afraid to leave home without his wife. Relief came with the warmth exercise, even after sedative drugs were discontinued. After completing the entire series of exercises he was able to resume his business.

An 11-year-old boy developed acute anxiety after his grandfather's death and experienced periods of suffocation and nightmares. Eventually he had to be hospitalized. Autogenic training helped only slightly at first but after a year of practice he was able to return to school and achieve normally.

An attractive young schoolteacher was plagued by nervous blushing. Not only was this embarrassing but continued stress caused her face to break out in a rash. Since she already had learned the training for other reasons she eliminated the problem within a week simply by concentrating on cooling her face.

A woman in her 20's who worked in a brokerage firm han-

dling large sums of money was about to quit because of the stress. She ended every day with a throbbing headache and a feeling of total exhaustion. After three months of autogenic training, however, she was not only able to remain on the job but happily accepted a promotion with added responsibilities.

A middle-aged woman with osteoarthritis of her left shoulder experienced pain for three years and finally was unable to move her arm. Practice of the heaviness and warmth exercises relieved the condition completely.

A young woman who suffered from migraine headaches had taken drugs for seven years without lasting improvement. The training brought an end to the problem within six months.

A 53-year-old woman who had smoked about 100 cigarettes each day since she was 17 was able to quit within a few months by using a special suggestion concerning smoking. Suggestions are particularly effective when given during the autogenic state. Using a similar approach a publisher with a drinking problem which verged on alcoholism was able to bring it under control within a 23-month period.

A young steelworker experienced anxiety so crippling he committed himself to a state mental hospital. A year later he

was still without substantial relief despite innumerable drugs and psychotherapy from four different individuals. His muscle tension was so high that even when "relaxed" the measurements looked as if he were lifting weights. Then he began to try progressive relaxation for an hour or two a day in addition to autogenic training. For months nothing seemed to happen. Only sheer desperation kept him going until finally one day the tension went down momentarily — and so did the anxiety. After that nothing could stop him. He practiced constantly while eating, talking, walking. Within six months he left the hospital and returned to work.

* * *

FOR 80 to 90 percent of the people with emotional problems the basic physiological exercises, either alone or in combination with psychotherapy, are sufficient. Occasionally, however, it is necessary to go deeply into unconscious factors. Or patients wish to grow, explore themselves and look for meaning and purpose. Then phase two of the training is undertaken and the autogenic state must be extended beyond the one-minute restriction. Therapy then can take either of two directions, going through a series of meditative exercises or into neutralization,

a technique for discharging pent-up emotions associated with childhood traumas or severe accidents.

For neutralization a person reports aloud to a tape recorder whatever sensations, thoughts, feelings or images he passively observes while in a deeply relaxed state similar to hypnotic trance. With stimulation reduced, repressed events or injuries from the past systematically discharge themselves and the nervous system undergoes spontaneous normalization. Subjectively this is like watching a movie film run backwards. Repressed material first comes in symbols as in dreams or revolves around present fears and conflicts. Then with neutralization the material gradually becomes more thinly veiled and winds back to its source.

The meditative series includes the following stages: spontaneous color; selected colors; visualization of concrete objects; visualization of abstract objects; experience of a selected feeling state; visualization of other persons; and answers from the unconscious.

These culminate in a state that is best described as a waking dream. Existential questions can be posed and answered through visual symbolism. Many persons find the experience helpful in in-

tegrating contradictory facets of their lives and in understanding how they truly feel about things. Although this aspect of the training needs more research I would predict that these procedures will greatly enhance creativity. Almost everyone can recall an illuminating dream that told a beautiful story or solved a tough problem beyond their normal conscious capabilities. Highly creative people seem able to break through the barrier to the unconscious and come back with something useful. Perhaps now everyone can learn to do this.

Why autogenic training has failed to catch on in the United

States is something of a mystery. The subject is not new nor does it lack investigation. As previously stated, perhaps the main stumbling block is the fact that most of the published materials on its applications are in foreign languages. Another factor is the ready availability of drugs which take less time and effort than does learning to relax, even if they do not get at the root of the problem.

But considering what autogenic training has to offer I believe that in the future it will become as popular in this country as it is and has been for years in Europe.



EXORCISM ON CAMPUS

By Steve Collins

A ROMAN Catholic priest in Spokane, Wash., says his prayers have driven out oppressive spirits responsible for unexplained noises in Gonzaga University's music building.

The Rev. Walter Leedale, a Jesuit, said unexplained happenings that could not be traced to pranksters began to occur in the building in September 1974. The building, for many years the home of a pioneer Spokane family, apparently was undisturbed prior to that date. But beginning on September 24 growls, snarls, unexplained footsteps and mysterious music were reported.

"Honest to God, I don't know

what it was," Father Leedale said, "but I can say that Christians believe there are evil forces in the world and that we as Christians pray to protect us from them or for the strength to deal with them. This is what I was doing in the building.

"Since I completed my prayers February 28, 1975, the music building has been a clean happy place," he added.

Father Leedale explained that his prayer of exorcism was "basically a simple house blessing, not unlike when a faithful Christian couple asks me to bless the bedroom of their newborn baby."

ABOUT THE AUTHOR

YAO SHEN was born in mainland China in 1912. She received her B.A. in English from Yenching University in Peking before moving to the United States. She also holds a master's degree from Mills College, Oakland, Calif., and a doctorate from the University of Michigan, Ann Arbor.

She taught Chinese, English and linguistics at the University of Michigan from 1944 to 1962, when she became professor of English at the University of Hawaii. She has published over 100 articles, reviews and textbooks in 12 different countries and has delivered papers on linguistics at conferences in Europe, Asia and South America.



Hawaiian Kahuna SAVED MY SANITY

By Yao Shen

I FIRST MET Emma Alexandria K. de Fries when she came to bless the Contessa Apartment House, a new 37-floor high-rise on South King Street in Honolulu, on September 24, 1971. The Contessa had been built on land that had included a Hawaiian churchyard and a cemetery from which the bones had been removed. The builders had held an elaborate groundbreaking ceremony which began with a blessing of the site, first in Hawaiian and then in English, by the minister of Kawaiahao Church, which owns the land. He was followed by a Japanese Shinto priest who blessed the four directions. A Chinese lion-dance and firecrackers concluded the event.

More bones were found during construction, however, so the minister gave another blessing and the bones were reinterred according to his directions. I was pleased to learn that

he too was buying an apartment at the Contessa; but then after undergoing lung surgery, he decided not to live there. I moved into my own apartment in May 1971 and immediately learned the Contessa was haunted. People claimed to see ghosts and soon strange things began to happen to me.

One midmorning in June, as I was walking beside the Contessa on King Street on my way to the nearby University of Hawaii, I saw a dark, neatly dressed lady standing at the intersection of Kahoaloha Lane. There is a pedestrian walk there but no traffic light. She appeared to be waiting to cross so I joined her with a smile. She too was Oriental but she did not respond; while we were on the crosswalk she lagged behind me singing, and before we reached the other side of the street, she told me to go back to China, my homeland.

She continued in this vein until we got to the bus stop at the corner of King Street and University Avenue. By then I was so upset I did not know whether to go on to the campus or return to my apartment. When I walked away from the bus stop she followed me. When I turned and walked back she did the same. People waiting on the benches watched us. When the bus arrived I got on and saw her saunter away and noticed that she carried nothing in her hand—no purse nor bag. I resolved hereafter to walk only on the Contessa side of King Street and leave the other side to her.

Early one morning three months later I noticed another strange dark-skinned person crossing Dole Street against the light. Cars from all four directions came to a screeching stop. Bits of dried grass clung to this person's left ankle and from behind I could not tell if it was a male or female. Then the figure gradually took on the shape of a woman who, while I waited to cross with the signal, reached the other side and turned to stare at me. I crossed over with the crowd when the light changed and then this woman, too, seemed to be following me. When I stopped, she stopped. If I turned around to look at her, she stood still and looked at me. I did not know what else to do so I walked on and finally lost her when I turned quickly onto a crowded pedestrian walk.

Back in my apartment at the Contessa, a noise that had been increasing in volume now became deafening. Day and night it sounded as if tons of bricks and mortar were being poured down a rubbish chute outside my door. When I perceived the other residents heard nothing I understood something must be wrong with me or with my apartment and that I must do something about it. I worried and fretted until I developed acute hypertension. One day when my physician

and I were talking in my apartment, the seven floor-to-ceiling glass windows and doors rattled and banged so loudly they seemed about to shatter—but only for me; he heard nothing. At this point, he recommended Emma de Fries, a *huna nui* or high priestess with deep wisdom of the spirit, who he knew had taken care of similar problems after more orthodox treatments failed.

When she asked me about myself over the telephone next morning I told her I had come from mainland China in 1936 and to Honolulu in 1962; that I was a traditional Chinese constantly remembering heaven, earth and my ancestors, that I lived close to the invisible. Since childhood, I said, I occasionally had seen a white-robed guardian angel, who at times spoke to me. Sensing the state I was in, Emma assured me she would be at the Contessa that afternoon. I told her I would meet her outside the Contessa, that I always wear my short hair straight and Chinese dress in the style of 1936.

As I waited a car pulled up with a large woman in a red gown at the wheel. Bound around her head were two strands of small cowrie shells. I was seized with the feeling that she was an old friend, that I had a million things to tell her. When she got out of her car I saw that below her long voluminous red gown she wore red *tabis* (mitten-socks) and *zoris* (thongs) with black velvet straps. The two ends of a wide red band around her neck hung down past her knees. Heavy and tall, she looked like the old pictures one sees of important Hawaiians. But her eyes were different from those I had seen in any face in all my 60 years.

As we entered the building Emma told me she knew of the problem at the Contessa—a small one which easily could be taken care of. She said the bones that were disturbed during construction belonged to three

people who were not happy with the blessing they had received.

"There is nothing wrong with your place," she said as soon as we reached the entrance to my apartment on the 15th floor, "but I'll bless it anyway."

"Please do not," I replied. "I don't want you to bless my place only. I want you to bless the entire site. If you bless the site, that will include my home, the home of everyone else and our common domain. My father always said, 'No amount of wealth can make me feel rich, if all around me are poor relatives.' How can I be happy in my own home, if I'm surrounded by unhappiness?"

"All right," she said, "I'll bless the site, then your place."

So I proudly ushered her onto my lanai (balcony), where she paused for a long moment, slowly surveying the city, the sky and the sea from Punchbowl to Diamond Head. "You see, the three people are unhappy because their bones are not together."

"I don't blame them," I said. "I wouldn't like to have one arm of mine on mainland China and the rest of me here."

"Exactly," said Emma. Extending her left hand (the hand nearest her heart) toward the sky, and her right hand downward, as if touching the three spirits she blessed them gently and reassuringly in a voice as warm as that of the brightly shining sun. "In a little while we will all be one," she said in such a way that I thought I never before had known grace. She paused for another long moment, then smiled, turning toward me slowly but with evident satisfaction. "Everything is fine now. They are happy. Now let's see the rest of your place," she said.

The blessing seemed an instant miracle. Nobody followed me again, nor was I disturbed by any more racket in my ears.

Emma gave my home a complete blessing, moving slowly and quietly from room to room, scrutinizing every corner, touching all major items of furniture, silently verbalizing her blessings and following each of them with a smile. She laid her great hand on walls, counters and those appliances that have wires or pipes connected to the ground and did not move on until satisfaction beamed over her face and permeated the air. While we were moving around my bedroom she indicated the closet and asked, "May I have a look?"

"Of course," I said and opened the doors. "Look anywhere. Nothing but clothes in here."

But pointing toward one corner she asked, "What is in that?"

"My footlocker. I store my mainland winter clothes in it."

"Something else, too. What?"

Then I remembered, "Oh, some scrolls I don't want to get damp."

"Scrolls!" Emma said sternly. "You mean scrolls which the Chinese people respect and you chug away in a dark corner like that? Hang them up! Don't you Chinese people always have a place in your home where you keep a scroll hanging? A place of respect?"

"Yes," I said. "In this apartment the place would be above the altar-table in my living room facing Diamond Head."

"Then hang the scrolls there," she said and I promised I would.

After Emma finished her blessings I told her about the two women who had followed me. She wanted to know if they were haoles (Caucasians) or if they had darker skins on the order of hers and mine. She said she was one-eighth Chinese on her mother's side. The longer we talked, the more reluctant I felt to have her go, although we both knew she had to catch a plane for the Island of Kauai. I later learned she went there to

attend her brother's funeral. When we said good-bye her eyes no longer looked strange.

Since that first meeting Emma has visited me quite often, frequently remarking that my home is full of "warmth."

One day I showed her a clipping from a recent issue of *FATE Magazine** that identified her as the great great-granddaughter of *kahuna nui* (the chief huna) of King Kamehameha the Great. I quoted her the story about "a beautiful woman dressed in white" who appeared out of nowhere to halt the progress of her half-Hawaiian, half-Caucasian Grandpa Howard de Fries, who was on his way to gather mountain apples, so that a boulder that almost certainly would have killed him thundered harmlessly across the path ahead, but who, when he turned around to thank the lady for saving his life, was nowhere to be seen.

"Every word of it is true," Emma said.

Another time when Emma came to call, I told her I had silently promised the first woman who had followed me that I would not walk on "her" side of the street. But now I wondered if it would be all right to do so.

"Of course, walk anywhere," she answered firmly. "There is no evil around you."

Emma telephoned early in June to ask me how I was.

"Great!" I said. "Finals are over. Grades just went in. And I'm going to spend all summer decorating this place of mine until it's exactly the toybox my heart desires. Remember? You always say, 'Do something for yourself.' I'm going to do it and next time you come those scrolls will be hung just as you ordered."

She didn't answer for a moment, then she said, "Are you really so fine?"

I assured her I was. Again there was silence at the other end of the line. Then she said, "Last night I dreamed I was boiling some lemon grass to give you a bath. I just wondered what had happened to you."

I finally remembered a recent minor siege of shingles. My left leg, from knee to toe, had been covered with marks. "But I'm fine now," I said. "I still have black marks on my left leg, my foot and all of my toes, but they don't bother me. When they itch I ignore it. That's all."

Nevertheless, Emma soon arrived with a quart of lemon grass tea. I was to drink one glass the first thing in the morning and one glass the last thing before bed. "Are you going to drink it?" she asked.

"Certainly," I answered. "It's just like Chinese herb medicine. My maternal uncles were herb doctors. I'm used to it."

I followed her directions faithfully. After one day the itch was gone. At the end of the third day all but one of the black marks had disappeared. My doctor was delighted and amazed.

On December 7, her birthday, Emma stopped by and told me, "During deep meditation, your white-robed angel came to me in a radiant light to tell me you are my spiritual daughter. It has happened three times now."

And with this new relationship so well established, she began to confide in me.

"When I was five years old we were living on Lemon Street in Wai-kiki," she said. "And late one afternoon when I was sitting on my grandfather's lap on our lanai I noticed a certain tall man going by. His clothes were loose and flurry, and he seemed different from the other people—very different. I stared and stared at him. It seemed he did not have any substance—he was sort of

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airy. As I followed him with my eyes a loud wailing rose in the house next door; the father had passed away at about the time I had first seen the tall man."

When Emma was nine and living in Aiea, she was sitting one early morning on a bench under a guava tree on the big lawn in front of her house when she saw behind her right shoulder a lady dressed in white and with flowing white hair. She had huge extraordinary-looking eyes. Instead of pupils they were full of radiance; they were so beautiful, Emma recalled.

"What's your name?" the white lady asked.

"Emma," she answered.

"But you are really Alexandria," the lady said.

"Yes," Emma replied, although she knew her grandfather had named her after Hawaii's Queen Emma.

Entranced by the white-haired lady's eyes Emma said, "Your eyes are so beautiful."

"Do you want to touch them?" the lady asked.

"Yes," answered Emma, and reaching up she touched them with the first three fingers of her right hand. She felt a tingling in the tips of her three fingers but when she looked at her fingers, she could find nothing different about them. She rubbed them but the tingling did not go away. She looked toward the lady again but she had gone.

Then she turned to see a white-robed man whose hair also was long and flowing, but black. His eyes, too, were without pupils and full of radiance.

He also asked, "What's your name?"

"Emma," she answered.

"But you are really Alexandria, aren't you?"

"Yes," she replied, realizing that they were telling her that her name was supposed to be Alexandria.

Before her eyes the man's black hair gradually turned white and became just like that of the lady—impressively white.

"The same person!" I interrupted Emma to say.

"Yes," she said. "You see, they can be either man or woman." Then she went on with her story.

"You have beautiful eyes. May I touch them?" she asked the man.

He gave her permission so she reached up and touched them with the first three fingers of her left hand and again felt a tingling in the tips of her fingers. Again they looked no different but the tingling did not go away. When she looked up the man was gone.

As Emma told me about the white lady I seemed to see the oval face of Hawaii's Queen Emma gradually superimposed over Emma's round one, Queen Emma's slender neck over Emma's full neck and her angular shoulders over Emma's ample ones. Above the low round yoke of a dress I had not seen before the Queen's neck was bare and her dark hair was piled neat and high as in the pictures I have seen of her. This clear image of the stately queen remained in place, motionless, for six or seven seconds. Then the queen gradually faded away, her face, which had appeared first, disappeared last.

While Emma was telling me about the second apparition I again felt an intense but different presence. This presence began immediately in front of me, moved across the dining table at which we sat toward Emma, up over her bosom to her face and became a single eye that extended between her temples, over her eyebrows and cheeks. Once again she looked to me the way she had looked at our first meeting. After a few seconds Emma's eyes and face returned to normal.

Unable to keep the experience to

myself any longer I interrupted to say I had seen the queen. Of course, I had known that for many years Emma served as a hostess at Queen Emma's Summer Palace, now restored as a museum. Emma looked at me squarely for a long moment, then quietly said, "Many people have told me I am she reborn."

Then she continued with her story:

After touching the eyes of the two apparitions she brought her tingling fingers together and as if by some magnetic attraction, they stuck. She could not separate them. Only with great effort did she manage to pull them apart. Then she touched her own eyes with her fingers. When she took them away and opened her eyes she saw that everything appeared nearer and clearer.

When her grandfather saw her again he told her that her eyes looked different.

Before she left me that day Emma, who says she's approaching 70, broke into a big smile. "All my life people have told me I would have a Chinese daughter," she said. "I always wondered how that was going to be. The day after your doctor told me about you I said to my sister Marion, 'My Chinese daughter has come.'"

A week or so later I told Emma over the telephone that the more I

thought about Queen Emma appearing at my home, the more honored I felt. "Imagine! Hawaiian royalty condescending to visit my humble shack, when I'm a total Chinese without a single drop of Hawaiian blood in me!"

"That's right," said Emma, "in this life!"

After a long pause she continued, "In one of your previous births you were an Hawaiian. Did you not say that you felt something telling you that you would be moving away from Ann Arbor before you came out here? Did you not say that you felt something telling you that you would be moving out of your former apartment in Honolulu before you settled at the Contessa? There must be some meaning behind all this."

In trying to make sense out of all this I recalled the Chinese concept of the relation of heaven, earth and the individual: a person completes one life cycle when he reaches 60; a new cycle begins at 61. At 60, after wandering for 35 years from one rented apartment to another in the United States, I had at last bought a permanent residence. But it was not until I had come to know Emma de Fries—as *kahuna*, mother and queen—that I was made to feel I had come home and was ready for a new life cycle to begin.



THIRD CRASH FATAL

A YOUNG Italian man seemed unable to escape death in May 1974, reports United Press International.

First Biagio De Crescenzo, age 23, crashed his car into a tree and was seriously injured. A passing motorist drove him to the hospital at Fondi, where doctors ordered him taken to Rome for neurological treatment. The

ambulance carrying him to Rome hit an oncoming car. This time a passerby rushed De Crescenzo to the hospital at Latina, where he again was put in an ambulance for Rome. Near the outskirts of Rome this second ambulance skidded and smashed into another vehicle. This third accident killed De Crescenzo.

Fingers of Fate

By Harold Helfer

Just for a gag Forest Payne of Baileys Crossroads, Va., decided to ride in the trunk of his car while his friends Emilio Ciolifi and Marie Smyth took a drive. Moments later the car was in a collision that killed Emilio and Marie. The only part of the car that remained undamaged was the trunk and Payne survived with barely a scratch.

Virgil Puckett of Alliance, Ohio, was walking through a cemetery some 350 miles from his home when an old headstone toppled over on his leg, pinning him down. After someone finally pried the headstone off of his leg Puckett was shocked to read on it the name "Virgil Puckett."

In Roland, Iowa, a loud clap of thunder shook the town and set off the automatic chimes of Salem Lutheran Church, causing the hymn "How Great Thou Art" to ring out in the storm.

After 32 years as a beggar, Manuel Chavez Valderrama of Lima, Peru, planned to retire and felt pretty good about things.

He decided to take a bath, his first in years. While he was bathing in a public fountain, a thief made off with his pants containing \$18,000 — his life's savings.

Mrs. Eileen Dicke christened the first boat-ambulance in Sydney, Australia — then became its first patient. A piece of glass from the champagne bottle she broke over the boat's prow gashed her leg.

Throop, Pa., merchant Frank Hannis sold a Pennsylvania state lottery ticket to a customer in his store. When the customer balked and asked for a "better number" Hannis obliged and bought the rejected ticket himself. It won \$50,000.

Rose Ann Sutton of Fairchance, Pa., had so little faith in the state lottery that she threw the ticket she had bought in the garbage can. But "for some reason" she decided to check the number, found it was a winner, patched it together with tape and now she and her husband are \$1,000,000 richer.



Box over his head blocks out Mr. B.'s sight during experiments in fingertip vision.

PERILS

involved in

FINGERTIP VISION

The young psychologist's experiments in telepathic transmission of colors produced some unexpected side effects.

By Larry Ashby

ONE SUNNY California day in August 1971 a team of doctors and psychiatrists, including Dr. Douglas Smith, Dr. Faye Moeller and Dr. Magno Ortega, quietly seated themselves in a room at Napa State Hospital to witness the incredible.

They watched as their young colleague Dr. William Gruzenski

blindfolded an inpatient at the hospital. For reasons of doctor-client privacy we will call him "Mr. B." Voices hushed as Ottawa, Ontario, medical graduate Gruzenski placed a box over Mr. B.'s head to make certain the 21-year-old patient could see nothing with his eyes.

Dr. Gruzenski then produced a

small satchel, shook it and reached inside for a small colored object. He handed it to Mr. B. "O.K.," Gruzenski commanded, "now tell us the color of the pen top."

"Red," Mr. B. said correctly.

The psychiatrists gathered in the room of the sprawling psychiatric institution 40 miles north of San Francisco glanced at one another. Had it been a lucky guess?

The 30-year-old Gruzenski repeated the procedure—and so did Mr. B. "Green. Yellow. Blue. Black. Brown. Orange," Mr. B. called out as the resident psychiatrist handed him pen tops one after another. Amazement grew as the young man fingered the plastic tops and correctly told the color of each.

Gruzenski invited others to select from the satchel without his observing the color and Mr. B. continued to *guess* correctly. On request Gruzenski arranged for a new set of pen tops. Mr. B.'s accuracy remained unimpaired, even with the "new deck." At the end of the demonstration the scientists filed from the room, some shaking their heads, others silent in thought. What did it all mean?

* * *

BILL GRUZENSKI, the son of a Wilkes-Barre, Pa., grocer, begins his day as the sun peeps over the rolling hills of Napa

Valley. His "uniform of the day" is typically jeans and an open shirt rather than the traditional white coat. A bachelor, he lives in the quiet orchard country of Sonoma County, where he entertains frequent visitors with homemade wine and guitar music.

Like a handful of American scientists Gruzenski's interest in "eyeless" sight was sparked by Soviet experiments. Many Russian scientists now considered dermo-optical perception scientifically validated but Gruzenski wanted to prove it to himself. He decided to attempt to duplicate the effects of "eyeless vision"



William Gruzenski and his dog, a German shepherd, share bachelor home in orchard country north of San Francisco.

reported by D. D. and P. K. Anokhia following their work with Rosa Kuleshova.

"Mr. B. was chosen for the experiment," explains Gruzenski, "because he seems to possess more psychic control over his central nervous system than normal. He was a Napa patient with a history of at least three dissociative reactions, a condition where central nervous system functioning is distorted or blocked from conscious reality." Such patients are scarce, he adds, and Mr. B. had become friendly with him.

Gruzenski used hypnosis to help Mr. B. "feel" colors. Before he began, however, he tested Mr. B.'s natural ability to identify colors by touch and got chance results. After a mild hypnotic session in which Gruzenski suggested Mr. B. could see colors with his fingers the results were better but still within the limits of chance.

Then during the second hypnotic session Gruzenski suggested to Mr. B. that a surgical operation performed on his brain had linked the nerves from the fingers of his right hand with his right eye and the nerves from his left hand with his left eye. Gruzenski then handed various colors to Mr. B. who correctly identified 19 out of 20.

Why did this hypnotic sugges-

tion work when others had failed? Dr. Gruzenski tends to explain it in terms of modes of thought. Most of us use an active thought mode. We concentrate on what is out there, on "objective" reality perceived by our senses. Things either exist or they don't. Our minds are focused, logical, rational. We set up goals and try to attain them. In this thought mode the sympathetic nervous system dominates and beta brain waves show up on the encephalograph.

Unless we're dreaming or in an altered state of consciousness few of us employ receptive mode thinking. In this mode *nonexistence* is as real as existence. Mental functioning is diffuse, irrational, nonverbal. We neither set goals nor act but merely experience "subjective" reality. The parasympathetic nervous system governs this mode and alpha waves predominate on an encephalogram.

No matter who we are, from childhood we are taught to favor the active mode of thought. But in the hypnotic sessions Gruzenski suggested that Mr. B. would use receptive mode thinking. The young patient was chosen specifically because of his better-than-average ability to suppress the active thought mode. Hypnosis reinforced this suppression as Gruzenski had planned with

the results we have seen.

At this point Gruzenski decided on a course of action that was to lead him and Mr. B. down strange and startling avenues. Could Mr. B. respond to telepathic signals?

A series of six hypnotic sessions followed. In each session Gruzenski placed a randomly-chosen pen top on a desk, viewed it intently and attempted to transmit the color to Mr. B. This did not work. Gruzenski then placed Mr. B. into ever deepening trances and even suggested radio and television receivers had been placed in Mr. B.'s brain to "hear" and "see" Gruzenski's thoughts. This too failed.

Just when the psychiatrist was becoming discouraged with his telepathy attempts a friend came up with a suggestion. Elementary school teacher and history buff Craig Watson told Gruzenski of a strange experiment conducted by his fourth graders. Without Watson's knowledge five youngsters had gathered in front of a mirror in a darkened school-room. They chanted "Merry Widow, I killed your husband" 10 times, stamping their feet on the floor in unison with the chant. Shortly they came running out of the room toward Watson, obviously frightened and disturbed. Some of the children claimed a green figure had appeared in the

mirror while they chanted.

This particular chant, it turns out, is mentioned in the autobiography of the famous Italian sculptor Benvenuto Cellini. With this and similar chants Cellini reportedly conjured up more than 1,000 demons. He described his own panicked reactions when he first viewed devilish figures in a mirror. Watson was uncertain how his pupils had learned of the chant but he later ran across Cellini's autobiography in his own library.

Gruzenski asked Watson if he would like to repeat the children's experiment. "He refused with clear anticipation of horror," the psychiatrist comments. "I was struck by the dread he expressed." If some occult "force" in Cellini's chant could "conjure demons," could this same force be used in another way? Gruzenski was intrigued.

During their hypnotic session the next day Gruzenski told Mr. B. about Cellini, the incantations and the power these chants apparently possess. Under hypnosis Mr. B. was told that he was a boy from an Italian village who had been kidnaped by Cellini and forced to observe the sculptor's strange ritual incantations. As Gruzenski told the story Mr. B. perspired profusely. The psychiatrist then suggested that Cellini had sold his soul to the devil

in exchange for the power to read minds and told Mr. B., "Although you did not give your soul away, you nonetheless were given the same power. And although your power had an evil beginning it is indeed virtuous and great."

At this point Gruzenski told Mr. B. that he would experience his new power by linking Gruzenski's "feeling states" to corresponding colors. A feeling of anger would represent red. Calm, peace and the sky would correspond to blue. Green would be linked to the marine corps and thus roughness. Brown would be associated with fecal matter and disgust.

Gruzenski then concentrated on each of the feeling states and asked Mr. B. to name the appropriate color. Before that seventh session was over Mr. B. correctly matched colors to the corresponding feeling in Gruzenski's mind 13 times. During the next two hypnotic sessions Mr. B. correctly responded 23 times out of 27 and 19 times out of 23 respectively. While not infallible Mr. B.'s telepathic perception clearly was far above chance.

One evening at home Gruzenski pondered the question of whether distance would affect the telepathic results. He decided to try an experiment. Sitting in his white cottage 15 miles

from the hospital Gruzenski began to concentrate on the color red for anger. From 10:00 to 10:15 P.M. he concentrated more and more intensely.

Meanwhile a terrifying event began to unfold at Napa State Hospital. In his dimly lit room inside the giant building Mr. B. threw off his bedclothes and lurched into the corridor. He entered the room of another patient who was still awake. After 15 minutes of mounting rage he lunged at the other man, beating him until he fell to the floor. Attendants hurried in and seized Mr. B.

When Gruzenski entered the hospital the next morning he found Mr. B. in bed. Nursing notes stated that attendants had found the patient "convulsing" at about 10:45 P.M. Mr. B. had no conscious awareness of what had precipitated his behavior. When Gruzenski hypnotized him, however, Mr. B. spoke freely: "Things just started going round and round and I just felt pissed off at the hospital; I felt everyone was down on me." He had entered the other patient's room at about 10:15, a half hour before the attendants discovered him. Mr. B. knew nothing about it until he "came out of it" and saw the other man lying on the floor.

* * *

DAYS LATER Gruzenski again hypnotized his patient and introduced a fifth color, black. He told Mr. B. the corresponding feeling state of darkness and cold would be a posthypnotic suggestion to return into trance. But he suggested that Mr. B. would have no conscious recall of this suggestion.

The psychiatrist then brought Mr. B. out of trance and resumed the telepathic procedure. Mr. B. correctly named red, green and blue from the corresponding feeling states. Then Gruzenski focused on cold and darkness. "To my bewilderment," he explains, "the subject's posture became more relaxed and his facial features depicted the influence of posthypnotic suggestion. Then, just as abruptly — the trance lasted no more than a minute — the subject appeared to regain himself and suddenly said, 'Black.' " In accordance with Gruzenski's suggestion Mr. B. could not explain why he had named that color.

Mr. B.'s telepathic sensitivity operated on one occasion when Gruzenski did not intend it. One evening at home the psychiatrist chatted with some friends about the experiment by the school-children with the "Merry Widow" chant. For a parlor game

the group performed the chant several times in a darkened room. No demons appeared although Gruzenski reports some of the group experienced "trance-like" effects.

When Gruzenski arrived at Napa State Hospital the next morning he was startled to learn that at 8:00 P.M., the approximate time of the chanting on the previous evening, Mr. B. had had a seizure. Alarmed by this unexpected development Gruzenski abruptly ended all further experiments with Mr. B.

First and foremost a scientist, Gruzenski draws no hard and fast conclusions from his observations but simply urges that further research follow up the implications of his experiments. One of the witnesses to his demonstration, resident psychiatrist Dr. Faye Moeller, agrees. "Yes, it's an important field of research," she states, "and goes beyond just seeing with the hands but to feeling electromagnetic vibrations around the body and around material articles. . . . As far as psychiatry goes I think it's very important. It extends our understanding of the influence that a psychiatrist may have for changing the atmosphere of the patient by these communications between people."

THE GIRL *in the* TIGER'S TEETH

In the scene I saw the jungle, reeds part and a great tiger
leap across the path above the English hunter.

By K. E. Henry-Anderson

Adapted from OCCULT REVIEW, March 1905

K. E. HENRY-ANDERSON was a British sensitive active around the turn of the century. Clairvoyant all his life, he contributed a number of his spontaneous psychic experiences to Occult Review under the general title "Experiences of a Seer." One was published in the January 1976 FATE.

CHANGING TRAINS one day at a small country junction in Shropshire, I stepped into a carriage where the only other occupant was a young girl of 23 or so whom I instantly recognized as having been one of the guests at a great garden party at a Highland house at which I had been present just after the holidays in 1899 some three or four weeks before. We had not spoken to one another but she had taken an active part in the

general conversation. I remembered her name — Judith Fraser — as she was from a branch of that fine old Highland family but one which had fallen into misfortune and had been forced to sell the ancestral home. She was dark and handsome — a striking personality. On the fairly long journey back to London it was inevitable that we should enter into some sort of conversation and I told her of our chance meeting.

"Ah," she said, "I remember. You are Henry-Anderson and have the gift of second sight!"

"I have a gift," I answered, "but I have never given it a name."

As frequently happens with people who know this about me Judith pressed me to give her some evidence of it. Most people seem to think I carry it about

with me as a pedlar (sic) does his pack, to be laid out for examination upon request. This is not my experience of it. I cannot summon it; I cannot reject it. It comes and compels. No effort of mind can conjure up for one instant the picture that it brings; and I might try in vain to imagine the conversation I would hold before I met the person who evoked the power.

In the majority of cases I say nothing about it. I keep my visions to myself and say nothing. But this young girl with her Celtic blood and personal magnetism already had cast a spell over me. I said, "I have never endeavored to give expression to my visions in such a distracting place as a railway carriage but you interest me. Let us continue our conversation and if I feel that I can see anything I will tell you."

About 10 minutes after this a white mist slowly enveloped Judith and I saw a scene in India. How did I know it was India? I cannot say. I just knew.

"I can tell you something now," I said. "Listen but do not speak to me. Ask me no questions.

"I see a jungle and a tiger hunt. The ground is marshy and the growth is higher than my head. Other figures are indistinct but I see one clearly: The face of a tall, dark man with level brows — an earnest passionate face with strongly molded chin. He raises his gun to his shoulder. I hear the sound of the great beast in the jungle. The reeds bend and just missing this man a great tiger leaps above him and across the path. The man fires upward and hits it in the belly while still in flight over his head. The man is not hurt and you carry on your person at this moment a strange souvenir of that scene."

Judith's face paled in fright. Without a word she unfastened her coat, put her hand inside her dress and drew out — a necklace of tiger's teeth!

"These teeth," she explained, "were given me by Colonel Roberts, a man who cared for me but whose affection I did not return. He begged me to wear them always as a charm, which they are believed to be in India. The tiger was shot in British Burma under the exact circumstances as your vision."





Photo of "sea monster" taken in January 1897 on beach near St. Augustine, Fla., shows creature's massive muscles.

Octopus Giganteus Verrill

GIANT OCTOPUS or WHALE?

By Gary Mangiacopra

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For half a century marine biologists have dismissed Verrill's "giant octopus" as remains of a whale—but modern research indicates he may have been right.

REPORTED REMAINS of "sea monsters" found washed ashore on beaches usually turn out to be mutilated carcasses of sharks, whales, oarfish or other known denizens of the deep. But occasionally an unknown animal—one whose existence is not even suspected—is discovered by chance in this way. Such a chance discovery, made in 1896, still is the subject of controversy in marine zoology.

The story began unexpectedly on the evening of November 30,



ABOUT THE AUTHOR

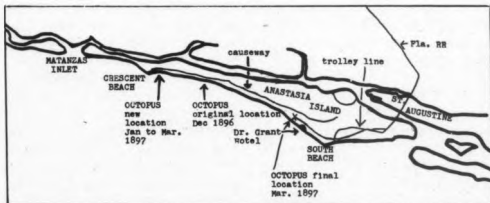
GARY S. MANGIACOPRA was born in Bridgeport, Conn., in December 1950. He received his Bachelor of Science degree in biology from the University of New Haven in June 1975.

He decided to use Verrill's giant octopus as the topic for his thesis in the spring of 1972. He reasoned that since Professor Verrill was associated with Yale University, only a few miles from his own school, he could easily acquire the original references in a few months; the few months expanded to nearly three years!

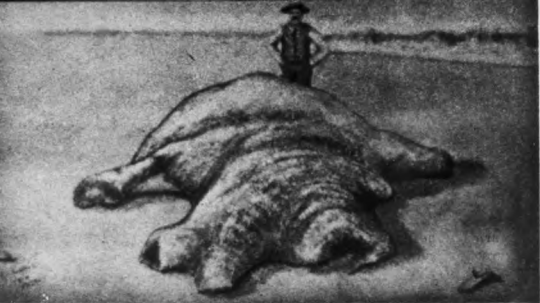
He presented his findings on the giant octopus at the International Fortean Organization's 1975 Fortfest.

1896, when two young bicyclists, Herbert Coles and Dunham Coretter, pedaled along Anastasia Beach near St. Augustine, Fla. Their planned trip to Matanzas Inlet at the far south end of the beach ended abruptly when they came upon the remains of an immense carcass embedded in the sand.

The two boys immediately notified Dr. DeWitt Webb, St. Augustine's leading naturalist. A medical doctor by profession, Dr. Webb's interests in both local history and natural history had led him to found the St. Augustine Historical Society and Institute of Science, which he served as president for 34 years. During



Author's map shows the St. Augustine, Fla., beach area where the giant octopus was found in December 1896 and its later locations after storms moved it.



Drawing published in "The American Naturalist" in April 1897 was based on the only photograph that clearly indicates stumps of five arms in the foreground.

those years he devoted considerable effort and money to maintaining and expanding the society.

So the next evening, December 1, Dr. Webb along with several others examined the beached "whale." Their first examination revealed that due to the isolation of the beach during the winter months the carcass probably had lain there several days before its discovery. They estimated its weight at five tons as it had sunk into the sand to a considerable depth. The carcass was much mutilated at one end and in an advanced state of decomposition. That portion visible above the sand measured 23 feet long, four feet high and 18 feet across the widest part of the "back." The outer surface of the

hide was light pink, nearly white, and had a silvery appearance. Dr. Webb's startling conclusion was that the remains were not of a beached whale as originally supposed but of a monstrous octopus!

Rain prevented Dr. Webb from examining the carcass again until the fifth of December and during this wait he must have realized the importance and uniqueness of the chance discovery and the need for accurate records. On December 7, 1896, Dr. Webb revisited the site with two amateur photographers, Edgar Van Horn and Ernest Howatt, who took several different shots of the octopus where it lay embedded in the sand. Unfortunately these photographs now are missing but two drawings based

on them appeared in *The American Naturalist* in April 1897.

The more important drawing shows a pear-shaped body with the largest section near the broadly rounded posterior end. Due to mutilation and decay the head is almost unrecognizable but in the foreground appear what look like the stumps of five arms. The figure in the background, probably Dr. Webb, gives us some indication of the size of the carcass. The second drawing shows a side view with the thicker posterior end gradually tapering to the stumps of the arms, two of which are discernible.

Several days after these photographs were taken a Mr. Wilson claimed he excavated in the sand and found the fragments of the arms. He wrote Dr. Webb, "One arm was lying west of the body, 23 feet long; one stump of arm, west of body, about four feet; three arms lying south of body . . . longest one measured over 32 feet, the other arms were three to five feet shorter."

Soon after Mr. Wilson's examination a severe storm washed the carcass out to sea and cast it ashore again two miles farther south near Crescent Beach. The reported arms now were missing and, of course, this cast doubt on

When this January 1897 photograph was taken, the monster's carcass already had suffered extensive mutilation from storms and was in an advanced state of decay.



Dr. Webb's original description.

Dr. Webb wrote a series of letters to various scientists telling of his discovery. One of these was forwarded to Prof. Addison Emery Verrill of Yale University, New Haven, Conn. A systematic zoologist, Dr. Verrill was the author of over 350 scientific articles and had described more than a thousand new species. Of his numerous accomplishments in zoology he is best known for his research on cephalopods, the mollusc group to which the squids and octopuses belong. In the 1870's he had proven the legendary sea monster, the Kraken, was in fact the giant squid.

Professor Verrill consequently was much interested in the discovery of a huge octopus and published a brief report, based on information contained in Dr. Webb's letter, in the January 1897 issue of *American Journal of Science*. He tentatively concluded that the carcass must be a giant squid as no known octopus reached such gigantic size. But Verrill quickly reversed himself when Dr. Webb sent further details and photographs of the animal.

In the Sunday supplement for the *New York Herald* for January 3, 1897, Verrill published the first description of the unknown creature and called it a gigantic octopus. By comparing its pro-

portions with smaller species, he estimated the arms must have reached 75 to 100 feet. The creature's 200-foot diameter would exceed the size of the largest known giant squids. He repeated this description in the February issue of *American Journal of Science* and formally named the beast *Octopus giganteus*.

During the second week of January 1897 Dr. Webb relocated the carcass in the new location to which the storm had moved it. With the aid of "four horses, six men, three sets of tackle, a lot of heavy planking and a rigger," he succeeded in freeing the monster from the sand and placing it on planks about 40 feet higher up on the beach. This permitted more careful examination and measurement of the specimen and a new set of photographs. He tried, unsuccessfully, to persuade Professor Verrill and Prof. William Healey Dall, Smithsonian's curator of molluscs, to come and study the creature where it lay. On the fifth of February Dr. Webb wrote that he visited the monster to collect samples of the flesh to send to Dall and Verrill for study.

While the specimens were in transit, Verrill published another article in the Sunday supplement of the *Herald*. It was a popular account based on Webb's letters and contains Verrill's only pub-

lished speculation on the size, habitat and population density of these sea creatures. Verrill estimated that "the living weight of the creature was about 18 to 20 tons. When living it must have had eight enormous arms, each 100 feet or more in length, each as thick as the mast of a large vessel and armed with hundreds of saucer-shaped suckers, the largest of which could have been at least a foot in diameter.

"Its eyes would have been more than a foot in diameter. It would have carried 10 or 12 gallons of ink in the ink bag. It could swim rapidly, without doubt, but its usual habit would be to crawl slowly over the bottom in deep water in search of prey.

"We must reflect that wherever this creature had its home there must be hundreds or thousands of its kind, probably of equal size, otherwise its race could not be kept up. Its habitat is probably the broad plateau that extends out to sea about 200 miles off the coast of South Carolina, Georgia and North Florida, on which the water increases very gradually down to 200 fathoms."

* * *

ON FEBRUARY 23, 1897, the specimens forwarded by Dr. Webb reached Yale University. That same day Verrill wrote two

letters in which he retracted his earlier identification. He states that he had received "some large masses of exterior integument preserved in formalin, in size from three to 10 inches thick, elastic, very tough and hard to cut, composed mainly of tough cords and fibers of white elastic connective tissue that were much interlaced and bound together with irregular cavities and canals in some places." Verrill concluded that the samples resembled the blubber of some cetaceans and that the creature could not have been an octopus but must have been a vertebrate animal!

The specimens sent to Smithsonian's National Museum were examined by Prof. Frederic Augustus Lucas who wrote in *Science Magazine*, "Professor Verrill would be justified in making a much more emphatic statement that the structure of the masses of integument from the 'Florida monster' resembles blubber and the creature was probably related to the whales. The substance looks like blubber and smells like blubber and it is blubber, nothing more nor less. There would seem to be no better reason for supposing that it was in the form of a 'baglike structure' than for supposing that stumps of arms were present."

Professor Verrill had difficulty

relating the large mass of tissue to any recognizable part of a whale. His best guess was that "it came from the head of a creature like a sperm whale in structure. . . ." But Verrill's son A. Hyatt Verrill mentioned the creature in his 1916 book, *The Ocean and Its Mysteries*, and stated that no scientist could guess as to what animal it came from. Since young Verrill was well-acquainted with his father's articles on the monster and his father was still living, we can suspect that Professor Verrill still was unsure about the creature's identification despite his earlier conclusion that it was a whale.

Except for Hyatt Verrill's mention of the creature in 1916, the only attention it received in the half century following its discovery was given it by the late Charles Fort, who included the find in his list of sea monsters in his 1931 volume, *Lo!* Not until 1957 was any further serious research done. In that year Dr. Forrest G. Wood, Jr., Curator of the Research Laboratories of Florida's Marineland, came upon a yellowed clipping while researching octopus behavior. His interest was aroused and Dr. Wood began to investigate the reported find. Unfortunately, no records report the disposition of the creature after Dr. Webb suc-

ceeded in dragging it up from the beach. The specimens sent to Yale have disappeared. When Peabody Museum's original building was torn down in 1911 the specimens housed there were widely scattered until the new museum was completed in 1926. Presumably the monster specimens were lost during this period.

In 1962 Dr. Wood discovered that the other two specimens of preserved tissue still existed at the Smithsonian Institution. The following year he persuaded a colleague, Dr. Joseph F. Gennaro, Jr., to cut away and examine a small piece of the preserved tissue for identification. Dr. Gennaro prepared microscope slides of the monster flesh and also slides from octopus, squid and whale. Using polarized light and comparing the connective tissue patterns Dr. Gennaro concluded the Florida creature slide resembled the octopus slide, had no similarities to the connective tissue of the squid and absolutely no structure pattern in common with any mammal including whales. His verdict was that the tissue had come from an octopus!

Unfortunately, shortly after Dr. Gennaro's examination the container holding the original specimens of tissue was misplaced during a move at Smith-

sonian and suffered a fate identical to that of the Yale specimens which had been lost some 50 years before. Because an article concerning the giant octopus written by Dr. Wood and Dr. Gennaro and published in *Natural History* in 1971 was met with scorn and derision, Dr. Gennaro later analyzed the last remaining fragment of tissue he had saved for further chemical examination. He concluded "the chemical constituents of the monster's collagen were of the type found in the octopus and that none of this type of tissue exists in the squid at all."

* * *

NOW, MORE THAN half a century after the unidentified carcass was found on the Florida beach, what do we know about giant octopuses? That one existed in 1896 and that its size, based on its mutilated remains, indicated an overall length of 100 feet is all we know. Anything more is speculation.

In the *Natural History* account Dr. Wood cites reports which suggest that such octo-

puses may have been sighted in 600-foot-deep waters off of Andros and Grand Bahama Islands in the Bahamas. If we assume the creatures are restricted to the Bahamas, then the Florida current that flows from the tip of Florida to Cape Hatteras, N.C., might have carried the carcass that washed ashore at St. Augustine in 1896. Or Professor Verrill may have been correct when he speculated that the creatures live off the southern coast of North America.

We are left with this question: Why haven't there been more reported sightings of these animals? Of course, if we do not recognize the possible existence of such an animal, then when they are sighted they may be mistakenly identified as known animals in the reports.

And yet 80 years have passed since the only representative of its kind was found and examined. Perhaps the words Dr. Webb wrote to Professor Dall were prophetic, "It will be worthwhile to make a good deal of effort if it is the 'only one.'"



THE COOKS' TOURS

ARRIVING for duty with the Fifth Organizational Maintenance Squadron, Minot Air Force Base, N. Dak., Master Sgt. Kenneth Cook discovered he was replacing another master sergeant named Kenneth Cook. Both men are married to women whose first names are Jo Ann. Each couple has four children, a girl and three boys, and two of the boys in each family are named Kenneth and Michael.

— Clarence E. Drumheller.

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

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THREE TIMES AND OUT

By Barbara Carrothers

SINCE I was 16 years old I have had no fear of death because I know there is a future life. Grandfather proved it to me.

When I was young I lived with my grandmother Hattie Jones in Kalamazoo, Mich. Gram used to tell me that when my grandfather Jessie Jones' spirit had appeared to her three times she would go with him on the third visit.

The first time she saw him after his death she said he just came to tell her he was watching over her. The second time he came to tell her to get the kitchen chimney fixed or it would cause trouble. She put off the job and sure enough, it set fire to the roof. Not much harm was done but she got it fixed right quick!

In the fall of 1934 just before my 16th birthday Gram had a stroke and was very low. One night as I was going to her room to get her settled for the night I heard her talking to someone. When I asked her who she was talking to she said, "Your grandfather is sitting in the rocking chair. Don't you see him?"

I turned to the rocking chair and the back of my neck prickled. It was rocking very gently. Then I noticed the misty outline of a man. Slowly it

cleared and I knew I was looking at Gramps. He looked just as he did in the big picture in the old-fashioned frame in the living room. He smiled at me and slowly faded away.

I was thrilled to think I had seen Gramps but saddened when I recalled what Gram had said about his third visit. I began to cry. Gram took hold of my hand and said, "Don't cry, honey. I'm happy to go with Gramps and I will be free of pain. I won't be here to celebrate your birthday but you have a good time and I'll be watching you." Birthdays were always a big thing with us and mine was only two weeks away.

Gram died just a week later.



Barbara Carrothers

Gramps had indeed come to take her away. After that I was no longer afraid of death for I know when I go I'll see my loved ones. — *Coloma, Mich.*

"THREADING IT BACKWARDS"

By Jeana Whitehouse

WHEN MY mother Consiglia Ciavarella died in March 1964 in Chicago, my dad gave each of us children something from her belongings. Since my sister Lillian Di Natale was the seamstress, Dad gave her Mom's old Singer sewing machine.

On a quiet spring afternoon two months after Mom's death Lil opened the sewing machine — in her home in Cicero, Ill. — and began to do some sewing. But each time she started the thread would break. After this was repeated several times Lil sat back and said out loud, "Dear Mother, why is this happening? I've used the machine so many times in your home but now that I'm using it in my house it won't work. Why?"

Then like a bolt of lightning a voice from down the hall behind her spoke clearly and loudly in Italian (which Mom used most of the time). She heard Mom's voice say, "You're threading it backwards."

Not thinking at that instant, Lil



Jeana Whitehouse

replied out loud, "Why, you're right. Thanks." Suddenly she realized it was our mother's voice and quickly made the sign of the cross.

Lil never mentioned her experience to anyone except me. She knew I was interested in the occult and wouldn't dismiss the voice as her imagination. Lil never has had any problem with the sewing machine since then. — *Virginia Beach, Va.*

SPIRIT PREVENTION

By Delbert Jones

AT THE TIME my mother and dad, Leora and Jesse Jones, were 80 and 85 years old respectively they lived in a small 100-year-old house which had been made snug with asphalt siding and a gas heater. Dad liked the house to be hot by other peoples' standards and the gas was kept turned to "high" in the stove.

On the night of December 11, 1966, it rained and then the temperature dropped to below freezing. The frozen rain tightly sealed all the doors and windows of the small house preventing any fresh air from entering. When my parents went to bed the house was cozy the way Dad always wanted it and the way Mother tolerated it for his sake.

Mother awakened abruptly in the middle of the night to find herself weak and groggy. Realizing the oxygen was exhausted from the house, she frantically tried to open a window but it was held too tightly by the ice around it. Then, almost in a stupor, she rushed to the door to open it but it also was tightly sealed with ice. She thought of Charlie, my cousin, who lives in the same small town.

In a panic she dialed his number and fortunately waked him. Before she had finished explaining her plight to him, he was in his car and on the way to their house. He broke the door's icy seal and forced it open to find my mother on the floor beside

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the bed where my dad was passed out, asphyxiated.

Charlie called an ambulance; they were given emergency treatment and then rushed to the hospital where they both recovered. But a few minutes' more delay would have brought about their deaths.

Four years later I was living alone in a small apartment in South Pasadena, Calif. I don't like the house to be as hot as Dad did but I do prefer a moderate room temperature to heavy bedclothes when I sleep. When I retired on the night of January 5, 1970, it was cold for Southern California but my rooms were comfortable. However, the floor furnace had no thermostat which would shut off the gas when the temperature rose and so while I slept, the room got hotter and hotter.

Suddenly I was awakened by three sharp, loud raps on the wall. It was dark and I could not see anything. But I felt the presence of my dad who had died two years before, on November 20, 1968. The knocks had his familiar touch and I somehow knew he was warning me that I was in the same predicament he and Mother had been in a few years before his death. Although I too was groggy, I had enough presence of mind to rush to the furnace and turn it off completely and stagger back to bed feeling safe.

Granted, I can prove nothing, but I know in my heart that it was Dad's spirit that was watching and protecting me.—La Mirada, Calif.

THE TWINS

By Norma Nolan Carlson

As told to Marlene Carlson

I AM now 81 years old but I still remember back in 1907 when my family moved to a farm outside West Terre Haute, Ind. We had been living there only a short time when we began hearing the sound of babies crying at night. Since we had no

babies in our family we assumed that we must be hearing the neighbors' babies. But when we got to know the neighbors we found they had no babies either.

This unexplained crying continued through the winter. In the spring my father Alfred Nolan started to plow up the garden. He got halfway through the garden when his plow uncovered a small trunk. He dug up the trunk and opened it. Inside the trunk were the skeletons of twin babies. Apparently former owners of the farm, a young couple we were told, had abandoned it after their twins died but we never could learn their identity or confirm the story.

After the twins were properly buried the sound of their crying stopped and we never heard it again.
— Clinton, Ind.

PINCH ME

By Gwendolyn Horlon

IN 1969 I was attending sixth grade at the James Couzens Elementary School in Detroit, Mich., with my friend Rocksie Booker whom I had known since third grade. Rocksie was born with asthma and now and then had sudden attacks but otherwise the condition seemed to be under control.

One December afternoon when a group of us were eating our lunch we got onto the subject of death and I began saying how I would go about communicating with the others after I died. Rocksie joked that she would pinch each one of us on the arm to prove she had gone to heaven. After lunch I thought no more about our conversation.

The following day we were shocked to learn Rocksie had died during an asthma attack.

That night I woke suddenly and something made me hold my arm out from under the covers and away from the bed. I closed my eyes and a minute later felt something pinch

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Gwendolyn Horlen

me. I drew my arm back, at first thinking I had hit it on the bed but that wasn't possible. Then I remembered what Rocksie had said. I couldn't force myself to believe she really had pinched me and concluded I had imagined the nip I felt.

But at school the following day my friends asked me if something had pinched me on the arm during the night. I told them yes and each one of the girls who had been sitting with Rocksie at lunch the day before said she had experienced the same thing. My sister Jackie said she too had been awakened by being pinched and showed us a red mark on her arm to prove it. Rocksie had kept her promise. — *Bastrop, Tex.*

MY REINCARNATED COUSIN

By Neela Bhagat

I AM from Calcutta, India, where our family is well-known in social circles. This is a true incident which took place there in the 1930's.

A cousin of mine, then about three years old, was watching her mother dress for a cocktail party one evening when she suddenly blurted (in our Indian language), "You aren't my mother. My real mother is poor and lives alone in a small house across the railway tracks. She always wears a plain white saree

which she draws across her head. (This is a sign of widowhood.) She cooks her own food on a small stove and does her own housework. She doesn't have servants like you. She never goes to parties or uses make-up."

On being questioned she gave directions indicating her "real" mother lived nearby. The street on which Aunt and Uncle lived was a long one ending at the railway track. Across these tracks was a small village. My cousin described a house there which was really a small hut and told how to get there.

My uncle and aunt were very unhappy and disturbed by this. They made inquiries and actually found the hut their daughter had described and living in it a widow whose daughter had died a few years before.

Unfortunately the matter was not explored further because my cousin's parents didn't want any publicity and wanted her to forget. But for as long as they lived in their Calcutta house my cousin continued to refer to her "other mother."

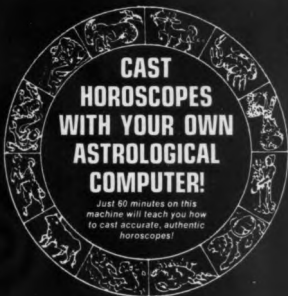
Her parents finally became so upset about the whole thing that, on the advice of a doctor, they took her away from Calcutta and the whole family lived elsewhere for many years. During this time they didn't encourage her ramblings and gradually she stopped talking about her "other mother."

My cousin doesn't appear to be psychic or to have ESP. At present no one in the family talks about this childhood belief of hers and apparently she, too, has forgotten. Or if she does remember, she doesn't say anything. — *Cuyahoga Falls, Ohio.*

LINDA?

By Frances R. Waldron

I IN APRIL 1967 we were living in Kendrick, Fla. One night we had such a terrible rainstorm around



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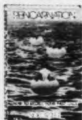
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midnight that it woke me up. The hard rain lasted about 30 minutes and then stopped abruptly. I checked on the children and then went back to bed.

I was almost asleep again when I heard footsteps come out of the bathroom. They stopped at the foot of my bed. I called each of my two children by name but got no answer from either of them. Then I asked, "Who's there?" Still I got no answer. I raised up in bed but could see no one. Then I heard the footsteps go back into the bathroom.

Again I went to check on the children but they were just as I had left them earlier. Nobody had moved!

I went back to bed, puzzled. Then my daughter Charlene called out and I went to see what she wanted. Assuming she wanted a drink of water, I went into the kitchen and got a glass of water before going to her bedroom. But Charlene was at the window looking out. She asked me, "Do you see her?" I looked out the window but saw no one. Charlene went from window to window, continuing to ask me if I saw "her." Finally, just to quiet her, I said, "Yes, I see her."

The next morning I had trouble with the plumbing and went into the backyard to check the septic tank. It was then I saw very tiny footprints all over the rain-soaked ground and around the septic tank. I wondered about them, knowing neither of my children had been out since the rain.

Later in 1967 we moved from Kendrick and the new tenants in the house had the septic tank dug up. The diggers found the remains of a small child, apparently those of a missing girl named Linda. I've always wondered if Linda was trying to tell us she was buried in the backyard. — Ocala, Fla.



New Books



David Techter

NEWS and REVIEWS



REINCARNATION REVIEWED

SO MUCH of the writing on reincarnation in recent months has been so bad—I refer primarily to the books of Richard Webb and Ruth Montgomery—it is refreshing to read important works by the two foremost investigators of our time, Dr. Ian Stevenson and the late Francis Story. Dr. Stevenson has been criticized, with some justice, for sitting on the mass of material he has collected and I am pleased to see that he now plans an extended series of volumes, the first of which has appeared under the title *Cases of the Reincarnation Type: Ten Cases in India* (University Press of Virginia, Charlottesville, Va., 1975, 374 pages, \$20.00). Forthcoming volumes will include cases from Sri Lanka (Ceylon), Thailand, Lebanon, Turkey and elsewhere. Unfortunately, Dr. Stevenson is saving his analysis and discussion of the cases for his final volume, so this new book presents only case histories plus a general introduction for the set.

Dr. Stevenson's academic style is not intended for the casual reader but rather for the serious student of this case material. The main fea-

tures of each case are outlined in tables with a minimum of explanatory material. While this arrangement increases the volume's value as a reference work, it does not facilitate rapid reading. It is only too easy to mix the cases up in your mind as you read along.

Literally hundreds of reincarnation cases have been reported from India and obviously Dr. Stevenson has had to be highly selective to include in this volume only 10 out of the dozens he personally has investigated on the scene. While certain patterns seem frequently repeated, the differences between the cases are more fascinating. Two fairly old cases are included because in both of them the statements made by the young child concerning his previous life were published in the newspapers before any verification was attempted. Also, these cases permit Stevenson to report on possible persisting effects of a previous life long after the subject has consciously forgotten the details. Other cases illustrate wealthy persons reborn into impoverished families and the effects of caste differ-

ences; there is one interesting case of a boy being reborn as a girl, and another interesting case where the subject states that he stayed around his former home as a spirit for several years before being reborn (and thus he could recognize younger siblings born after his physical death). The volume ends with a double-barreled case involving twin boys who both claim to remember previous lives in which they also were twin brothers. While we shall have to wait several months before reading what Stevenson concludes from all this, these case histories are available for study now and no student of reincarnation should miss this exciting material.

A BUDDHIST VIEW

ALMOST IN the same mail with Stevenson's volume came a posthumous volume assembled (by Nyanaponika Thera) from the writings of Francis Story, a frequent collaborator of Stevenson's and an enthusiastic researcher in his own right. *Rebirth as Doctrine and Experience* (Buddhist Publication Society, P.O. Box 61, Kandy, Ceylon, 1975, 286 pages) consists of numerous articles published at different times and places plus the complete text of his pamphlet *The Case for Rebirth*. These have been reprinted without editing so that passages occasionally repeat the arguments and even spellings are inconsistent.

The collection contains a number of interesting cases that Story investigated and his fascinating account of memories of the interval between births (first published in October 1972 FATE). But the volume's main interest lies in Story's careful exposition of the Buddhist doctrines on rebirth (which are very different from the ideas on reincarnation within Hinduism, Western occultism or the teachings of Edgar Cayce). A long section explains why the rebirth

of a human being as a lower animal is perfectly acceptable within Buddhist teachings although repugnant to most Western believers.

The main problem with Story's book, of course, is that it is quite unavailable to those students who would most enjoy reading it. Some enterprising American publisher should arrange with The Buddhist Publication Society to reprint Story's books in this country. Story wrote extensively on many subjects in an effort to explain Buddhist concepts to the average Westerner. It seems to me there should be a significant market for such studies in university religion and philosophy departments. Certainly Story has made a valuable contribution to the study of reincarnation.

A CHRISTIAN VIEW

A MODEST quarterly, *The Christian Parapsychologist*, with a modest subscription price of \$2.00 a year including postage, has been started to present news and thoughts to the Churches' Fellowship for Psychical and Spiritual Studies. The first issue consists of 12 pages of reviews, news and a brief article, "An Alternative to Exorcism," by Canon Pearce-Higgins. Interested readers may contact editor Leslie Price, 12 Carlton Rd., London W. 4, England, for further details.

OTHER REVIEWS

THE MAGIC OF URI GELLER by (The Amazing) James Randi, Ballantine Books, New York, N.Y., 1975, 320 pages, \$1.75 (paperback).

This unusual book deals with a character who is either a gifted psi sensitive or else a better trickster than any magician twice his age. I enjoyed the breezy literary style of Randi's own contributions, which consume about half the volume. Selected articles by other writers, pro

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and con, comprise the other half and have been freely annotated by Randi.

Just how true or false are Randi's numerous accusations of deceit? I will not attempt here any proof of Geller's abilities but simply state that I have seen him at his best, at very close range under both subtle and rigid conditions of control, and have failed to detect any deception. As parapsychologist John Beloff has remarked, "We have numerous reports by scientists, or other witnesses of standing, of Geller bending a key by merely stroking one end of it while the observer is holding the other end. When the stage magicians can do that we can think again."

Usually hypercritical books of this kind (the two latest by Milbourne Christopher come to mind) are ignored by respectable journals, not because parapsychologists cannot stand criticism but rather because the books themselves patently are not worth the attention, being evasive, downright misinformative or both. The same rule applies to writers who "go into orbit" on the opposite side, including Andrija Puharich and Hans Holzer. Randi's book may have the effect of reducing favorable opinions of Geller but fair-minded critics will reserve judgment until Charles Panati's forthcoming compilation *The Geller Papers* appears.

Randi's treatment reminds me of some TV appearances where he and Milbourne Christopher imitated Geller. As a case in point, which I saw pretaped, is when *on camera* Geller conspicuously drew a target which had been sealed by Barbara Walters. Following that, Randi did too—but on his own drawing board and not in camera view. Only after Walters exposed her target did Randi reveal his sketch, which in fact allowed him to copy it by specific secret means. This illustration is in the book, replete with doubts about Miss Wal-

ters' competence at sealing opaque envelopes, but Randi makes no mention of Geller's presentation. Throughout the book Randi fails to comment on or completely omits the best of Geller including my own published study.

Two comments about magicians cry out for correction. If stage magicians can duplicate a psychic claimant's effects, argues Randi, this proves the psychic also uses fraud. False! You may produce a wax apple that looks exactly like my real apple but this does not prove mine is wax too. Randi also states that the best consulting magician is one whose specialty is similar to that of the claimant. Likewise false; I have found such specialists the most prejudiced of all and their opinions the least reliable.

I can recommend this book only for its evidence of how hypercritics tick, especially magicians. Another hypercritic sums it up nicely. In his review in *New Scientist* Joe Hanlon concludes, "The book is . . . badly organized . . . and Randi seems as interested in promoting himself as in defeating Geller."—W. E. Cox.

THE FEMINIST BOOK OF LIGHTS AND SHADOWS by Z. Budapest and the FBLS Collective, Venice, Calif., 1975, 123 pages, \$4.00 (paperback).

Over the centuries witches have lost their taste for mixing it up with the political establishment. Memories of the burnings and the Inquisition as well as a desire to practice their religion unmolested have helped to foster the notion they should be apolitical. To this day most witches shy away from allying their religion with any sort of political or social movement.

All that ended with this book's publication. While not a handbook of revolutionary tactics, this work strikes at the very heart of the male-

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dominated political system and speaks to the woman's soul. It displays the spirit of sisterhood, the power of a parthenogenic Goddess and the essences of a vibrant and vital women's religion. In 123 pages it details rituals for all the sabbats and esbats, describes numerous spells and curses, discusses political themes, tells women how to use natural forms of birth control, cathartics and cures, outlines ways to form Dianic groves and covens, recommends meditational and consciousness-raising methods and provides some striking inspirational poetry.

An interesting feature of the book is its total uselessness to males. Even the most supportive and feminist-oriented man cannot penetrate to its woman's soul. As Zee says, the book has a spell upon it. Men may be attracted to the book but its true spirit will forever escape them. That spirit is reserved for the Great Goddess' daughters alone.

(The book is available from the Feminist Wicca, 442 Lincoln Blvd., Venice, Calif. 90291, for \$4.00 plus 25 cents for mailing.) — Gwydion Pendderwen.

WITCHCRAFT AND THE MYSTERIES by Lauren Paine, Taplinger Publishing, New York, N.Y., 1975, 192 pages, \$8.50.

I found this book misleading. Only right at the beginning is there any discussion of the so-called "mysteries" and even many of the chapter headings fail to deliver what they promise. Paine begins by discussing the ancient mysteries, the exoteric philosophical and cosmological teachings of the pagan philosophers, and briefly traces the history of their debasement by their followers and subsequent suppression by the Christian church. Paine claims that he traces the evolution of these pre-Christian secret societies into

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witchcraft but instead the book degenerates into a superficially written grimoire. To Paine's credit he at least differentiates between witchcraft and satanism although some of the spells he quotes border on the malevolent.

The directions given here for performing rituals repeat theoretical and practical ideas found in other grimoires. His presentation is literate and readable but tends to be vague and sketchy. Paine seems to perceive witchcraft as the power to dominate people and nature. Readers interested in causing males to become impotent, for example, might find the book useful. Paine fails to realize that Wicca in its higher forms emphasizes harmonious cooperation between man and all of nature.

Witchcraft and the Mysteries gives some relevant details in matters of spells, conjurations and trance but other grimoires on the market excel in details, theoretical discussion and clarity of instruction. The useful bits of knowledge must be extracted from the general verbiage. The book contributes nothing new to our understanding of the Old Religion and seems to reflect Paine's preoccupation with cursing and related types of magical practice. — Donna Cole Schultz.

THE PSYCHIC REALM: WHAT CAN YOU BELIEVE? by Naomi A. Hintze and J. Gaither Pratt, Random House, New York, N. Y., 1975, 269 pages, \$8.95.

The two authors of this book wrote independently, Mrs. Hintze starting each chapter with psychic incidents and Dr. Pratt closing it with professional comment and sometimes citing laboratory experiments. A few important cases from the past are dealt with at length but most of the incidents were chosen because they are recent and not previously presented in books, although they have

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been reported in responsible psychic literature. Subjects chosen on this basis, while fresh, lead to the use of inferior cases; for example, a dream of uncertain interpretation unfortunately is the book's opener. But striking cases are included too.

The book covers many subjects of popular interest: ghosts, poltergeists, psychic healers, "memories" of a former life, deathbed visions, mediumship, and psi in animals. Evidence for survival is discussed at length and the now widespread claims of extraneous voices on tape recordings are given little credence as evidence. The book's out-of-the-body cases suffer from the imposed limitations and no mention is made of Dr. Robert Crookall's important analyses of many such experiences. One case of mediumistic communication that Dr. Pratt finds impressive as evidence for survival is reported. If other similar cases, investigated or not,

had been mentioned this would have improved our perspective. Movement of objects by psychic means is well covered although Uri Geller's metal bending receives only passing comment. An oversight occurs in the reference to the famous medium, Mrs. Piper. Dr. Pratt says she used only automatic writing except when coming out of trance, whereas her initial longtime "spirit" control Phinuit used her voice.

Dr. Pratt obviously could not make his comments as interesting as Mrs. Hintze's narratives but they give the book distinction and make it instructive. They also tell us something about parapsychologist Pratt himself. He is open-minded on spontaneous and mediumistic evidence and appears to take a positive attitude on survival.

The book is a worthwhile addition to responsible psychic literature. — Harold Steinour.

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ADVENTURES IN CONSCIOUSNESS by Jane Roberts. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1975, 288 pages, \$7.95.

Jane Roberts is best known as the author of the "Seth" books. Her latest volume, *Adventures in Consciousness*, is typical Roberts fare. If you have read her previous books, you'll find this one a further development of the multidimensional personality theory upon which her novel *The Education of Oversoul 7* is based.

Miss Roberts has divided her book into two parts. The first section, entitled "Adventures," deals with factual episodes from her ESP classes, the growth of her own psychic abilities and data strikingly similar to her earlier works.

The second part, entitled "An Introduction to Aspect Psychology," states that every person radiates from a main energy force which

Miss Roberts terms the "source self." From this source self spring many "aspects." The physical self we have is the "focus personality." If this focus personality is able to communicate with other aspects of its source self, these messages or pieces of information are called personagrams.

Each source self has many aspects, which appear in the focus personality as specific traits, talents, interests and characteristics that are uniquely our own and that we can utilize to expand our knowledge and experience.

Jane Roberts also proposes an interesting reincarnation theory in which separate focus personalities of the same source self can simultaneously incarnate in different time continuums on earth. This theory is dramatized in her novel, *The Education of Oversoul 7*.

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Truth," she writes, "but as an excellent method that will let us discover the truth of ourselves; as a diagram of the psyche that each person can use; as an alternate map of reality for anyone to follow."

The book is so repetitious of itself and of Miss Roberts' earlier books that you may find yourself nodding by the time you reach the end. However, I believe the author is sincere and has suggested some exciting paths for exploration which might bring us closer to psychic awakening. — *Claudeen Korst.*

PRELUDE TO SCIENCE by Richard F. Smith, Charles Scribner's Sons, New York, N.Y., 1975, 129 pages, \$7.95.

I fear this sketchy book's dust-dry style will discourage rather than attract readers. The book grew out of a course biochemist Smith gave at the University of California Extension, Berkeley. I can only hope his oral style is livelier than his written one.

The book is concerned with certain precursors to present-day science that are still with us, including divination (especially the I Ching), astrology, Tarot and the Kabbalah. Smith opens by listing various definitions of "science" (I personally feel that Ivan Sanderson's definition "Science is the pursuit of the unexplained" is better than any Smith offers) and then lists "Seven Ways of Not Being Scientific," which sets the stage for his examination of the precursors.

The book concerns itself mainly with astrology. Smith probes its origins and claims that contrary to popular belief, astrology was not invented by the Babylonians but is "largely the creation of Macedonian Greeks living in Alexandria" and that "the entire system was codified in the Second Century A.D. by Claudius Ptolemy, a Greek astronomer born

in Upper Egypt." He dismisses the arcane emphasis placed on the zodiac, stating flatly that it was merely a handy guide to tell farmers when to plant crops.

After looking at the mechanics of astrology and the minutiae of horoscope casting he admits to being in agreement with West and Toonder, two astrology proponents, that "astrological prophecy is unreliable and no sensible astrologer would maintain otherwise."

He spends less time on divination, the Tarot and the Kabbalah but in each instance his overall assessment is negative. His extensive notes and references, however, will allow interested readers to dig deeper and form their own conclusions. — *George W. Earley.*

PSYCHIC CITY: CHICAGO by Brad Steiger, Doubleday & Co., New York, N.Y., 1976, 160 pages, \$6.95.

Psychic City: Chicago impresses me as having been hastily thrown together from a collection of transcribed interviews spliced end-to-end with bits and pieces from his previous books on Irene Hughes and Olof Jonsson. It nowhere nearly approaches Steiger's usual standards of excellence as displayed in *The Psychic Feats of Olof Jonsson*. The book relies heavily for sales appeal on Brad Steiger's good name and the reputations of the psychics included.

The book is entertaining (and contains a chapter very complimentary to FATE) but it says nothing new. It lacks depth in almost all aspects, the one noteworthy exception being the appendix (compiled by J. Gordon Melton), which presents a fairly comprehensive and up-to-date directory of Chicago's psychic and occult community.

Readers interested in an anthology of chitchat probably will enjoy the book. I found it difficult to digest an

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entire volume of such dialogue. Its shallowness seems especially regrettable when one considers that Chicago is the home of research organizations such as the Illinois Center for Parapsychological Research, Norman Don's Institute for Human Sciences and the Ancient Astronaut Society. A book several times the length of this one could have been written about psychic Chicago but Steiger missed the boat. His readers should be disappointed.

This review represents the collective opinion of several of Steiger's friends and since I was the one delegated to put it down on paper I only hope Brad takes our criticism in the constructive manner it is intended. We remain loyal Steiger fans and are looking forward to his next book—Michael R. Zaeske.

ALSO NOTABLE

SUGGESTIONS OF THE DEVIL by Judith S. Neaman, Doubleday Anchor Books, Garden City, N. Y., 1975, 226 pages, \$2.50 (paperback).

Author examines the psychiatric aspect of werewolves, demons, lunatics and their curers and exorcists.

FRANZ ANTON MESMER by James Wyckoff, Prentice-Hall, Englewood Cliffs, N. J., 1975, 148 pages, \$8.95.

New biography of the originator of hypnosis illuminates Mesmer's relevance to modern medicine.

RESEARCH IN PARAPSYCHOLOGY 1974 edited by J. D. Morris, W. G. Roll and R. L. Morris, Scarecrow Press, Metuchen, N. J., 1975, 265 pages, \$9.00.

Latest volume of proceedings of the Parapsychological Association includes lengthy abstracts of 31 research briefs and 24 papers presented at the 1974 convention at St. John's University in Jamaica, N. Y.

THE GIFT OF LOVE by Joel S. Goldsmith, Harper & Row, New York, N. Y., 1975, 83 pages, \$3.95.

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BIORHYTHMS: HOW TO LIVE WITH YOUR LIFE CYCLES by Barbara O'Neill and Richard Phillips, Ward Ritchie Press, 474 S. Arroyo Parkway, Pasadena, Calif. 91105, 1975, 128 pages, \$7.95; \$4.95 (paperback).

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THE ANNOTATED DRACULA edited by Leonard Wolf, Clarkson N. Potter, New York, N. Y., 1975, distributed by Crown Publishers, 34 Engelhard Ave., Avenel, N. J. 07001, 362 pages, \$12.95.

Reproduction of 1897 edition of Bram Stoker's novel is supplemented by vampire lore and interesting illustrations.

KRISHNAMURTI: THE YEARS OF AWAKENING by Mary Lutyens, Farrar, Straus & Giroux, New York, N. Y., 1975, 326 pages, \$8.95.

Author traces the life of the noted Theosophical seer until his 38th year.

MOTHER NATURE'S HERB TEAS by Dextrina Gouzil, Oliver Press, 1400 Ryan Creek Rd., Willets, Calif. 95490, 1975, 241 pages \$3.95 (paperback).

Guide to 112 easily found herbs and other plants describes their uses in both cooking and natural medicine.

IN THE FLOW OF LIFE by Eric Butterworth, Harper & Row, New York, N. Y., 1975, 109 pages, \$5.95.

Unity minister presents his thoughts on healing, death and other topics.

THE ROYAL ROAD by Stephan A. Hoeller, Quest Books, Wheaton, Ill., 1975, 119 pages, \$2.95 (paperback).

Author integrates the Tarot deck with the Kabbalah to heighten the reader's experience during meditation.

SECRETS OF MAGICAL SEALS by Anna Riva, International Imports, Box 2010, Toluca Lake, Calif. 91602, 1975, 64 pages, \$2.50 (paperback).

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THE PROCESS OF INTUITION by Virginia Burden, Quest Books, Wheaton, Ill. 1975, 83 pages, \$2.50 (paperback).

Author presents intuition as a psychology of creativity.

THE WAITING WORLD by Archie Matson, Harper & Row, New York, N. Y., 1975, 151 pages, \$6.95.

Retired Methodist minister summarizes the evidence for survival after death.

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.



WORD FROM BEN BIBB

Readers who respond to Joseph J. Weed's article about our work ("Anyone Can Heal," May 1976 FATE) may encounter difficulty in reaching us by telephone and delays in receiving answers to letters—for the following reasons:

As we have no staff to answer telephone calls, our telephone number is unlisted. Taking more than 50 calls a day (including many far into the night!) negates our functioning as mind-to-mind healers. Life-and-death emergencies can be brought to our attention by calling the Danielson, Conn., police dispatcher who will notify us to return calls.

We trust that correspondents will understand that our replies will be slow due to the number of letters we receive and to the number of mind-to-mind healing operations we perform—an average of 4,000 each year.

This is not to dissuade FATE readers from addressing us, however. Since the article was written, we have formed the nonprofit Seventh Sense Family Fellowship Foundation for the purpose of establishing an absent healing center. As our staff of skilled and experienced healers grows, we shall endeavor to be more prompt in replying to appeals for help.

Requests for healing should give us the sufferer's name, age, sex and full address and include a summary of the problem, details of current medical treatment and the prognosis. — Benjamin O. Bibb, 260 N. Main St., Danielson, Conn. 06239.

THE ATLANTIS UPROAR

I am sure you are pleased by the sales of your November 1975 issue containing David Henry's article exploding the "legend" of Atlantis. I have just read Curtis Fuller's "personal" explanation in the February 1976 FATE, intended I suppose to placate your public.

Readers who engaged in the controversy over the Atlantis article and Curtis Fuller himself fail to acknowledge that the subject is not Atlantis but something far more important. David Henry stated as scientific fact the drifting of continents. Continental drift is a *theory*—not an accepted scientific fact.

In his book, *Earth in Upheaval*, Immanuel Velikovsky presents two interesting propositions which oppose the theory. First he asks how mountains were formed if the drift theory is sound.

A special documentary presented last year on public television dealt with the theory of continental drift and I saw it before I read the Velikovsky book.



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kovsky book. The entire theory seemed not only plausible but very near to fact—until the creation of mountains came up. Here the speakers were able to explain the Rocky Mountains, the San Andreas Fault, the Appalachians, the Andes and almost all the ranges on earth—until they got to the Alps. Here their theory on how mountains were formed was frustrated. The last straw was their attempt to explain the Himalayas. These great mountain ranges simply don't fit the theory of continental drift.

The second proposition Dr. Velikovsky raises creates even more difficulty. If there was only one ocean, then the drifting continents created the second ocean. Assuming the single ocean were the Pacific, the Atlantic and its bed were formed by shifting plates and also, therefore, the makeup and sediment and age of the Atlantic must be different—*younger*—than the Pacific. Yet the first tests revealed both oceans to be the same age. No finding in the scientific world shows any difference in the structure of the two oceans and without that the continental drift theory is just that—*theory*, not fact!

This is the first time in any article your publication has dared to present a scientific theory as fact. A simple paragraph acknowledging that David Henry's views were his own would have been all you needed. Instead you let him use FATE to expound his personal beliefs. You could have had your cake and eaten it too but no—you opened the doors to numerous half-baked guesses, including Curtis Fuller's, regarding Atlantis. — *Hugh Capp, Chicago, Ill.*

* * *

The November 1949 issue of *National Geographic* contains an article that destroys David Henry's basic premise. The article, entitled "New Discoveries on the Mid-Atlantic

Ridge," was written by Prof. M. Ewing of Columbia University who headed an expedition to dredge the bottom of the Atlantic. He made some remarkable discoveries. Among the things dredged up were beach sand (at a depth of three and a half miles), and granite and sedimentary rocks which once had been part of a continent. These rocks had striations typical of those made by glaciers.

His most remarkable discovery to my mind was that the sediment in the foothills of the ridge was several thousand feet thick. On both sides of the ridge were basins where the sediment was less than 100 feet thick. So far as I can see, this can only mean that those basins were above sea level in recent times. Velikovsky abstracted this article in his book, *Earth In Upheaval*.

Professor Ewing also was much impressed with the vast amount of volcanic activity that had occurred in the area. So despite the claims in David Henry's article, there was a continent or a large island in the Atlantic sometime in the past. — W. T. Black, Georgetown, Ky.

CARELESS BOOK REVIEWER?

I do not usually respond to reviewers but on reading John Bisaha's perfunctory comments on my latest book, *How to Test and Develop Your ESP* (Stein & Day, Briarcliff Manor, N.Y.) in your April 1976 issue I cannot resist commenting.

Bisaha states that he considers it "presumptuous" to propose any kind of development of one's elusive psychic ability. He does not tell us why — but his view is certainly at odds with the underlying thrust of psychical research since its inception in the late 1800's, to say nothing of today's wide investigation of psi and altered states of consciousness. Had Faraday or Maxwell considered it "presumptuous" to develop the use of elusive electric power, I imagine



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we'd all be ruining our eyesight trying to read Bisaha's review by candlelight today.

I should also point out to your reviewer that there is quite a difference between performing psychic self-development exercises based on the instructions of psychics correlated with the data of laboratory observations (my proposal) and "developing psychic ability from speculative evidence." (The latter is Bisaha's phrase — whatever he may mean by "speculative evidence.") Incidentally, in my book any speculation I indulge in is for the most part mainstream parapsychological speculation and surely can't present much of a shock to Bisaha's sensibilities.

Also, it's surprising to hear Bisaha, an active parapsychologist, objecting to the fact that the theoretical framework for my book is built from the established data of orthodox parapsychology. "As a whole the book simply uses information already available in other well known sources," he says. I suppose the same could be said about any popularization of science. Had Mr. Bisaha read the first chapter, which he obviously didn't, he would have noted that the book is intended for the average reader, not the academic parapsychologist. Actually Bisaha is quite inaccurate in saying that the information presented is "available." Most of the parapsychological technical journals and those books he chooses to call "traditional textbooks" (although I'm not sure parapsychologists even agree on these!) are neither readily available, well known, nor readily intelligible. Nor, for that matter, have the various psychic techniques which I present been collated in a popular work in juxtaposition to experimental data before.

Anyone who has followed the development of parapsychology as a science must be aware of the tre-

mendous concern evidenced by parapsychologists recently to keep their field a truly "scientific" one within the legitimate academic fold. Popularization of the subject matter, as in *How to Test and Develop Your ESP*, unless accomplished by someone within the fold, has come to be regarded in some quarters as akin to heresy. Understandably, young parapsychologists holding down precarious jobs in colleges have a practical reason for wanting to keep their discipline distinct from the area where science shades into popular or even borderland science: grant money is not unlimited and this is especially so in the field of parapsychology.

Is it possible that such concerns as these influence the attitudes of Bisaha and others like him toward "unauthorized" popularization?

Maybe I'm jumping to conclusions. Maybe Bisaha is merely a careless reader. Fortunately, letters I have received from the parapsychological community, notably from the ASPR educational department and from J. B. Rhine himself, reassure me that dedicated parapsychologists support any genuine and careful attempt to popularize the field. — Paul Huson, Los Angeles, Calif.

"THIS ONE MAD ACT"

James Aldredge's story, "Booth—Lincoln Rescuer and Killer" (March 1976 FATE, prompts me to write you about one of my books. It is 500 pages titled "This One Mad Act," written by Booth's granddaughter Izola Mills and published in 1937. She was adopted by George Forrester (an editor of the *Chicago Tribune*) so her name is shown as Izola Forrester. I have the only copy of this book I have ever seen or heard of.

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gan investigating rumors of his escape. She learned that her grandmother and the other older Booths had kept his escape a secret to save the younger generations trouble and embarrassment. But one uncle, Harry Jerome Stevenson Booth, finally told her that Lincoln's assassin had in fact escaped. By that time, the author's grandmother, John Wilkes Booth's wife (Izola Martha Mills Booth), was dead so she couldn't get the facts from her.

Izola Forrester then spent years following every trail, rumor and clue and eventually learned that Booth had gone to London and then to India. He corresponded with people in the United States using the name "John Wilkes" and was last heard from in 1879, from Calcutta, one year after his granddaughter Izola was born. — Cecil D. Clayton, *Slaughters*, Ky.

A REHASH

FATE has published many "True Stories of the Strange and Unknown" and I have read them with interest — although sometimes with doubt — for the past 20 years.

Suddenly you're publishing such articles as Philip J. Klass "explaining away" UFOs, Larry Kusche "explaining away" the Bermuda Triangle and David Henry "disproving Atlantis."

All these articles simply repeat the same old arguments that have been around for 50 years. Not one of them has put forth a new argument or any new evidence. And many of the statements are pure stupidity even if they do come from so-called "experts."

Mostly my objection to these articles is that each one reflects an obvious lack of research on the part of the "expert" and an obstinate refusal to consider any evidence that doesn't conform to the author's pre-formed conclusions.

After 20 years I'm not quite ready to cancel my subscription to FATE but a few more of such rehashed articles will swing the balance in that direction. — C. L. Stites, Denver, Colo.

DOUBTING THOMASES

"Anonymous" of London, England, writes of his disenchantment with psychic readings he has had over the years which told him mostly nothing—that is, until he had a reading by Swedish psychic Bo Goran at his home in the south of England. From the tone of his letter he was evidently pleased with this reading ("Report from the Readers," January 1976 FATE).

I too have had various readings and have answered several ads but they have all been very disappointing. One to whom I wrote answered by telling me all her troubles. When I wrote back complaining about the poor reading, the reader threatened to call down the devil on me. Another promised to read the Akashic Records and tell who, what, when and where. After writing this one several times I finally got an answer saying that I had "come back to work out some karmic debt"—an answer undoubtedly sent to everyone who wrote. — Anonymous, Kelso, Wash.

In response to my challenge in "Report from the Readers" (Janu-

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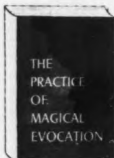
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ary 1976 FATE) I have received about 60 letters, of which more than half have been from well-wishers and fellow cynics. Many of my correspondents have been burned by so-called psychics and seers and have their doubts as I do whether a really good practicing psychic can be found.

For the most part, the remaining letters came from persons claiming varying degrees of psychic ability. A few of these were able to make one or two general statements which fit fairly well as a description of my personality and makeup—but I remain unconvinced.

To all of these persons claiming psychic ability I sent a list of eight basic questions dealing with my past and the past of two of my kinsmen, one of whom is in the history books. So far, none of the psychics has been able to answer any of these questions correctly—but I certainly got some wild guesses!

It is my contention that if I am going to place faith in a psychic counselor, that person should be psychic enough to answer a few obvious questions about me. Otherwise why should I or anyone else place his faith in a psychic?

If anyone can answer my questions without previous knowledge of me or my family or provide a detailed description of me that is at least 85 percent accurate, then I am interested in contacting that person—but I still don't believe it can be done.

I have a most unusual nickname. I wonder who knows what it is?—Wm. C. Stanton, Rt. 7, Marshall, N.C. 28753.

THE DUNDERHEADS

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(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 118)

more "debunking" is going on — debunking of people, new inventions, any idea which the dunderheads don't understand.

One of the latest examples occurred when "all" the magicians accused Uri Geller of fraud and fakery. Sometime later we learn that the magicians' union or whatever they call their organization came out with a statement backing Geller and saying that none of them could duplicate any of his feats. I wonder how many readers saw that correction.

Another example in Kirlian photography. Just because some of the Kirlian photographs varied, some had little flecks of color, some had wider bands of light, all Kirlian work should not be discredited. Some dunderheads are missing the most important point of Kirlian photography. If a leaf has a piece torn off or if it is damaged in some way the picture will show the etheric or light form of the leaf whole and complete. Pictures of a part of a body which has been injured or "lost" show the spirit form in perfect shape.

FATE has been courageous in presenting far-out material up to now. Please don't compromise your principles by giving space and credence to dunderhead debunkers. — Rozella Roberts, Santa Barbara, Calif.

FROM AN UNKNOWN SOURCE . . .

I have been receiving messages from an unknown source for the past seven or eight weeks. They are facts that seem not to be known by any of the leaders of the free world.

First, I am told the Chinese armies are gathering along the Russia-China borders.

At the same time seven planets from another solar system are gathering near the earth. They will enter our orbit with many thousands of fast-moving flying craft of all kinds.

It seems as if the relations between China and Russia are getting worse and someone out there is watching. — *B. J. Byron, Romford, Essex, England.*

"WHO AM I?"

Perhaps a FATE reader can help me understand the enigma of my life. I was born December 21, 1943, an ascendant in Pisces. When I was 12 years old I prayed to see some flying saucers and a few weeks later (on May 17, 1956, in Ada, Okla.) 20 metallic discs passed by me in military review formation.

Many psychics have told me that I will someday be a healer and flying saucer contactee. I have had shaktipat experiences and in Pentecostal churches complete strangers have come up to me and told me I am "called to do God's work" and recently, "chosen as a vessel for the restoration of God's people."

I have also been told that I am an "old soul" evolved many times over and that my former lifetimes were as a Franciscan monk, a priest in the Memphite Mysteries and Keeper of the Temple on Atlantis.

All the metaphysical organizations I have joined have failed to answer my question: Who am I? — *Kent R. Meyer, P.O. Box 60511, Oklahoma City, Okla. 73106.*

AN AGREEMENT

All religions ought to agree on some facets of knowledge. There should be some information available on the place where the good spirits live. We should be told the distance of that place, its elevation from the earth's physical surface, if it is a sphere around this earth, how the spirits live, etc.

I have studied many religions and many books but I have not found much agreement on such a place or where it is. — *Walter Myer, West Brookfield, Mass.*

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☞ Are there such things as "real" witches? Is it possible to distinguish between the "real" and the fraudulent? Isaac Bonewits presents some guidelines to enable you to tell which witch is which.

☞ A young Brazilian is rapidly becoming California's best-known healer. David St. Clair documents some of Alberto Aguas' amazing cures.

☞ When state and local police failed to find her missing ex-husband and the two children he had abducted, the distraught mother turned in desperation to psychic Millie Coutant—who gave a convincing demonstration of her psychometric ability.

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