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An Apparition Shocks **MAE WEST** 38

INTERVIEW WITH
"THE DEATH AND DYING LADY" 45

Archaeological Mystery... **THE GIRL WITH GREEN BONES** 60

Spontaneous Human Combustion...
**THE FLAMING FATE
OF DR. BENTLEY** 66

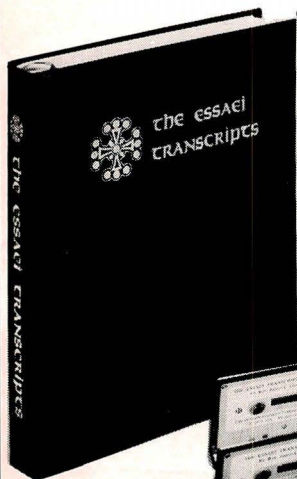
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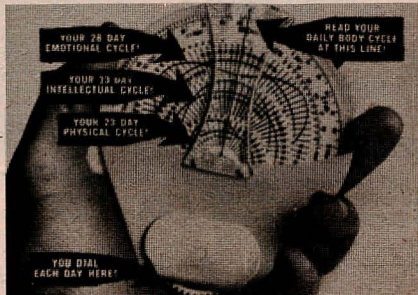
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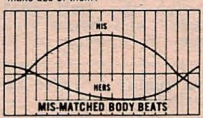
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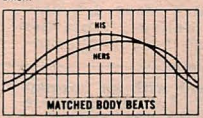
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Again, timing. Sometimes everything feels "just right" between you and your sexual partner. At other times the relationship seems to be lacking a compatibility—a real emotional and physical union.



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Dr. Eugene Bircher, Physician/Surgeon

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Jack Gunthard,
Olympic Gymnastic Coach

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Alfred Morningside,
Business Industrialist

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Julie Hairston, Women's Review Writer

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Adv. Director Chester S. Geier
 Adv. Prod. Mgr. Gayle Rosner
 New York Adv. Rep. Edwin E. Zoty
 New York City Phone (212) BO 8-3577
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ARTICLES and STORIES WORLD MYSTERIES EXPLORED

A Dead Man Shocked Mae West.....	Brenda Shaw	38
Croiset Locates a Suicide.....	Dora M. Pettinella	43
An Interview with Dr. Elisabeth Kubler-Ross	James Crenshaw	45
The Girl with the Green Bones.....	J. B. Johnson	60
The Flaming Fate of Dr. Bentley	Larry E. Arnold	66
Who Wrote the Book of Mormon? Part II	David Techter	73
I Can Find It!	Roberta Metz	78
Philippine Psychic Surgery, A Ten-Year Update, Part II ...	James Crenshaw	82

FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

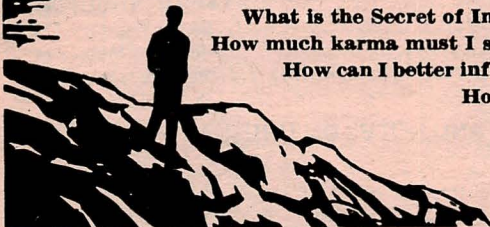
I See by the Papers	Curtis Fuller	7
The Meaning of Twinship		42
Psychic Research Called "Just Incredible"		52
True Mystic Experiences.....	The Readers	53
Fingers of Fate	Harold Helfer	59
The World's Most Compact Car		72
Time Stands Still for the Birds		72
To the Last, a Man of Precision	Frank Ball	81
My Proof of Survival	The Readers	91
New Books	J. Gordon Melton	99
Report from the Readers.....	The Readers	113

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QUOTE OF THE MONTH

*The larger the island of knowledge,
the longer the shoreline of wonder.*

— Ralph Sockman, quoted by
Reader's Digest from *Now to Live!*

I'VE BEEN wanting to take you behind the scenes here at FATE to show you how we put this column together. This seems to be a good month for it.

Most of the data come from clippings sent by FATE readers. The background which explains the data usually comes from my own widespread reading or from my files of similar material.

I want to thank all my interested readers who find the information they send me as fascinating as I do and therefore can't resist mailing in the clippings from the newspapers and magazines they read.

The editorial department of FATE screens a large amount of material

before handing me a dozen fat folders already divided by subjects. I rescreen these and usually keep no more than 20 or 30 clippings for the current column and save an additional number for filing and possible future reference.

On what basis do I make my selection? It's purely a matter of personal judgment and taste. I select what interests me and hope it interests you also. I do try for a balanced bill of fare. Currently I find, for example, too many scientists are researching climatological changes. There's too much doomsaying and the doomsayers don't agree. So I tend to be more choosy on this subject than I would have been a few years ago.



A TYPICAL POTPOURRI

THE FOLLOWING are subjects I considered using and then rejected for reasons of space — and because I thought other subjects deserved more detailed coverage.

- Walter Cronkite has called a *National Enquirer* report that he believes in UFOs "a total lie from beginning to end." Speaking on December 13, 1976, to the convention of the Radio-Television News Directors Association in Miami, Cronkite said the *Enquirer's* reporter not only had misrepresented his view but in fact never interviewed him in the first place.
- The Rev. Dr. Billy Graham is warning those millions of Americans who have taken up Transcendental Medi-

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tation that they are exposing themselves to "danger, damage and even the devil" if they meditate without religious content. The only lasting effects of meditation, in his view, "occur when it takes the form of a sincere prayer in the name of Jesus Christ and the Holy Spirit."

• Robert S. Dyer, an oceanographer for the United States Environmental Protection Agency, told Fred Garretson of the *Oakland Tribune* that a previously unknown type of giant sponge, three or four feet tall and shaped like a vase, is growing on shattered barrels of radioactive waste dumped into the Pacific 25 years ago. Between 1946 and 1962, says Dyer, 47,500 barrels containing such wastes were dumped into the ocean at two sites off the Farallon Islands, 30 miles west of San Francisco. About 25 percent of the barrels now are broken and the area is "mildly radioactive." However, Dyer does not believe the sponge is a mutant caused by the radioactivity.

• Enormous numbers of tiny black magnetic spheres — as much as 650,000 tons annually — are continually raining into a fairly small area of the eastern Gulf of Mexico and western Florida. Researchers doubt they're micrometeorites; instead they say they probably come from coal-burning power plants bordering the eastern Gulf. We gather they're not sure.

• Dr. Sheila Moriber Katz, a medical pathologist studying the "legionnaire's disease" which killed at least 29 people and sickened 151 in Philadelphia, may have caught the disease herself while testing samples from

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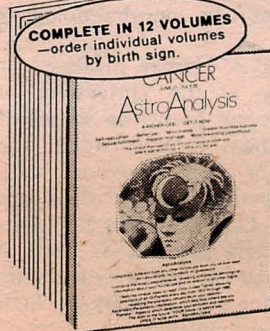
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PROJECTION IS AUTOMATIC

These 'Astral Sounds' have been known to have profound, lasting effects and, many report automatic out-of-body experiences each time they listen to these sounds, even those who have tried many other methods that have failed.

TRIGGERS VISIONS

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

SEXUALITY STIMULATED

The body can be affected too. According to many who have been experimenting with the 'Astral Sound' tape, they experienced physical sensations of a highly sensual and sexual nature. Some reported feeling such intense pleasure they could not find words to describe the feeling. In nearly all of them it became apparent they had undergone a 'peak experience' in higher awareness.

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A number of these tapes has been made available to the public for the first time. You can receive one by sending \$10 to: Astral Sounds, c/o The American Research Team, Dept. F-1, 256 South Robertson Blvd., Beverly Hills, Ca. 90211. Mailed postpaid, with instructions.

one of the patients in the epidemic. Dr. Katz has recovered but experts haven't learned enough about the disease to know for sure that was what she actually caught even though her symptoms were similar.

- A massive effort is being organized by two NASA laboratories to build an analyzer that can simultaneously look at a star and its many planets through a million radio-frequency peepholes, according to Walter Sullivan in the *New York Times*. The program is part of the intensive search under way for extraterrestrial intelligence and the analyzer is designed to scan simultaneously a million different frequency bands between 1420 megahertz and 1662 megahertz which human minds have decided is the part of the spectrum likeliest to be used by extraterrestrials.

- Charles Colvin, a retired aeronautics engineer who spends his summers in southern France, reports that a cataract developing in his right eye was dissolved by drops which were prescribed by a French ophthalmologist and which he used for three months. Colvin says this simple treatment has been in use for decades in France. American ophthalmologists doubt it.

- Dr. Harold A. Harper, professor of biochemistry at the University of California at San Francisco School of Medicine, has recommended the legalization of the controversial cancer drug Laetrile. Harper does not believe that Laetrile works nor does he condone its use but he feels it should be made available by the state free to eliminate black markets, high court costs and smuggling.

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The Secret

The secret is something that we call "luck." The Indians call it "Karma," the tribes of South America call it "Rimpa." But what is this...and can it be changed?

My Story

A few years ago my life was average... or a little worse. I had a low paying job, lots of bills, and frequent unexplained stomach pains. I spent a good deal of time wondering how I could really make my life work well. How I too could experience the joys of life. I tried study, more amulets, changing jobs. But the more I "tried" the more things stayed the same.

Then A Strange Happening

One bleak night I was walking in downtown New York. The snow was a foot deep and I was feeling depressed. I suddenly tripped, fell face down in the snow. The next thing I knew a slim old man was helping me up. The gentleness of his face overwhelmed me; yet the strength of his hand was fabulous.

Very Strange

As I got up he greeted me by name. I asked how he knew my name, he only smiled. Then he handed me a brown paper bag. He said there is something inside for me. We walked together for a few blocks without saying anything. It all seemed strange to me. As we turned a corner suddenly my new "friend" wasn't there. I looked around. As mysteriously as he arrived he was gone.

Then a Miracle

When I got home I opened the paper bag and I found a small candle with a note. The note advised me to burn the candle and repeat a two sentence prayer. At first I was going to throw it away. Somehow I was overcome with a strong desire to follow the instructions. I burnt the candle, repeated the prayer and promptly fell asleep. When I awoke I felt great... In fact better than I ever felt in my life.

Instant Success

My life, from that night on just seemed to get better and better. That dot I got a huge raise, a total surprise. My health seemed perfect. I was in absolute tune with the Universe.

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Wealth.

My Friend Reappears

About a month later I was sitting in a movie theatre enjoying my new found joy. Suddenly I turned to my right and he was there again. This time clutching a slightly larger bag. He told me a story so amazing I'm frightened to repeat it. As he softly smiled he talked in almost a whisper. "Jeffrey, I want to share the secret of the Morgana Candle... and I want you to share it with the world." On a piece of yellowing paper was the place to buy candles. He said to say nothing when I went to buy candles and sell it to anyone that was sincere in improving their life. He told me Never charge more than *A Dollar* for a candle and be sure to give each buyer the secret prayer. Then he smiled gently and added "Burn a Candle when you feel the need. For some a candle will last a lifetime for others one a month is perfect... they will know."

My Sales Begin

We both sat quietly for the rest of the movie. I got up and left. The next day I went to the address on the slip of paper and got a supply of candles. Most of my friends scoffed but a few had seen my new life begin.

One Startling Event After Another

The first buyer called me the next morning and told me of his cured arthritis. Here are some actual other stories over the last years.

- A school teacher finds money for a new house.
- A businessman's company increases 10 fold in one year.
- An elderly woman finds love the first time.
- A young housewife has new joy from her husband.
- A "C" student starts getting "A" grades.
- A senior citizen finds his debts disappear.
- A married couple find their marriage start to work.

For You

And now here's the opportunity for you to share in this blessed flame of happiness.

A Simple Offer

Send me two dollars and I'll send you two Morgana Candles... And the prayer.

Absolute Guarantee

Burn one candle. If your life isn't noticeably better just return the other one. I'll refund the money you paid for BOTH candles even though you've returned only one. What could be fairer? Of course, no one can guarantee you love, health and wealth but you have nothing to lose!

About Me

I don't know why I was chosen but let me tell you a few interesting facts. Since discovering the Morgana Candle my life is perfect. I have all the money I need. Money, love, good health seem strangely attracted to me. I want you to know I'd like to share it all with you, on a no risk offer. But if you don't want it it's really okay with me. I love everyone and I love you just as you are regardless of whether or not you'd like a Morgana Candle.

Why It Works?

Many ask why the Morgana Candle works and who the old man was. Frankly I don't know. I only know that it works.

Buy More Than Two

If you'd like more than two (For your own life or for gifts) the same guarantee applies. Burn the first one... if it doesn't work return the other candles for a full refund including the first.

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Order today... a new world may be waiting for you.

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9 Years of Suffering CURED IN TEN DAYS!

My Blindness, Paralysis and Epilepsy—and all pain—Vanished with this amazing secret YOU can use to CURE yourself of any ailment and astound your doctor!

Perhaps you've seen me on TV—or read about me in Time, Newsweek, or the National Enquirer. My name is Evelyn Monahan—I am not a doctor, but I have discovered a healing technique that has helped COUNTLESS THOUSANDS to CURE themselves of seemingly hopeless ailments, when doctors said it couldn't be done!

This advertisement is going to shock and astound you, because I claim this secret brings cures to diseases and injuries which many doctors consider virtually "incurable"!

With this secret, I claim you have the power this very moment to experience A COMPLETE CURE FROM MANY DISEASES OR INJURIES—no matter how horrible their reputation—quickly end all pain and suffering! That goes for many ailments associated with great pain, like ulcers, arthritis, heart ailments, and many more. I mean to say you can experience absolute relief, often without medicines or surgery!

I'll go further than that—and state flatly—it is 100% effective in curing many ailments, when followed faithfully!

I Am Cured Of 3 Incurable Ailments And Now That I Will Help Millions!

In 1961 I was involved in an accident which left me blind. Thirteen doctors said that my blindness would be permanent.

After nine years of feeling sorry for myself, I decided to do something about it—and try a method which I'd heard about (but never really

These are but a few of the unique benefits Metaphysical Healing has to offer. Bursitis . . . sinus problems . . . allergies . . . asthma . . . blindness . . . paralysis . . . epilepsy . . . alcohol and drug addiction . . . kidney disease . . . colds . . . headaches . . . upset stomach . . . insomnia . . . gout . . . menstrual cramps . . . and much more, ALL quickly yield to it!

Speeds Healing!

While not a substitute for qualified medical care, it can miraculously speed up the healing process so that injuries heal more quickly and sickness and disease vanish in what would be considered an amazingly short time!

For example, if you use this miracle method at the first sign of a cold, you will experience relief in TEN MINUTES!

Another dramatic example of the speed with which this method works is in the healing of broken bones. Normally, a broken bone—after setting—takes weeks and even months to heal. With this miracle method, you can accelerate the healing 25 and even 50 times!

It is especially useful in emergency situations. I've seen it heal cut eyeballs . . . severe heart attacks . . . and 3rd degree burns . . . and relieve all pain in a matter of minutes!

Emergency Cases Cured!

One woman I know fell and a piece of metal wire pierced her left eye. Doctors said she had a 95% chance of losing her sight in that eye. Metaphysical healing was used. The next day the doctor said she would not need surgery! Much of

ABOUT THE AUTHOR



EVELYN M. MONAHAN is one of the most progressive modern authorities in the field of metaphysical (unconventional) healing and medicine. Her unique insight into the mind's awesome self-healing power dates from her own blindness, which was healed after nine years. She is currently an Instructor of Parapsychology at Georgia State University and has been affiliated with the School of Special Studies since 1971. She has lectured widely in the United States and Canada on the subject of Mind Power.

for help. I gave Bobby's mother this healing secret. She began using it immediately. One hour later Bobby dozed off into peaceful sleep for the first time in four days. He awoke to say, "It doesn't hurt anymore." He never experienced any more pain.

There Is No Physical Disease, Illness Or Injury That You Cannot Heal This Way!

Through the power of Metaphysical Healing, you can bring cures to diseases and injuries which traditional medicine considers virtually "incurable."

In a matter of minutes, you will discover the actual miracle steps that will allow you to restore yourself and your loved ones to perfect health!

believed) called "Metaphysical Healing," which was supposed to bring miraculous healings when doctors could offer no hope. In 10 days, my eyesight returned INSTANTANEOUSLY!

That's not all! The same injury which caused the blindness had left me with epilepsy. I suffered as many as 12 epileptic seizures a day. The same day my eyesight came back, I noticed I was not experiencing any epileptic seizures. I have not had a single one since that fateful day—5 years ago! Doctors who said it was impossible, ran tests and found I was cured!

Incredible as it may seem, in 1965—when I was still blind, with epileptic seizures—I was involved in another accident which left my right arm paralyzed. (And I am right-handed!) Eleven medical specialists, ranging from GPs to neurosurgeons told me I could not be cured, and I would never move my arm again.

WITH THIS SECRET, one week after the return of my eyesight, my right arm was free from the paralysis which had held it immobile for several long years! I was able to move my arm freely—without pain—and was COMPLETELY CURED!

What Worked For Me And Countless Others Must Work For You!

I vowed to make this secret available to every man, woman, and child on this planet. You may have already seen me on NBC-TV's "TOMORROW" Show or the David Susskind Program—or read about me in Time, Newsweek, Midnight or the National Enquirer. Now I've written down the exact method I used that has worked for countless others.

• **ULCERS**—This method will guarantee you and your loved ones freedom from ulcers. It will completely heal any ulcer no matter how severe it may be. It not only rids the body of pain associated with ulcers, but heals the ulcer itself!

• **ARTHRITIS**—If you or one of your loved ones happens to be one of the thousands suffering the pain and restriction of arthritis, you must not delay another minute, for you possess at this moment the power to rid yourself of all traces of the disease.

• **HEART**—Whether you use this miraculous technique for yourself or your loved one, it will restore perfect health and harmony to the heart and circulatory system. With it, you will be fully prepared to handle any emergency involving heart attacks! And it will also allow you to restore damage done by previous heart attacks and to return the heart victim to perfect health!

the damage had healed overnight! One week later, she was 100% okay. In another case, shattered glass had entered both of a woman's eyes. Metaphysical healing was used. Two days later, when bandages were removed, she could see clearly—the wounds were almost completely healed. She was soon sent home with 20/20 vision!

Breast Surgery Avoided!

Jean L. had just learned she would have to undergo breast surgery for the removal of a non-malignant tumor. Her husband asked me if Metaphysical Healing could help. I said, I only ask that you follow it three times a day." I didn't hear from him again until Jean's final examination. He called to tell me the amazing news—Jean's tumor had dissolved and she would not need surgery!

Heart Attack Relieved!

Phyllis C.'s husband suffered a serious heart attack (his second). Immediately, she began to use this secret, James regained consciousness. Soon he was removed from intensive care. The doctors and nurses were amazed at his recovery. He now had better than a 50-50 chance. Doctors said he might be out of work 4 months. He returned to work in 1 month.

"In my 15 years of practice in cardiology I have never seen anyone recover from a massive heart attack so quickly," said the doctor. Examination showed there was no heart damage due to his second heart attack and (strangely) much of the damage from his first one had also disappeared. The man was stronger than ever.

Cured Of Kidney Disease!

Patricia R. was suffering from polyneuropathy. There was no kidney machine available. "Teach me what I need to know to cure the 'incurable'," she said. I showed her this method. When all her tests were done, the polyneuropathy was gone! "The doctor says I'm in excellent health—and there's no evidence of disease of any kind in my body," she reported. "I am in 100% perfect health!"

Burns Are Quickly And Miraculously Healed!

Bobby C., 15, had suffered extensive 2nd and 3rd degree burns in an auto accident. Large doses of drugs were needed, but had to be stopped to avoid addiction. He screamed in agony, begging

• **EPILEPSY**—I can show you the exact method which worked for me and countless others in bringing a complete cure from epilepsy. It's guaranteed to work, used faithfully!

• **BURSTITIS**—You will feel the miraculous powers of this simple method for curing burstitis immediately. In a very short time you will find yourself free not only of the pain but the burstitis itself! X-rays showed that Katherine T., was completely healed in 3 days!

• **GOUT**—Donald E. suffered from gout for six years. Nothing helped. With this method, in 3 weeks, he was completely cured according to his doctor! You can join the hundreds who have been cured with this method!

• **PARALYSIS**—Guaranteed to bring freedom of movement, this method cannot fail to work for you just as it worked for me and countless others! David L.—totally paralyzed for 5½ years—was walking, completely cured, after using this method!

• **ALLERGIES**—Joseph W. was cured of 8 different allergies in 3 weeks with my method. It has worked for hundreds of others, and will cure all allergies quickly and easily.

• **SINUS**—It makes no difference whether your sinus problem is caused by hayfever or an infection, you need never suffer another sinus headache again!

Evelyn M. Monahan

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• A great California quake is inevitable, warns Robert M. Hamilton, chief of the Office of Earthquake Studies for the United States Geological Survey. The great San Francisco quake was in 1906. "The further you are from the last quake, the closer you are to the next," Hamilton says.

• Five cultists have been given five- and 10-year sentences for manslaughter and assault in Yakima, Wash., after being found guilty of beating three-year-old David Weilbacher to death in an attempt to exorcise a demon. Crazy people abound everywhere! In Cairo, Egypt, a teenage gang killed a 19-year-old girl student after convincing her she would be resurrected to live underground as a genie with magic powers. Samia Mohammed allowed herself to be bound and strangled with a rope in an incense-laden ceremony.

• Edward T. Martin, 25, Weymouth, Mass., has won \$1,000 a week for life in the Massachusetts Lottery's Instant Bingo Game because of a dream. Lottery officials said the prize could be worth several million dollars. Martin learned he was one of five finalists who were to pick a letter of the alphabet to determine which finalist would receive the grand prize. Martin dreamed about the contest and his dream told him which letter to pick.

Readers, were any of these brief notes worth full-length articles? Or were we correct in confining them to one paragraph?



A SECOND POMPEII

WE HAVE no doubts, however, about choosing the ongoing excavations at Santorini as an exciting



Who were you in 1432?

Another average year for the time. Joan of Arc had just been burned at the stake, the Hundred Years' War dragged on and an infant was King of England. You may have had a hand in those events that shaped history. Now you can see for yourself. You can explore your own past lives, see who you have been and learn who you can become at our Past Life and Future Freedom Hypnotic Regression Seminar.

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major subject. The archaeological discoveries there, beneath the volcanic rubble, have been called "a little too rich" by Susanna McBee, writing from Santorini for *The Washington Post*.

The first bathtub, we're told, was installed in the United States in the 19th Century. Yet bathtubs, jars with strainers, frying pans, braziers, imported goblets, statuettes of bulls, winding staircases, flagstone floors are but a small part of the discoveries being made in excavating this ancient Aegean city.

Even the sequence in which the city was destroyed is being charted during the excavations — excavations which so far have barely made a dent in the vast area covered by volcanic ash. It appears that earthquakes signaled warnings from a few months to two years before the holocaust. During that period the city's residents left the 19-square-mile island, taking their jewelry and most valuable portable possessions with them. They apparently expected to return because they placed huge jars, called pithoi, filled with grain, seeds and olive oil under the strong doorjambs which often were the last portions of the buildings to collapse.

After a series of quakes a small number of people did return. Christos Doumas, the archaeologist who succeeded the late Spyridon Marinatos as director of the excavation, believes these were organized teams sent to clean up the city and restore some of the buildings.

Then the volcano erupted, leaving about an inch of pumice over the city. This was exposed to the air for anywhere from a few months to a couple

of years before a second eruption spread one to two feet more pumice over the site. Then finally came the gigantic explosion of the volcano which covered parts of the island with layers as thick as 100 feet. The depth at the excavation site today is from three to 13 feet deep.



A LIVELY, COLORFUL PEOPLE

SO FAR the dig is under a corrugated aluminum shed 330 feet wide and 660 feet long. Seventeen buildings have been located and 50 rooms have been partially excavated in seven of the buildings. More than a dozen wall paintings have been found and at least 2,000 vases. At least one wall of every excavated building has a mural and all of these tell us a great deal about everyday life in this flourishing Bronze Age city.

Frescoes show women wearing Minoan-style open blouses and long skirts tied at the waist with loose rope belts. The clothes are bright reds, blues and yellows and the women are adorned with necklaces, bracelets and earrings. The men wear loincloths, unless they are soldiers, in which case they wear oxhide armor extending from shoulder to knee or ankle.

The houses are multistoried and at present the excavations are going on in the second and third stories of the buried buildings. One fresco of a fleet of ships shows many details: how the oars were worked, how the sails were operated. Dumas told reporter McBee "the largest ship had 21 oarsmen, and its length was 2½ times that of the area where they worked. If you figure that each man needed a yard of space to work in, that means the ship

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was over 50 yards long. It therefore had the capacity to cross the Atlantic."

The ancient residents of Santorini had a system of writing which has not yet been deciphered but since one vase was decorated with an illustration of grapes they probably had wine.

It was believed for years that Santorini probably had been colonized by the powerful Minoans of Crete but all the evidence so far uncovered suggests their culture goes back as far as 2,500 B. C. and that it grew strong and independent alongside the Cretan culture.

It has been theorized that the eruption of the volcano at Santorini caused a gigantic tidal wave which engulfed some Aegean cities, gravely damaged the Cretan civilization, and gave rise to the legend of Atlantis. Doumas believes the volcano could have col-

lapsed as long as 50 years later and caused tidal waves at that time rather than at the time of the great eruption.

We are bound to hear more about this fabulous discovery as work there continues.

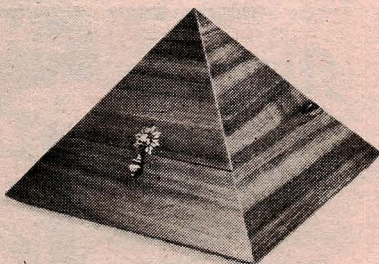


TRAPEZOIDAL BUILDINGS

ANOTHER strange find is reported out of La Paz, Bolivia, where archaeologists have uncovered unusual ruins in which nearly every building is shaped like a trapezoid — that is, having four sides of which only two are parallel. This is fascinating because nearly all known ancient architecture was based upon rectangular shapes.

The report comes from Carlos Ponce Sanjines, director of the Bolivian National Institute of Archaeology which is exhibiting photographs of the ruins of Iskanwaya, a citadel dis-

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covered nearly 200 miles north of La Paz in a mountainous jungle. Not only the external shapes of the buildings are trapezoids but so are the floors and doorways. Iskanwaya is among the largest of the pre-Spanish citadels in South America and appears to rival in size the Inca stronghold Machu Picchu in Peru.

Iskanwaya was built on the eastern slopes of the Andes at about 5,000 feet altitude. It was surrounded by terraces for growing grain and aqueducts up to two miles long carried water for the crops.

No one understands the predominance of the trapezoid form. Ponce Sanjines says the houses were carefully built and engineered but it would have been much easier to use right angles. "We're having to study the structures slowly to see whether they

were based on some rare geometric conception or upon the climate or other characteristics of the region," Sanjines told the Associated Press.



THE BONES OF BUDDHA

ONE OF the great mysteries of the Buddhist religion is the location of the ancient lost city of Kapilavastu where the Buddha is said to have spent the first 29 years of his life in his father's palace — eventually abandoning it and his wife and son to seek Enlightenment.

Most scholars assumed Kapilavastu was located in the foothills of the Himalayas in present-day Nepal. But an Indian archaeological team now believes it has discovered Kapilavastu, not in Nepal but close to the border in the tiny Indian village of Piprahwa. Here in a brick-and-dirt mound

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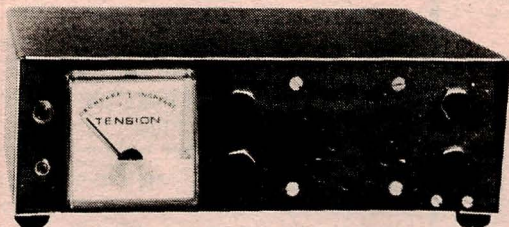
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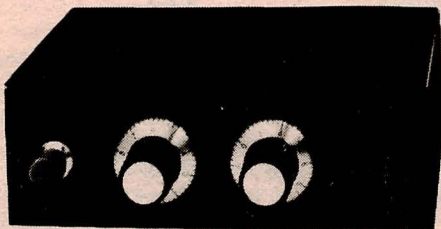
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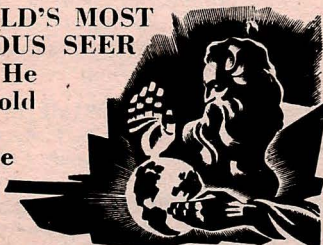


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designed to conceal sacred relics they found two small stone caskets containing charred bones.

"It is certain that the relics are those of Buddha," says K. M. Srivastava, archaeologist supervising for the Indian government. Legend has it that on the Buddha's death, the people of Kapilavastu claimed one-eighth share of his cremated remains.

John Dart, religion writer for the *Los Angeles Times*, explains that the archaeologist links the two stone caskets to an inscribed casket found in a similar mound nearly 80 years ago and to artifacts found in the mound which date it to the period of Buddha's death. In the ruins of a nearby monastery more than 40 round clay seals bear the name "Kapilavastu." Archaeologist Srivastava also believes that a ruined palace complex near the site may have been the actual home of Siddhodhana, father of the Buddha, but he admits that is only an inference.



A ROMAN STREET

NAHMAN Avigad is an archaeologist of Hebrew University in Israel who has made a spectacular find in Jerusalem by using detective-story methods. He has found the Cardo Maximus, once the main street of Jerusalem that linked the Damascus gate with the Zion gate five-eighths of a mile away.

The Cardo Maximus now lies 15 feet below the present street level of Jerusalem but the *Chicago Daily News* states that it will be restored to be as it was in former days and visitors to the old walled city will be able to walk along the ancient street, to

shop in the ancient stalls, see many of the original Corinthian columns and rest in the shade of porticos like those of Roman times.

The original Cardo Maximus was built by the Romans after they crushed the final Jewish rebellion. It was 60 feet wide and had a drainage canal cut into bedrock and covered with specially fitted stones. Its entire length was decorated with stone columns.

Archaeologist Avigad was guided to the site of the buried roadway by a 1,400-year-old mosaic map of Jerusalem and the Holy Land which he found on the floor of a Byzantine church at Madaba, Jordan.



HISTORY IN A MUD SLIDE

PERHAPS less romantic but nonetheless important to anthropologists is the continuing excavation of a Makah Indian village at Ozette, Wash., where four cedar-planked Makah longhouses were completely buried — and preserved — by a mud slide that rolled down a bluff more than 300 years ago.

The dig is underway on the Olympic Peninsula under Prof. Richard D. Daugherty, professor of anthropology at Washington State University. It shows aspects of Indian life previously unknown. Important to modern-day Indians is proof that their ancestors fished with nets because this establishes their right to continue to do so today although the federal government was about to rule against netting by the Indians on the grounds that the method was introduced by whites.

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to 65 feet in size, each housed 35 to 40 persons in a kind of extended family.

The digging team has uncovered and catalogued nearly 40,000 artifacts including conical rain hats woven of spruce roots, baskets, wooden bowls for seal oil, mats, fishhooks, combs, harpoons, rope, knives, bows and arrows and looms.

The Makah Indians of that day were seal and whale hunters. They wove baskets, made exquisitely carved boxes and spun blanket yarn from dog hair. They actually hunted and killed whales from their frail canoes.

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THE DEVIL HIMSELF

ON OCTOBER 29, 1971, Gilbert Crouse, editor and publisher of the *St. Helens* (Oregon) *Sentinel-Mist Chronicle*, was driving home from a ball game when he saw smoke pouring from the upper floor of a two-story house. He rushed over and snapped a picture. Later he found that an eight-year-old boy had died in the fire.

Back at the newspaper office Crouse processed the film. "I couldn't believe it when I saw what the heck was there," he told the *Salem Capital Journal* in an interview five years later. "It looked like the devil himself."

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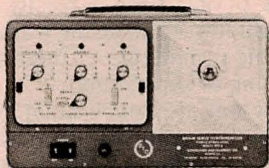
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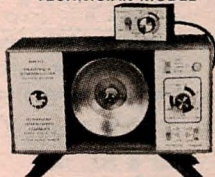
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Crouse had seen nothing out of the ordinary when he took the picture but in the photograph the flames took the form of the devil.

Members of the newspaper staff were so shocked they decided not to use the picture with the story but changed their minds and published it two weeks later.

"Most people didn't know what to make of it," Crouse recalls. "Some thought it was maybe the work of God or some such thing . . . there was also a feeling of superstition."

Not long after publication the negative mysteriously disappeared.

Henry Hoffman, deputy state fire marshal, made a slide copy of the photograph. "It's unmistakably a picture of a devil without any doubt," he said, "very definitely in the outline of the fire which came from the bedroom where the little boy died."

A year after the fire St. Helens' fire marshal Rolland Martin used the slide in a school program. Three hours later a truck parked next to the dead boy's home caught fire. On another occasion, after a detailed discussion of the original fire at a firemen's training session, a wall fire broke out in the home. When the picture was used at another session an adjacent building erupted in flames.

These fires took place over a three-year period, each one within three hours of a presentation of the picture.

Martin told reporter Pamela Fitzsimmons that on May 4, 1976, he and Hoffman showed the slide at the Northwest Fire and Arson Seminar in Eugene, Ore., "and there were two fire deaths in the city that day."

But now, Hoffman says, the spell

may be broken. "I showed it in Klamath Falls a few months after the Eugene seminar," he reports, "and nothing happened."



A CHARMED LIFE

GEORGE T. Kelly has a high-risk job. He has worked 15 years in law enforcement and is now Chief of Police in Neosho, Mo. But as a policeman, he reports, "I've never lost one stitch of skin." On the other hand, in his off-duty hours Kelly's close calls have been so frequent as to make it seem his life is either charmed or hexed.

The pattern of near-fatal accidents began when he was a child. At the age of about six he liked to stand on a point of rock which hung over a river and throw stones down the steep bluff. One day his father gave him a good licking for it, warning him that the rock might break off and he'd be killed. Undaunted, young George went back to the ledge about an hour later — and it was gone. The whole rock point, about 10 feet wide by eight feet long, had fallen into the river.

When George was 10 he and his brothers found a cave and of course had to explore it. When they entered they were greeted by a mother puma and her cubs. Kelly recalls, "That cat bounced out across the floor and I swear her claws were six feet long." The boys bounced out the entrance of the cave at such a speed they outran the cat.

As a teen-ager Kelly was kept home from a party because his parents feared the youngsters might be doing a little beer-drinking. The six

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Change is necessary to evolution; the universe contains incredible diversity and you cannot experience it all within the confines of one comfortable life style.

Look ahead to what you will think of your life at its end; you will probably not want to look back and say that it was cozy and dull.

Thus, react positively to what seems to be disaster. Remember that what seems now to be disaster may be an important step toward evolution, and may even be identifiable as such at some point in the future.

Learn to laugh at adversity, for it is the fuel of evolution. Learn to laugh at the universe's jokes. Accept the tragicomic aspect of your life as an essential element in its being interesting.

Knowing that diverse inputs stimulate creativity, look at each annoying disturbance as a diverse input.

You must play the cards you have been dealt, regardless of their strength, and do not bemoan your hand.

To increase the power of any hand, just slightly overstate the strength of a weak hand and just slightly understate the strength of a strong hand."

MIND MAGIC pages 296, 297, 269



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youngsters who were permitted to go all were killed in a car wreck.

Kelly breaks out in a cold sweat whenever he remembers the time he fell between a hay baler and its tractor. The baler blades were a hair-breadth away from him when the tractor suddenly stopped. Kelly was feeling grateful to the driver but it turned out the driver had stopped simply to pick up a bale of hay which lay in the tractor's path.

Mishaps of various kinds plagued Kelly when he worked on the Cedar Bluff dam project in western Kansas so he decided to quit — but he almost didn't get away. On his last day on the job he was standing in a test hole when suddenly daylight was blotted out above him. A bulldozer had gone wild and Kelly's test hole was in its path. Its blade just missed his head by four inches.

A short time after he crawled out of the test hole he heard a whirring sound and then felt the button ripped off the top of his cap. Looking up he discovered that a huge steel beam had just passed over his head. A few inches lower and it would have pushed him over a 70-foot drop, Kelly said, adding, "if it hadn't smashed my brains first." At that point young Kelly decided to sit out the remainder of his last day on the job.

More recently his near-misses have been around home. As recently as October 1976 he was standing high on a ladder when the rung broke. He caught himself on the next rung, safe one more time.

But he was limping a little in late 1976. He turned a chain saw in the wrong direction and caught himself

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below the kneecap. Using the saw on other occasions he has cut his pant leg and sliced open the sole of his shoe.

Kelly's Neosho police department is one of the best run in the state and one of the most modern for its size. On what would seem to be a dangerous job — keeping down crime — Kelly has sustained no battle scars.



LIVING WITH GHOSTS

JERRY CARROLL reports in the *San Francisco Chronicle* that a number of people in the Bay Area live with ghosts.

Joseph Harker, a 25-year-old political science major at San Francisco State, moved into a three-bedroom apartment in an old Victorian house in September 1976. Immediately he became aware of baffling noises and spells of cold, tension-charged air. The noises occurred late at night and were so loud that neighbors in the flat next door commented on them. Harker finally mentioned the phenomena to his landlady.

"She said there was a tenant who'd been here for 10 years before I moved in and nothing had ever happened before," said Harker.

Shortly after that he heard a noise at the front door just as he was getting ready to go to bed. When he approached the entrance the glass and wooden door was bowed inward as if made of elastic. "Then the door handle turned and the door slowly opened," he said. "There was no one there and there had been no wind."

Another night he saw a woman walking down the corridor. She was clad in a sort of "white shroud." Then,

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just before Halloween, the happenings got worse.

"I heard thumping noises like a sledgehammer breaking barrels, grinding sounds and low voices speaking some words in English I couldn't quite catch," Harker said. "Something was trying to get into my room."

The furniture in his bedroom began jumping into the air and falling back with a clatter and there was a very bad smell in the room. He had the sensation he should go to the window of the air shaft, "almost as if I were being forced to kill myself," he said. Paralyzed with fear he lay in bed until morning when the activity ceased.

Finally someone put him in touch with 27-year-old Mark Turck of Fresno, Calif., who is working on a book on San Francisco ghosts and who uses hypnosis to communicate with spirits. He hypnotized his co-worker, Louise Schaefer, who claims she contacted the ghost of a woman who holds Harker responsible for the death of her son.

"What we did then," Miss Schaefer said, "was try to call upon the spirit of her dead son. I saw the image of her son come and talk to her, calling on her to remember the holy book and have forgiveness for whoever was responsible for his death."

Turck admits this could all be fantasy concocted by Miss Schaefer but after this "exorcism" Harker got his first good night's sleep in two months and has not been disturbed since.



WHAT FRIGHTENS DOGS?

FOR SIX years Jim Hollingsworth of Goldsboro, N. C., has been

hunting his state's version of Bigfoot. Whatever you call it, the "something" Hollingsworth is searching for breaks the limbs of trees at night and causes even vicious dogs to cringe.

Even after six years Hollingsworth is not willing to say what he thinks may be out there. "I'm not saying 'There's a monster out there and let's prove it,'" Hollingsworth told the UPI. "My purpose is to research and investigate these reports to determine what these people say they are seeing and hearing."

Like the report from Brody Parker, for instance. Parker is a Chatham farmer who, for 20 minutes last spring, watched a giant figure, seven to eight feet tall, with "black fur, sort of hunched over and looking at me."

UPI reports that most of the sightings come from the Cape Fear River area. "If these creatures do exist around here, they are very shrewd and cunning," Hollingsworth suggests. He believes that an important key to the mystery is the behavior of domestic dogs. On one excursion a trained police dog Hollingsworth took with him was reduced to "a mass of quivering nerves" by the unearthly screaming noises.

The creature leaves footprints that are about 18 inches long and show three toes. Hollingsworth has made some plaster casts of the tracks and they look neither human nor apelike. He has set some traps in the area where screams are heard most frequently but he won't say exactly where this is. He's afraid "some fools are going to kill each other hoping to shoot themselves a monster."

— Curtis Fuller.

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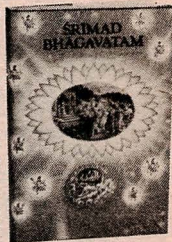
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Stage and screen star says that her longtime friend's "solid state" materialization has made her believe in the afterlife.

Mae West has had a lifelong interest in psychic matters which she shares with Hollywood friends.

expect anyone but a man to come up and see Mae West at any time — from this world or the next?

It all happened so fast that Mae West had no time to look into the enormous mirror on one wall of her spectacular living room to see whether the image of the materialized apparition was reflected. That would

A Dead Man Shocked

MAE WEST

By Brenda Shaw

MAE WEST wasn't frightened — just shocked. And everyone knows it takes a lot to shock Mae West.

But to see a real, solid — she emphasizes the word "solid" — apparition sitting beside her on the beautiful white couch in her Hollywood apartment . . . well, even Mae, who has no qualms about her interest in the strange and unusual, says frankly she was startled.

Of course it was a man. Who would

have been a good test; however, at the moment she wasn't in any mood for tests. While she wasn't frightened, she must have frightened the man. At least her response seemed to disturb his equilibrium and he quickly vanished. He just kind of dissolved, melted away, right down through the couch as Mae watched.

First of all, however, there was the sound of a voice, as if someone were trying to speak, yet couldn't quite get the words out.

"It was eight o'clock in the evening and I went into the living room to turn on the television," said Mae, with a trace of the come-up-and-see-me-sometime accent that has become world-famous. She made it clear, nevertheless, that she was speaking seriously about an important incident, one that has profoundly affected her views on the paranormal.

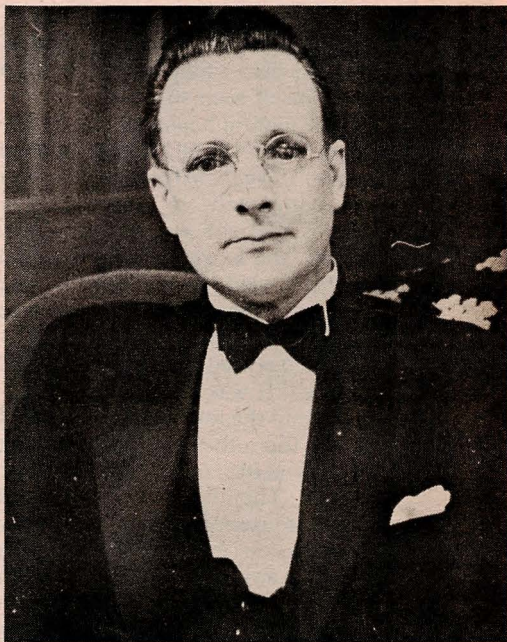
"I had come out of my boudoir to look at the television," she continued. "So I turned the set on and sat down on one end of the couch to wait for the picture. You know, you turn it and it takes a little time to come on.

"First I heard this voice, a deep voice, and I knew it wasn't the television. I couldn't make out what it said but I turned and saw feet — two feet, a man's feet. You see, as I turned I looked at the floor and I saw a man's shoes and his legs or rather his trousers.

"Then I looked up and there was Jack Kelly sitting on the couch next to me, just as real and solid as he had ever been, only looking much younger than when he died 10 or 12 years ago. There wasn't a line in his face and he was more than 60 when he passed on."

Kelly was a psychic* who so impressed Mae West that he became a kind of protégé of hers. On a number of occasions I have seen him perform for her and her guests, many of them celebrities, at her beach home in Santa Monica, Calif. Kelly would be carefully blindfolded, then would read accurately questions the guests had sealed in envelopes. After answering

a question, with details that fitted each person so well they sometimes would squirm uncomfortably, he would toss the still-sealed envelope backward over his shoulder. The envelope would land — plunk — in a wastebasket he could have seen only



T. J. Kelly had remarkable precognitive and clairvoyant abilities.

if he had eyes in the back of his head.

In those days Mae, clad in an elegant floor-length gown, would sit quietly to one side observing the demonstration and the amazed reactions of those present.

Kelly also made predictions, both

*See article "Jack Kelly, Medium" in the January 1977 FATE.

personal forecasts and prophecies for the nation and the world. Mae says these generally turned out to be correct.

But Kelly came back, not to the beach house where he had appeared so often but to the apartment approximately 20 miles away in Hollywood. Of course, he also visited there when he was alive. And Mae thinks the conditions must have been just right at that particular moment for him to make himself seen so clearly.

On the night it happened, in the latter part of 1974, Kelly had been dead for some 10 years. Although Mae was taken completely by surprise, she reiterates that she wasn't frightened. After all, she knew Kelly and would have been glad to see him — she wishes only that he had managed to stay a little longer.

"I wasn't scared but I was shocked," said Mae. "It was Kelly, all right, sitting there in the middle of the couch. I was on the other end just getting ready to settle down and look at television. Then first to see shoes and a man's trousers and then find Kelly almost beside me — oh, my! I've never had anything like that happen to me before, someone I had known looking solid and perfect in every way. But it was all over in a few seconds.

"I guess I shocked him as much as he did me, because I jumped up and called for Paul."

That did it. The apparition disappeared before Paul Novak, Mae's longtime secretary-bodyguard, could dash in from an adjoining room where he was going over the voluminous fan mail she still receives.

"I yelled, 'Paul! Paul!' and just as I did Kelly began to fade away. He was trying to speak but just as Paul came into the room Kelly dissolved right down through the couch — not too fast but not slow either. It was a tremendous thing — the way he dissolved right before my eyes, down through the couch, and was gone."

Paul, who has been Mae's devoted protector for all the many years I have known her, said he ran into the living room of the apartment immediately upon hearing her call. By that time the apparition had vanished. Paul shouted, "What happened? What happened?"

Mae exclaimed in great excitement, "Oh, my God! I just saw Kelly sitting on the couch here next to me! When I jumped up and called you he started to go right down through the couch. Oh, I never had anything like this before, right here in the room with the lights all on!"

Paul was sorry he had not seen Kelly, for he too had known him well.

Mae told him how young Kelly had looked (many say that older persons may become younger and children may grow to optimum adulthood in the "other world") and what he was wearing.

"I had often seen Kelly dressed in a tuxedo with black tie but never in full dress," Mae declared. "This time he had on a gorgeous outfit, white tie and all. Maybe it was because it was a special occasion. I just know he was in full dress and looked really great, younger than I had ever known him. There wasn't a line in his face and he looked about 25 or 30 years old."

I asked Mae what her reaction was

when she heard what she described as a loud, deep voice and saw the man's shoes and trousers.

"I heard the voice, quite loud, as though somebody was trying to say something and couldn't quite get it out," she said. "And when I saw Kelly sitting there, the shock went right through me. I was just shocked, that's all."

Her words fairly tumbled out at this point, in a manner unlike the usual Mae West drawl, as she again relived the excitement of that moment.

Without appearing to cross-examine her (for she obviously was trying to describe every detail of the incident), I asked why she had concluded the figure was solid and real.

"It was like, he was sitting right there," she said enthusiastically. "It was real, all right. It wasn't like an astral body or anything of that kind — not like a ghost you could see through. It was solid and I could see his face clearly — not a line of age in it."

"The room was well lighted. The lamps were on and it wasn't a vision or anything in my mind, because I wasn't even thinking about him. Besides, I didn't see him as I remembered him, as an older person. And the full dress instead of a tuxedo was different, something I never had seen him wear before, and it wasn't in my mind either. How could I imagine that? He really did look great!"

Mae declares the materialization changed her from a skeptic to a believer in an afterlife.

"I believed in ESP — telepathy and things like that — but I wasn't sure about a person's return from the hereafter. I was skeptical because no

one I knew had ever returned — until Kelly sat there on my couch at eight o'clock in the evening looking like a young man. I was a skeptic until then.

"I wanted to believe but I hadn't had any real proof. I'm telling you, this proved it for me."

It is true that she had seen what might be called spirit forms before but not the "solid state" variety. There was still a margin of doubt. She had always wanted some kind of proof, the kind that Kelly gave her by his brief appearance.

The ghostly "characters" she had seen before were not so solid and did not appear to be anyone she had ever known. "They came right through the wall of my bedroom three or four at a time," she said, "but they were mostly men. So it was all right."

She could see them in the dim light from a hall lamp outside her door. The "entities," as she called them, were all wearing fancy costumes — big hats with plumes and clothes from another era.

"I started to scream," she remembers. "Then I decided to see what they wanted. They seemed to try to communicate but I couldn't hear any words. So they stood there until one of them started to walk over to the bed. I put up my hand and he stopped."

"I wasn't really scared of them either because, as I said, they were mostly men which made it all right, but I didn't know too much about such things at the time and I wasn't sure what would happen if one of them touched me."

"They stood there for a while and finally I decided I had had enough. I was very tired. I had been working

and I needed my rest. So I said, 'Listen, you guys! I appreciate your coming here to see me in my bedroom but I've got to get some sleep. Would you please go away now and leave me alone?'

"So they did and they've never been back since."

Mae West still retains her interest in psychic matters* and still hosts gatherings where another noted psychic, Richard Ireland of Phoenix, Ariz., occasionally appears, either in the salon room of her apartment house or at the Santa Monica beach home.

A few years ago, incidentally, I heard Ireland predict that Mae would do two more films. One of these turned out to be the X-rated "Myra Breckenridge" in which she played a talent agent. At a subsequent gathering of Mae's friends, Ireland accurately described a set used in the

*A previous article on Mae West's interest in psychic matters, "Mae West's Psychic Experiences," appeared in the February 1963 issue of FATE.

picture just as she later saw it when she made her first appearance at the studio during the filming of the production.

The second picture is now being readied for production. It is "Sextette," in which Mae is starred and for which, as usual, she has written the screen play.

Meanwhile, she is planning to publish a book on Kelly, *The Amazing T. J. Kelly*. I had the opportunity to hear the manuscript read by Mae's editorial assistant Larry Lee at a small dinner party at her home several years after Kelly's passing.

It will be a different kind of Mae West book, full of biographical details about Kelly's own psychic experiences and his prophetic abilities. Publication has been held up because of her need to concentrate on her other books but she hopes to have it in print before long.

In the meantime, Kelly has not manifested again in "solid state."



THE MEANING OF TWINSHIP

GEORGE BARMANN writes in the Cleveland, Ohio, *Plain Dealer* for August 5, 1976, that Marshall Bedol and his twin Alan were both in an army ski patrol during World War II. When Alan was wounded in battle in Italy, Marshall, a few hundred yards away, fell to the ground.

"In a hail of gunfire, we got sepa-

rated," said Marshall, "Then I suddenly had a burning pain in my thigh. I fell over but there wasn't any blood. The pain, though, was intense. Suddenly the truth dawned on me. I wasn't wounded at all. It must have been Alan!"

It was. A piece of shrapnel had hit Alan in the thigh at the precise moment Marshall felt the pain.



SWAN AND CYGNET

IN A PROJECT called "Cygnet" a San Antonio, Tex., woman instructs young girls in synchronized swimming. For 20 years, she has been teaching her classes to perform graceful swimming patterns to the accompaniment of violin music. The teacher's name is Margaret Swan.

MY HUSBAND Fernando spent his early years in Rieti, a picturesque village an hour's ride from Rome, and in the summer of 1975 we made a nostalgic visit to his boyhood home. We stayed at the Hotel Quattro Stagioni, an imposing structure built in the center of a piazza at an altitude that gives one a sweeping view of the whole town, its red roofs and pleasant villas.

We have many relatives there and I soon discovered that everybody knew what everybody else was doing. Every few days some scandal, some dramatic

three healthy children. She was thought to be a happy person and the whole town loved her. Why would she kill herself?

For 164 days her desperate husband had the river dredged from end to end. The fire department and the police department were on hand every day too, scouring the water, but they found no trace of her, not so much as a shred of clothing. There was nothing to prove she had fallen into the river. Until such evidence could be uncovered Italian law would not acknowledge that Professor

CROISET

locates a SUICIDE

Italian searchers at the scene found nothing until the seer in Holland made spiritual contact.

By Dora M. Pettinella

episode, would set tongues wagging.

Then one day the papers reported the painful news that Mrs. Giulio Capparelli had jumped to her death from a bridge over the Velino River, leaving a note for her family.

There is nothing strange or new about a suicide, especially in Italy, whose passionate inhabitants are more prone to doing themselves in than most people. But Mrs. Capparelli's suicide was peculiar. She was the wife of a successful mathematics professor at the University of Rieti and the mother of

Capparelli was a widower. His wife's property could not be touched and the family could not hold funeral services. There could be no benediction from the church. The whole affair stunned and saddened the community. No one could understand why it should have been so difficult to recover the body because the Velino is not a large river.

Professor Capparelli decided to write to Gerard Croiset, the Dutch seer whose ability to locate missing persons is well-known throughout Europe. Capparelli sent a description of the river and

pictures of the bridge from which Mrs. Capparelli presumably fell to her death.

Croiset answered almost immediately, claiming to have contacted the spirit of Mrs. Capparelli. The spirit had told him, Croiset said, that she had fallen over the scattered stones on the riverbank. The fall had stunned her and her body had slowly glided into the stream. It remained submerged until it entered a large tube which was floating on the water.

When they heard about this, the police and fire departments went back to search the river again. They quickly found the large tubes to which Mrs. Capparelli's spirit supposedly had referred. They were located near the Montecatini Company's Plant at the point on the river where all the residue gathers. But Mrs. Capparelli's body was not found.

The workmen left the place dejected, feeling that any further search would be futile. Surely, they reasoned, by now her body would be so decomposed that practically nothing could be left of it.

Undaunted, Professor Capparelli appealed to the Dutch seer again. Croiset replied quickly. He had communicated with Mrs. Capparelli's spirit a second time and this time she told him her body was inside one of the tubes. If they looked deep inside the "last" tube they would surely find it.

Wondering where that "last" tube

might be, Capparelli went back to the river accompanied by three young men who had volunteered to help him. They bypassed the tubes the workmen had already searched and then, against the cliffs at the very end of the Montecatini Company's plant site, they found the last tube, which did indeed contain the body of Mrs. Capparelli.

When her body was removed it was found to be rigid but well-preserved. Her face was white and smooth as if she had been sleeping. Her body was not even bruised and no part was swollen or blue. It was hard to believe it had lain in the river so many months.

On the day of Mrs. Capparelli's funeral the church was filled to capacity. All the relatives from the neighboring towns attended the Mass with the Rieti villagers who shared Professor Capparelli's relief that his wife's body had been found.

That night I saw Professor Capparelli at the hotel where his relatives had taken him. He spoke of his wife continually, remembering their life together. He described her as a frail nervous woman who was afraid to stay alone and wanted him never to leave her side.

How could she have killed herself?

That, unfortunately, no one will ever know. But thanks to Gerard Croiset's psychic talents the Capparelli family had been able to recover her body and lay it to rest.

HE PLAYED FOR KEEPS

MRS. ARLENE Higuera of Livermore, Calif., noticing that her dog was getting more sluggish every day, took him to a veterinarian. The doctor operated and removed 267 marbles from the dog's stomach.

*The boast of heraldry, the pomp of
pow'r,
And all that beauty, all that wealth
e'er gave,
Awaits alike th' inevitable hour:
The paths of glory lead but to the
grave.*

— Thomas Gray

Elegy Written in a Country Churchyard

ONE OF the world's leading authorities on death and how to deal with it, Swiss-born psychiatrist Dr. Elisabeth Kubler-Ross, does not agree with 18th-Century English poet

of that other reality and the expressions they use are remarkably similar when they describe how beautiful it is "over there," how peaceful, how all pain has gone and how relatives and friends who have preceded them come to greet them.

Then there are the ones who "came back" — hundreds of reports she is now analyzing of persons who have "died" only to revive later and bring back detailed glimpses of the greater reality — of a real world filled with life, color and beauty, so wonderful that most are reluctant to return.

AN INTERVIEW with DR. ELISABETH KUBLER-ROSS The "Death and Dying Lady"

By James Crenshaw

Thomas Gray. On the basis of her observations and research she concludes that *all paths lead beyond the grave*.

In death she has found life; she says, "Death does not really exist. Death is simply a shedding of the physical body. And I do not just believe that. I know that. To me this is a very big difference."

Her conclusion is the result of her own independent findings — observations of many dying patients she has talked with before they crossed the border into "another reality." Often in their final words they reveal glimpses

Dr. Ross also has been impressed by the number of "amazingly parallel" cases collected by other researchers, such as those Dr. Raymond A. Moody, Jr., a psychiatrist of Augusta, Ga., published in his 1975 book *Life After Life* and the 1892 article (translated from the German) by Albert Heim, a Zurich geologist, on near-fatal mountain climbing falls.

Heim found that most of the persons who fell, including himself, felt no grief or despair, no anxiety, but rather experienced a feeling of being "outside of time" in an eternal dimen-

sion of peace and beauty, sometimes with music.

Some revived drowning victims have related similar feelings of peace, beauty, a sense of happiness, occasional sounds of music and euphoric visions of vivid colors. Joel Guberman, a Toronto law student, reported these findings after making a study financed by the Canadian government.

Carl Jung also had a near-death experience after which he told of visions of beauty and a feeling of nontemporal ecstasy and tranquility so intense that he found it difficult to describe.

Dr. Elisabeth Kubler-Ross, a graduate of University of Zurich medical school, practices in Flossmoor, Ill., near Chicago. Generally addressed simply as Dr. Ross, she has specialized in the problems of death and dying. She formerly was director of psychiatric and consultation services for hospitals of the University of Chicago.

What she has learned from the dying and those returned from death has profoundly affected her philosophy of living. In addition she has had two dramatic experiences with the supposed dead which have greatly influenced her life. One was the spontaneous appearance, seemingly in solid form, of a woman who had died.

This manifestation, while of a type known to psychic investigators, was extraordinary. Dr. Ross managed to induce the materialized figure to write a short note to a mutual friend.

Meanwhile, she had already begun to accumulate data from terminal patients who seemed to receive relative-

ly consistent glimpses of another reality. They, too, in their final moments, usually were completely at peace, happy and without pain or fear. Also, in contrast with highly medicated patients or those with psychotic symptoms, their minds were clear and they were capable of describing what they saw and heard.

These observations, as it turns out, are consistent with the returnees' statements. Here are some examples of both kinds from historical cases and other available literature:

"It is beautiful!" were the last words of poetess Elizabeth Barrett Browning in 1861. "It is very beautiful there," were the dying words of Thomas Edison in 1931. "I didn't know it could be so beautiful!" a young American missionary said.

An accident victim reported, "I floated farther and farther away." "I seemed to be floating on a summer sea," a doctor said. "The ego-consciousness, which was now me, seemed to be altogether outside my body, which I could see," said another doctor. "I was floating in the air above my bed. I could see my body but had no interest in it," medium Arthur Ford said after an illness and two weeks in a coma. "At first I felt that my spirit, my self, was separating from the husk of my body and floating up to the ceiling of the room. From up there I could look down at my body on the operating table," reported an actor.

Shedding the physical body sometimes is experienced in connection with a tunnel. "I seemed to float in a long tunnel. It appeared very narrow at first but gradually expanded into

unlimited space," stated one woman who revived after "death." "Then suddenly there appeared an opening like a tunnel and at the far end a light," reported an ill woman near death. "I was floating in a long shaft that seemed very narrow at first and then became wider and wider," said a woman whose heart stopped for a time.

"You may think dying is unpleasant, but don't you believe it. Dying is the sweetest, tenderest, most sensuous sensation I have ever experienced. Death comes disguised as a friend. All was serene; all was calm. How wonderful it would be simply to float out of this world. It is easy to die. You have to fight to live," said Eddie Rickenbacker after a near-fatal air crash. "There was no sense of pain, only a feeling of completeness and well-being," stated E. L. Huffine, airline captain, who survived "dying" in an early-day small plane crash. "I was dead and I saw them carry me into the house. . . . I cannot describe the sensation of peace and happiness," reported a doctor who was thrown from a horse. "I'll never be afraid of dying again. . . . I was overcome by a feeling of deep content. . . . I no longer felt any desire for earthly life," reported an elderly appendicitis patient. "It was so peaceful and fine and I felt ever so happy," one auto accident victim reported.

"My next sensation was of floating in a bright, pale yellow light — a very pleasant feeling," a revived cardiac patient said. "I saw a sky over me that was bluer than anything I had ever seen on earth . . . and the higher I got the more the clouds turned violet. I

heard music coming from far off . . .," said another cardiac arrest patient. "I saw a bright light in the distance. . . . I heard sounds coming from this light . . . music with a curious harmony," reported a third cardiac case.

"While I was still unconscious, I felt myself floating in an atmosphere of peace and serenity. . . . while in this beatific sphere, a local government officer I knew quite well came forward to meet me. He greeted me. . . . I did not know that this friend had passed on. I was told afterwards by my wife," reported a patient who revived after being in a coma. "Frank, I didn't know you were there!" said a dying man who saw his mother, father, brother and sister who had predeceased him but who did not know his cousin Frank had died. "I see the children's faces!" said a dying minister referring to two grandchildren who had predeceased him. "Oh, it is lovely and bright! . . . I can see Father. . . . he has Vida with him," was the vision of one terminal patient.

These brief excerpts are from cases cited in books published on this subject in the past: Dr. Robert Crookall's chapter "People Who Nearly Died" in his book *The Study and Practice of Astral Projection*, Jess E. Weiss' *The Vestibule*, Jean-Baptiste Delacour's *Glimpses of the Beyond*, John Myers' *Voices from the Edge of Eternity*, Norman Vincent Peale's *Stay Alive All Your Life*, and Sir William Barrett's *Death-Bed Visions*.

Ironically, physicist Sir William Barrett's collection of deathbed observations (including those of his wife Lady Florence Barrett, who was a

physician and obstetrical surgeon) were published the year after his own death in 1925. As one of the organizers of the Society for Psychical Research in London in 1882 he had access to many such records and had gathered a series of typical cases over many years.

Both Sir William and Columbia University Prof. James H. Hyslop — who helped reorganize the American Society for Psychical Research in 1906 and who also collected a number of cases of deathbed visions — were greatly impressed with the incidence of cases in which the patient appeared to see previously deceased persons, including many they did not know had died. Barrett includes an example of a man apparently dying in one country who seemed to “see” the apparitions of friends he did not know had died in England in his absence. He only confirmed their deaths after recovering and returning home to England.

In the light of this kind of historical background, it was inevitable that Dr. Ross, dealing as she does constantly with the problems of the dying, should encounter duplicate patterns, even though she was not familiar with much of the specific literature on the subject. In fact, as she undertook her own research she avoided reading much of the literature so that the data she accumulated would lead to independent conclusions and not be “contaminated” as she calls it.

Nevertheless, “common denominators” in the dying experience became evident, especially when she began to accumulate and receive hundreds of accounts from all over the world of patients who “died” and were resusci-

tated. These “common denominators” include:

(1) In the last moments before clinical death the patient may report “a tremendous sense of peace and equanimity, without pain or discomfort. Most of my patients when they die have a fantastically peaceful expression on their faces.”

So beautiful was the experience of dying in so many cases that Dr. Ross feared this information might precipitate a wave of suicides. “And I didn’t want to be responsible for that. Now further research has shown that suicide is not the answer. These people do not leave their problems behind them. They must face them again sooner or later — perhaps over and over again — as part of the process of growth and learning.” (Dr. Ross accepts the theory of reincarnation and is doing research in this area too.)

(2) Dying patients are keenly aware of what is going on, as proved in the reports of those who later revive. “People are fully aware when they shake off the physical body. At an accident scene they may see their body lying there. In a hospital they may find themselves floating over the operating table, watching everything that goes on and listening to all the conversation. If there are any secrets passed around, they are secrets no longer.

“We have received letters from (revived) patients who are upset because of derogatory statements made around them while they were out of their bodies. And people who have been in a coma for months and months can tell you what went on —

what happened to the staff or the family during this period," she stated.

(3) Those who "come back" are never again afraid to die. Many did not want to come back at all but were told by someone on the "other side" that it was not yet time for them to die. Others may have a tremendous urge to "let go" but may be impelled to return because of family or reasons of unfinished business. But they will never fear death again.

(4) Someone is always there on the "other side" to meet and welcome the dying person.

Dr. Ross emphasizes that the statements of dying patients and those who revive show remarkable clarity of mind. "These patients do not hallucinate. They are not psychotic or on drugs or have a high fever that may cause hallucinations. They have a high degree of perception and can, if they revive, describe in magnificent detail the attempts to resuscitate them."

She also says they often report a sense of wholeness in their out-of-the-body state. "A young patient who was blinded in a laboratory explosion could see perfectly. Another one who had lost a leg had two legs as he floated above his body." (He no doubt was experiencing what mediums often call the "astral body" or "etheric double." Dr. Robert Crookall, British authority on out-of-body experiences has found meaningful parallels between the statements of OBE subjects and communications through mediums. His book *The Study and Practice of Astral Projection*, mentioned previously, contains a series of such correlations.)

A number of the reports Dr. Ross has collected are from children who "died" and came back. "One child did not want to tell her mother how beautiful it was because mothers don't like to hear their children say they like some place better than home. Finally the child told her father she had met her brother and described in detail how beautiful this meeting was. At the end she said, 'The only thing about it is, I never had a brother.' At this point her father began to cry and told her that she had indeed had a brother who had died three months before she was born."

Children often encounter religious figures under such circumstances, depending upon their religious background. When Dr. Ross asks these dying children whom they would like to have with them all the time, they almost all say "Mommy" or "Daddy."

"Yet not one of these children has seen 'Mommy' or 'Daddy' at the time of transition if the parents are still alive. They may see grandparents or other relatives who have gone on or one of these religious figures. The common denominator here is love. They do not see anyone who has been the subject of turmoil or bitterness."

Once she was approached by a mother who was deeply concerned over what her two-year-old son had said when he literally came back from the dead. On being revived the child said he had been in a most beautiful place where he saw Jesus and Mary. He did not want to leave but Mary told him the time for him to stay was not right and that he had to go back "to save your Mommy from the fire."

For 11 years the mother had wor-

ried about this experience, afraid to tell anyone and feeling sad and depressed because this implied she was a sinner and it was up to her child to save her. Dr. Ross assured her this was not the correct interpretation of the little boy's imagery.

Suddenly, as the mother relived the memories of the child's death she realized what it would have been like if he had not returned. Dr. Ross said, "She grabbed her head and cried, 'Oh, my God! I would have gone through hell and fire!' "

Noted parapsychologist Dr. Karlis Osis has dealt with dying persons' visions of religious figures both in a pilot study of "Deathbed Observations by Physicians and Nurses" for the Parapsychology Foundation of New York (published in 1961) and in continued studies in this country and India for the American Society for Psychical Research. Taking into account a multiplicity of variables and elaborate computer analyses based on answers to questionnaires he indicates that the religious "hallucinations" represent a kind of subjective imagery. Yet he finds that the data as a whole indicate some form of "external activity" that transcends purely subjective experience; particularly apparitions of relatives and friends, which he refers to as "take-away" visions of the deceased, may have objectivity.

"Reality we all see approximately the same," he says, "but fantasies differ with each individual and each nation."

He found a highly significant consistency in the reports of deathbed visions both in the United States and In-

dia, including the descriptions of beauty, harmony and peace, as well as welcoming friends and relatives. "We found the same core phenomena in the experiences of the dying in both cultures," he says, but "the embroidery is different."

He also seeks to distinguish symbols of inner conflicts, hopes, desires, expectations, memories, rambling and confused hallucinations based on this-world concerns from glimpses of another reality, a reality with a purpose.

"This 'after-life purpose' emerges like a peak above the clouds and dominates the findings," he declares. For instance, the purpose of the "take-away" apparitions seems clearly to escort the dying patient to another existence, another reality. On the other hand, the rambling kind of hallucinations have no apparent purpose.

The reality and universal nature of the "take-away" phenomenon were commented on by Dr. Norman Vincent Peale in his book *The Power of Positive Thinking*. He said it "recurs again and again in the incidents which have come to my attention. . . . So repetitive is this phenomenon and so similar are the characteristics of this experience as described by many that it amounts to a substantial evidence that the people whose names are called, whose faces are seen, are actually present."

Elisabeth Kubler-Ross agrees but her research is not confined to statements of dying patients. Two personal experiences have spurred her into "many new directions" of inquiry. First a medium who did not know her

told Dr. Ross something she did not know — that her mother had died. This was confirmed later in the day by a message from Switzerland where her mother had been hospitalized for four years, completely paralyzed because of a stroke.

As the medium proceeded to make some general statements about the mother, Dr. Ross — very skeptical — decided to ask a mental question: "Was there anything else I could have done for you?"

The answer came through the medium instantly, "Yes, you never asked me if I had a headache. It would have been such a relief if somebody had given me something for my headache. And I'm not telling you this to make you feel guilty but to make you a better physician."

Dr. Ross explains that her mother was unable to speak for four years and able to communicate only by blinking her eyes during the earlier stages of the paralysis. As a result of this message Dr. Ross asked many people who work with stroke patients if they ever give anything for headaches. One physician replied in annoyance that it was "totally impossible" for such a patient to have a headache. Without thinking Dr. Ross exploded, "Listen, if my mother said she had a headache, she had a headache!"

Actually the case of Mrs. S. caused Dr. Ross to embark on a full investigation of the experiences of those who have "died" and revived. Mrs. S., a woman in her 50's, was a longtime victim of Hodgkin's disease who attended one of the Kubler-Ross seminars and shared her experience of "dying." She had found herself float-

ing above her body, watching the medical team trying to resuscitate her. She saw them give up, pull a sheet over her and wheel her away to the hospital morgue. Then she "came back," managed to push the sheet away from her face and was returned to the hospital ward.

She asked Dr. Ross if this indicated she was psychotic. The doctor assured her it did not. It was learned later that Mrs. S. did finally die.

Subsequently (in 1968) Dr. Ross was about to make an important decision. She felt that she could not continue her work with terminal patients and was on the point of making her decision known when Mrs. S. appeared to her — not as an apparition but as a solid three-dimensional living human being.

"I was in the corridor of the hospital near the elevator when Mrs. S. appeared. I was about to tell a minister friend about my decision but she interrupted me in front of the elevator and he went on down to the street level. She asked if she could see me for a few minutes. So we walked into my office and she leaned over my desk and told me she had come for only two reasons; one was to thank us. The second was that she wanted me to promise her that the work would continue. I promised."

Then Dr. Ross resorted to "a little white lie." She needed some proof that Mrs. S. was actually there.

"You see, I was totally shocked and in those days I didn't believe in anything like this. So I told her a colleague who had been a partner with me in the seminar would like to have a note from her.

"I knew instantly that she knew why I asked for that. But with a knowing smile on her face she wrote a short greeting to my friend and afterward walked out of the office."

Although Dr. Ross' experience was unusual I assured her there have been many reported cases of spontaneous materializations, including innumerable accounts of so-called "phantom hitchhikers" who hail a driver, are given a lift, then disappear and later are found to be deceased. In many instances long ordinary conversations take place with the "living ghost." (See the August 1976 FATE story of the little girl who repeatedly talked with her deceased great-grandmother on an Oregon street corner — until the child's mother also saw and recognized the figure.)

There also have been numerous cases of ghost writing, in which even a name and address was written on a card and the writing later identified by family members.

However, Dr. Ross' experience is possibly the first case on record in

which an apparently solid spirit figure, appearing spontaneously, has been induced to give a handwriting sample.

As a result of the encounter Dr. Ross and her colleagues have continued their research. She refers to herself as "a middle-aged physician who has become well known throughout the country as 'The Dead and Dying Lady.'" But to thousands of troubled souls, present and departed, she is a beautiful and tender link between two realities, the here and the hereafter — that other reality her patients have helped her to discover.

In her book *Death: The Final Stage of Growth* she puts it this way, "This work with dying patients has helped me to find my own religious identity, to know that there is life after death and to know that we will be reborn again one day in order to complete the tasks we have not been able or willing to complete in this lifetime. It is in this context that I also begin to see the meaning of suffering and understand why even children have to die."



PSYCHIC RESEARCH CALLED "JUST INCREDIBLE"

WHEN PRIME Minister Eric Gairy of Grenada asked the United Nations General Assembly to establish an agency for psychic research a Western European observed, "I always prepare myself for surprises when I come to the United Nations but this is just incredible."

In a policy address delivered October 7, 1976, Gairy asked why the existence of flying saucers has been kept a secret and said the United Nations is obliged to give "impetus and direction" to psychic researchers.

Gairy, a flamboyant politician in his early 50's, is the only leader Grenada has had since becoming an independent member of the British Commonwealth in 1974. He also serves as the Caribbean nation's foreign minister and created a stir in the United Nations in 1975 by demanding an investigation into "the mysteries of the Bermuda Triangle."

Commenting on Gairy's appeal for United Nations support for psychic research one African diplomat said, "He's crazy."

True Mystic Experiences

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

RED WHEELS

By Arvenia Welch

MY FAMILY lived in the mountains of Virginia in the early 1940's but my father Ocie Bentley worked in Knoxville, Tenn. He came home weekends as often as he could in his old black Model A Ford. My mother Eva would take us children, ranging in age from eight to three, across the hill to wait for Dad at my Grandmother Eva's home in Castlewoods, for the road to our house was impassable.

I was the eight-year-old and one night in the fall of 1943 I dreamed that Dad came home in a green car with red wheels. I told my dream to Mom and she and Grandma laughed at me for two days. Still I insisted that Daddy would come home that weekend and he would be driving a green car with red wheels.

That Friday we were sitting on Grandma's porch when I began to scream, "Daddy's coming, Daddy's coming!" No one else had even heard the sound of the motor. When a green car with bright red wheels came into sight the family wondered who it was. I insisted it was Daddy and Mom and Grandma kept telling me it couldn't

be because his car was black.

As the car came nearer I ran out to greet my father. Mother told me later that Grandma said, "Poor little thing, she sure will be surprised to find strangers in that car." But it was Mom and Grandma who were surprised, for it was Dad.

He said, "I thought the old car needed brightening up. How do you like the crazy paint job?" He had intended painting the wheels some other color, he told 'us, but he had a real strong urge to paint them red. With a wink at me he remarked, "Silly, isn't it?" — *Dayton, Ohio.*



Arvenia Welch

STRANGER ON THE STREET

By Ilona Rybicki

As told to Marilouise Borchert

IN JUNE 1909 I was 12 years old and my brother George Jaminski was 10. Our neighbor Rose Shorak, 13, was to spend the night at our house as she often did.

It had been a very hot day in Chicago where we lived and the temperature had not dropped appreciably during the evening. So when bedtime came my mother gave us permission to play outside for a while longer. We lived in a small cottage on the corner of the block and directly across the street from a saloon. There were few homes around there back in those days but the area where we played was well lighted by street lamps.

It was getting quite late, about 11:45 P.M., and we were still playing a game called "red light." One of the players would face a wall, cover his eyes and count to nine while the other players would run to hide but stop at the count of nine. Whoever got caught running had to take the place of the counter.

When my turn to count arrived, I stood by the wall and hurriedly counted to nine, then whirled around. To my utter amazement, there in the middle of the street, between me and the other two children, was a figure of a man walking westward, all dressed in flowing white garments. Just a few seconds ago the street had been empty. Where had he come from all of a sudden?

By his build and raiment he looked just like the pictures you see of Our Lord. He walked with a firm, steady stride, like someone with a purpose.

Out of curiosity I ran after him and the other two followed. We were right at his heels. I saw his ankles and sandals.

Close up, we touched the garments and they were not of any kind of material but layers of a cloud-like substance. I had an urge to see his face and ran around in front but when I looked up it was as if a veil had fallen over it. At the same time the figure touched me lightly on my left shoulder and for the first time I felt fear. The three of us stepped back but watched the figure as it proceeded on its way to the next street, where we lost sight of it.

The next day we learned that Frieda Sladek, the little eight-year-old girl who lived on that street and who had been very ill for a long time, had died during the night.

We three are old now but we still remember and wonder. — *Chicago, Ill.*

THE MYSTERY WOMAN

By Mary Pacia

MY SISTER Edna Kent died in May 1976 from an asthma attack. She was buried in an unmarked grave in the Garden at Greenwood Cemetery in Trenton, N.J. During the funeral I carefully observed the surroundings so that when I returned I would be able to find her grave.

My sister Jean Stec made three attempts but couldn't locate the grave. So one night as I was going out that way I told her, "Come with me and I'll show you where it is." Two friends, Helen Pukala and Millie Cioffiberg, came with us.

The gate was closed at both the

Hamilton and Greenwood Avenue entrances so I went down Ward Street and found a small opening to a lane that led to the Administration Building. We ventured in and made our way through the darkness and rain. At one point my companions suggested that we turn back but being a determined person I insisted on continuing. Then Jean said, "If there's one car in the cemetery let's go on." As I drove around the old part, we saw headstones under a tree and a car with no lights on, just parked in the dark.

We thought this rather strange and felt a bit unnerved. As we approached the car, I put the high beams on and stopped to see who was inside. We all took a good look and saw a woman seated behind the driver's wheel. She never moved, just stared straight ahead in the same position. She looked for all the world like a middle-aged mannequin.

As our car passed hers, two beams of light shone through our rear window. We assumed the woman in the other car had turned around and followed us, but when we looked back at the lights behind us, we noticed the car had vanished. Yet at no time did we hear a motor or any other automobile sounds. Still, as we proceeded down the road, the two beams of light guided us to Edna's grave site, which we found without further difficulty. On the return trip out of the cemetery, we specifically looked for the car with the strange woman in it but it had vanished.

Several months later on our way home from the seashore at Point Pleasant, N.J., we took a wrong turn and



Mary Pacia

ended up driving along unfamiliar country roads. We wandered down them for at least two hours until finally we came to a crossroads. "If we see a car," Jean suggested, "we'll stop it and ask exactly where we are." Suddenly we noticed the same car we had seen in the cemetery with the same woman in it. Helen leaned out the window and said, "Can you please tell us which road we can take to Trenton?" The car passed us and drove up a slight incline and she pointed to the road we should take. We all turned to thank her but once again she had disappeared. — *Trenton, N.J.*

AN ADVANCE SHOWING

By Glenna Mae Combs

MY SON Jack is alive today because of a dream I had on June 15, 1973, in our home in Kenova, W. Va. He was three months old then and cuddled close in my arms, sleeping peacefully.

It did not seem like a dream when I heard the clock on the bedroom wall chime three, then after a moment of silence stealthy footsteps coming toward the bedroom from the kitchen.

When a dirty unkempt man appeared in the bedroom doorway I was frozen with fear. At that moment my baby stirred, catching the man's attention. With a horrible curse he reached for the sleeping infant. Holding him by his tiny feet he flung him against the wall. Again and again the baby's head struck the wall until his blond curls were a wet, sticky, red mass. The blue eyes were open but unseeing. Merciful God! My son was dead.

I screamed and screamed. I awakened to the sounds of my own screams and sat up in bed. Standing in the doorway was the man I had just seen kill my baby. He hesitated only a moment, then ran to the open kitchen window, jumped through it and ran down the street.

Hurriedly I closed and locked the window. Returning to the bedroom I picked up little Jack who was howling at the top of lungs. Holding his safe little body close to me I looked through the bedroom window, up to the heavens above. "Thank you, God," I whispered. "Thank you for the dream that saved my son." — *Tampa, Fla.*

VALENTINE'S DAY VISION

By Ann Gallant

IT WAS a happy, exciting day. Everywhere my girl friend Zell and I went, as we explored Acapulco in southern Mexico, we saw huge valentines made of fresh flowers, all speaking of love, for it was St. Valentine's Day 1954.

Late in the afternoon we went back to our motel, tired but filled with the romance of all the beauty we had absorbed. Then, suddenly, without prov-

ocation I burst into tears and my body began to shake uncontrollably. Zell, astonished and concerned, asked, "What in the world is the matter with you? Are you feeling ill?"

"No, no, I'm fine," I answered. "Something terrible has happened to friends I love very dearly — there's been a horrible accident."

"You're out of your mind, Ann!" Zell exclaimed. "None of your friends are anywhere near Acapulco. Now, get yourself together and stop that crying," she commanded.

I walked into the bathroom and washed my face in cold water and that helped. Then I put on makeup, combed my hair and told Zell I just had to get among people and noise to calm myself and asked her, please, to come with me. She said she was tired and had no intention of going anywhere. I begged her to come but she was adamant. I felt so torn I grabbed one of my purses and ran out of the room.

I ran all the way to the Boom Boom Room about three blocks from the motel. It featured dining and entertainment and I sat down at one of their tables. I watched the floor show and listened to the music, gradually I calmed down enough to order dinner and then stay for the second show.

The waiter brought my tab and I reached for my billfold but in my frantic haste I had grabbed the wrong purse and left my money in my motel room. I told the manager of my predicament and it took a lot of talking before I finally convinced him that if he would take me back to my motel I'd get my money, pay the bill and also pay him for his trouble.

A week later Zell and I flew back home to Oklahoma City. I immediately called my very dear friends George and Lottie to ask how they were — I was still worrying about them. They informed me that on St. Valentine's Day, while driving home from California, they had had a head-on collision with another car. Both George and Lottie had been thrown 30 feet from their car but fortunately landed on a grassy area which saved their lives. — *Long Beach, Calif.*

THE SOBBING DOG

By Rachel Bowen

I LEFT school when I was in my early teens. I was not very well and my parents Veo and Walter Bowen had four children older than I and then my baby brother was born in the later part of their lives. He was lonely and because the older brothers and sisters were getting married and leaving home I stayed to entertain the bouncing baby boy. He was the love of my life and still is. Now I have his son to play with.

We were poor country people that very few people associated with unless they had cotton to be hoed and picked. But we always had food even if it was only water biscuits and water gravy.

There were the good times when we could buy anything we wanted. But when we played I still used a hoe to make roads in the dirt and our cars still were hunks of wood. Brother seemed to love it; and so we played for hours.

Good times or bad, we always had one or two mutts. When we ate bread and gravy they seemed satisfied with

their equal share — we always divided evenly — and a lot of hugging and loving. When we had steak I know they got more than their share because, while Mother saw to it we had even portions, we children each would slip specials under the table, so they got their share and most of ours. I suppose in a large family each one wants the pup to think the most of him or her.

After many years and losing several precious, loyal mutts to old age we had a terrier and a spaniel.

Later on when I was still in my teens and early 20's I worked 20 hours a day, seven days a week. My father worked hard all his life and so did my mother. I wanted the world for them. Father had bad lungs and Mother had a bad heart. Their stays in the hospital became more frequent and they stayed longer. I begged them to stop working: I could support them. Meanwhile my baby brother had entered high school and graduated. I was so proud he wouldn't have to clean out-houses or do other "dirty" jobs.

Then things really went wrong!

My oldest brother died in a needless, unnecessary way, trying to save screaming, drowning teenagers who were only playing. While Father was on a six-month stay in the hospital we almost lost Mother during open-heart surgery.

Then on a Friday the 13th — a date Papa hated all his life — in December 1974 we lost him. When Papa died we tried to be brave. We had seen him suffer so much that we kept telling each other he was in no more pain. I guess we were in shock but suddenly as we sat in the living room, I seemed

to hear deep, shaking sobs. I looked around the room at all the people who were fighting back their tears but no one was sobbing.

Then I looked at the corner of our black couch and there lay Lady Jet, our black spaniel. Lady Jet is special because she is blind. Now she knew her lord and master who always had hand- or fork-fed her was gone. And it was she who lay in a heap on the couch with one paw and foreleg across her blind eyes, sobbing, her body heaving as if her heart would break and her tears flowing freely from her sightless eyes.

We consoled her as best we could. But even now she still goes to the door at exactly the time Papa should be coming home. He worked different shifts and it got so complicated we wrote it on a calendar. So how can Lady Jet tell which days to wait at the door or sit on the step? She doesn't wait every day but I can set my watch by the times she waits at the door.

Some days she seems so content that I wonder if she knows more than I do. Is Papa still looking over the three of us, knowing how much we need and miss him? Perhaps Lady Jet knows the answer to this question. — *Jacinto City, Tex.*

TO CATCH A PEEPING TOM

By Ann Gallant

IN 1946 my husband David and I and our two daughters, Marti, 12, and Ledana, eight, lived in a little frame house in Oklahoma City, Okla.

On one particular evening David and I had been invited out to dinner and because our baby-sitter Mrs. Cross lived right across the street

from our home, we decided to be on our way 15 minutes before the sitter was due to arrive. We kissed the children good-bye and instructed them not to open the door to anyone except Mrs. Cross. My daughter Marti locked the door and we drove off.

We had driven only three blocks when I suddenly blurted, "Turn around, hurry, go back home, quick."

"But we just left!" my husband exclaimed.

"Hurry, honey, hurry," I pleaded. "There is a man in the backyard and the kids are scared to death."

David turned the car around and stepped on the gas and within seconds we were there. I jumped out of the car, ran up the stairs and unlocked the door. I barely had stepped over the threshold when my children rushed at me. Their bodies were trembling and tears gushed down their cheeks as they gasped, "There's a man in the backyard looking in the windows."

I telephoned the police and a patrol car which happened to be cruising nearby arrived within five minutes. The two policemen separated, each one going around an opposite side of the house toward the backyard. They caught a young man trying to jump over the fence.

While one policeman put the Peeping Tom into their patrol car the other one stopped to tell us they had been trying to catch this particular young man for two weeks because he had molested a number of children in the neighborhood.

I'll never forget the way my children said, "Oh, Mommy, we knew you'd know we were scared." — *Long Beach, Calif.*

Fingers of Fate

By Harold Helfer

A missing parrot was found because he called his owner's name in a Cairo, Egypt, pet shop. The bird, owned by Gen. Mohamed Fawzi, a former war minister, had been missing for two months. The general's son-in-law was passing the pet shop and heard the bird calling, "General Fawzi, General Fawzi."

Mrs. Silvio Visentin of Cremona, Italy, was so worried about her son's high school graduation exam that she lighted a candle in her bedroom and asked her patron saint to intercede in his behalf. She forgot to put it out when she left the room and the candle set fire to the furniture. By the time firemen quenched the flames properly valued at \$24,000 had been destroyed.

A mugger who held up 71-year-old Silverio Mazella at knife-point on a Bronx, N. Y., street picked the wrong man. Mr. Mazella had just left a self-defense class conducted by the police department for senior citizens, and he immediately put his classroom technique to work. He kicked the mugger in the groin, boxed him to the ground and took away his knife. Police arrested the hood a few minutes later.

Unable to rid himself of a severe

case of hiccups Jarette Burdine of Tucson, Ariz., called an ambulance to take him to the hospital. En route the ambulance collided with a car — and Mr. Burdine stopped hiccuping.

A Bible was the downfall of a Carleton, Mich., thief. Police stopped a car matching the description of one used in a burglary but were about to let the motorist proceed when they spotted a Bible in the car. One of the items reported stolen was a Bible. The burglar, it seems, had ditched all the other loot when he realized police were pursuing him but he said, "I just couldn't bring myself to throw the Bible away."

"Bite on the bullet" has real meaning for Ezell Hodge, Jr., of Cedar Rapids, Iowa. During a robbery in his home an intruder fired at him point-blank and the bullet went right into Hodge's mouth. His artificial dentures deflected it and he escaped serious injury.

Cincinnati attorney Jerry O'Dowd was appointed public defender for a man accused of burglary but the court later granted him permission to withdraw from the case. When O'Dowd picked up the case file he found that the man was accused of breaking into a law office — O'Dowd's.

Through a strange time warp, a young archaeologist views a live scene from a long-dead culture and learns the secret of . . .

THE GIRL with the GREEN BONES

By J. B. Johnson

Photographs courtesy The American Museum of Natural History

TO BRIDGE time, to resurrect ancient civilizations from their dust, has been my dream since childhood. It began when I was growing up during the Depression. I sought escape in books and found myself attracted to the American Indians, especially the Plains Indians. Their free-roaming life, their medicine men and vision quests, their appreciation of the beauties and mysteries of nature, of things unseen, brought color and inspiration into my life.

Inevitably I became an archaeologist — but when I was involved in the mundane, painstaking, sometimes tedious fieldwork between terms and after graduation from the University of New Mexico in 1956, my dream of “bridging time” began to fade. It had been only childish fantasy, for in prac-

tical terms what I learned about the past always derived from the lifeless artifacts and the still forms of the skeletal dead.

Then in the summer of 1957 something uncanny happened. In a way I cannot explain I suddenly came face to face with an ancient culture. This warp in time lasted only a few seconds; it happened when I uncovered the girl with the green bones.

That summer the Smithsonian Institution was doing salvage archaeology in South Dakota to rescue ar-

tifacts from prehistoric and historic Indian sites before they were inundated by the rising waters of a newly-constructed reservoir. I applied for work and was accepted.

About the middle of June I arrived in Lincoln, Nebr., where the Smithsonian's Missouri River Basin Surveys, the office in charge of salvage archaeology, was headquartered. During a one-day orientation I met my fellow-archaeologists and learned generally what to expect both in matters of expedition living and digging. We would be working a site where the Arikara Indians had lived.

The next day, five other men and I, sandwiched between camping gear and digging tools in a vintage carryall, set out for Indian country. We headed specifically for the Crow Creek Indian



The Mandan and Hidatsa were neighbors of the Arikara and all three tribes built similar earth lodges. This is interior of a Mandan chief's dwelling.

Reservation, preserve of the Brule Sioux, located a few miles from Chamberlain, S. Dak.

On arrival we pitched our tents in the Missouri River bottomlands and for the next few days we combed the rolling hills around Fort Thompson, an Indian trading post, searching for signs of Arikara villages.

Centuries ago the Arikara, a northern offshoot of the Pawnee, migrated from the area that is now Kansas and Nebraska to the upper Missouri River country. Like their neighbors, the Mandan and the Hidatsa, they lived from prehistoric times until 1837 when a great outbreak of smallpox occurred, taking a tremendous toll of their population. Before this — even before the white man's frontier reached their lands — traders and

others operating beyond the frontier spread infection among the Indians and these tribes periodically were weakened by attacks of smallpox and cholera. After 1837 the remaining Arikara dwindled in number.

In time we found evidence of Arikara habitation: a village consisting of the remains of several circular earth lodges, each roughly 25 feet in diameter. Unlike the tepee, this type of dwelling was permanent and well-suited to a farming and hunting people. They constructed these lodges by digging a shallow excavation, then erecting over it a dome-like structure of poles, brush and earth supported by center posts.

The interior of such an earth lodge is like a modern efficiency apartment: sleeping quarters, kitchen, living and

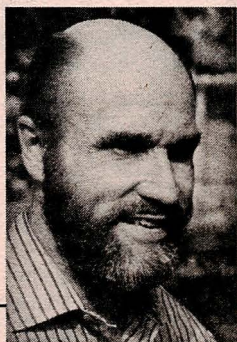


The earth lodge, erected over a shallow excavation, has domed roof of poles and brush supported by center posts.

ABOUT THE AUTHOR

JOHN BAYLOUS JOHNSON, born in Dallas, Tex., in 1930, earned a B. A. degree from the University of New Mexico where he majored in anthropology, specializing in archaeology, and minored in journalism. He has served four years in the navy, five years with the National Park Service and five years with the Bureau of Outdoor Recreation.

He left the government's employ in 1971 to develop as a self-employed artist and free-lance writer.



dining areas in one large space. Cooking utensils, weapons and clothing usually were hung on the center posts and cache pits provided additional storage space. Cache pits were bell-shaped holes dug into the hard-packed floor to hold such housewifely articles as fire starters (narrow strips of bark coiled in tight circles), flint suitable for making arrowheads, stone scrapers, bone awls and other odds and ends. Just such a cache pit trig-

gered my uncanny adventure.

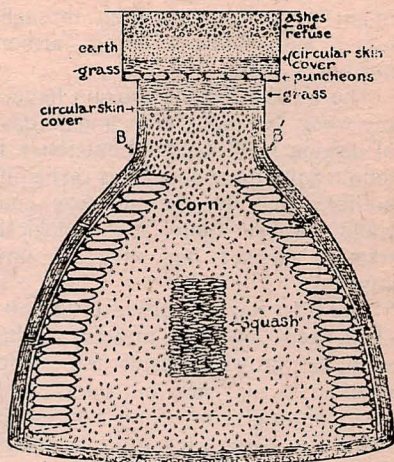
One day in the late afternoon I was cleaning a buffalo altar which I had uncovered in one of the lodges when my chief, Bill Irving, came to me and said, "How would you like to dig outside?"

I had already spent several weeks working in the lodges so I leaped at the chance for a change. Clutching my trowel I followed Irving to a spot where the topsoil recently had been

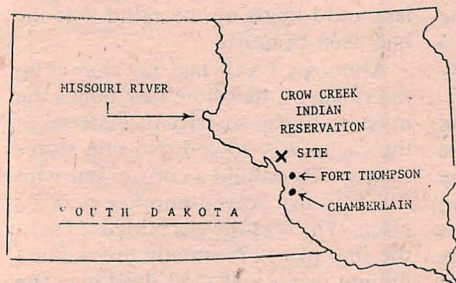
stripped, leaving the nut-brown earth exposed. I saw nothing unusual about the ground here except for one discolored spot. The discoloration formed a distinct circle approximately three feet in diameter — as if long ago someone had dug a hole then refilled it with soil different from that of the surrounding earth. I knelt and picked up some of the soil from the circle.

"Sand!" I exclaimed. "Probably brought from the river."

The chief nodded. "It may be one of these man-size cache pits which we have found on other sites in the area. Big ones often were placed outside the lodges. Anyway, go ahead and trowel into it. No telling what you'll find."



Cross-section of typical Hidatsa cache pit shows flaring bell shape. Pits inside lodges were usually used for crop storage.



Author's uncanny experience occurred at this site when he was employed by Smithsonian Institution doing salvage archaeology.

Then he turned on his heel and left me alone with the mystery.

I started to empty the soil from the pit and found I could easily define its walls by watching where the sand ended and the harder, sterile earth began. As I worked the hole gradually assumed its original shape. It flared like the inside of a bell with a graceful symmetry which revealed the care lavished on its construction.

In a little while I had deepened and

widened the hole to a point where I had to crawl in to continue excavating. Thus far my finds were disappointing — a few thumbnails of flint and an occasional shell bead.

How long had these bits lain buried? The evidence so far recovered from the site made it appear the village probably had flourished about the middle or late 17th Century. And it seemed the villagers had had little contact with French fur traders;

the few trade beads we had found might have been obtained through barter with Indians living farther north in Canada.

The waning light of the sun halted my work. Normally after a good day of digging I felt satisfied but today I didn't. Something about this cache pit bothered me. In one this size you could expect more archaeological treasure than I had thus far uncovered.

The next day I returned to the pit, challenged by its mystery. The sandpiles growing beside the cache testified to my labor but oddly, and disappointingly, my finds continued to be few. After a few more hours of digging, however, my trowel struck something hard.

Resisting an impulse to scrape the earth away quickly, I picked up a small paintbrush and carefully cleaned off the granular encrustations. Beneath the tough bristles the sand moved easily until I could recognize the long, round object which still lay locked in the earth. It was a human tibia but like none I had ever seen. A green leg bone? I couldn't believe my eyes. The color permeated the ancient bone; it hadn't been painted on. I knew this find was unusual but for the moment I had to put aside its investigation. Exchanging brush for trowel I probed for another leg, for I believed here lay a complete skeleton. I was right. The other tibia turned up — and it too was that peculiar color!

For the next few hours I worked with brush, trowel and dental pick to uncover and clean the rest of the skeleton so it could be photographed in place for our records.

The skeleton was obviously that of a girl. Her legs were semiflexed, drawn toward her chest with a fragment of a buckskin skirt still enveloping them. Beneath the skirt's stiff folds the strange blue-green patina extended a little way up the leg, then faded completely. The rest of the skeleton was normal; only the tibias bore this strange color.

From her teeth and bone structure I placed the girl's age at about 16. She must have been beautiful by our standards, for her bone structure, especially her skull, was delicate (although I know that well-formed skeletal material does not necessarily predicate physical beauty). Nevertheless, despite the centuries between us I felt an odd kinship with this Indian lass and I made up my mind that she had been beautiful.

Although I still had no answer to the riddle of the colored leg bones the mystery of the scarcity of material in the cache was solved. No one stores their goods around a corpse. But with this mystery solved another took its place. Why was the girl buried there in the first place? Normally the Arikara did not dispose of their dead in cache pits. There would have been a logical reason of course but I supposed it was lost in the corridors of the past. I didn't count on a twist in time to give me the answer.

After the burial had been photographed and the girl's measurements taken, the next step was to remove her skeleton and the fragment of buckskin skirt in preparation for preserving and shipping them. I worked alone; the other archaeologists were deeply involved in their

own work some distance away.

As I worked with the still form beside me my thoughts wandered. Why had she been lowered into the silence and darkness of the sand? Who had mourned her? The nagging questions of the discolored bones and the peculiar burial site remained unresolved. These and other images were flooding my mind when suddenly everything changed. One moment I was daydreaming, looking at a skeleton — the next I was standing invisible in an inhabited earth lodge, watching people who had been dead for centuries.

In the murky light from the firepit smoldering in the center of the lodge I made out two figures, an Arikara man and woman, sunk in gloomy silence. They were old — with graying long hair and almond-shaped hopeless eyes. Even their leather clothes, begrimed by long use, added to the atmosphere of depression.

The object of their despair lay unconscious amid the folds of a buffalo robe, a girl once beautiful but now wasted by disease. Over her face and body scores of pustules erupted and from the disfigured form a nauseous stench arose. Smallpox! It was the girl of the cache pit. Briefly she struggled for breath but it was too late. I watched her die.

The old woman shuffled over to the buffalo robe, plunged a shriveled hand into its voluminous folds and withdrew a buckskin skirt. Something attached to the skirt, something I couldn't see clearly, glittered. I started

forward . . . and found myself back in the 20th Century. I had returned, but from where?

Had I been hallucinating? Fantasizing? Had my daydreaming triggered a racial memory from the Jungian collective unconscious? I don't know to this day — but something incredible had happened to me.

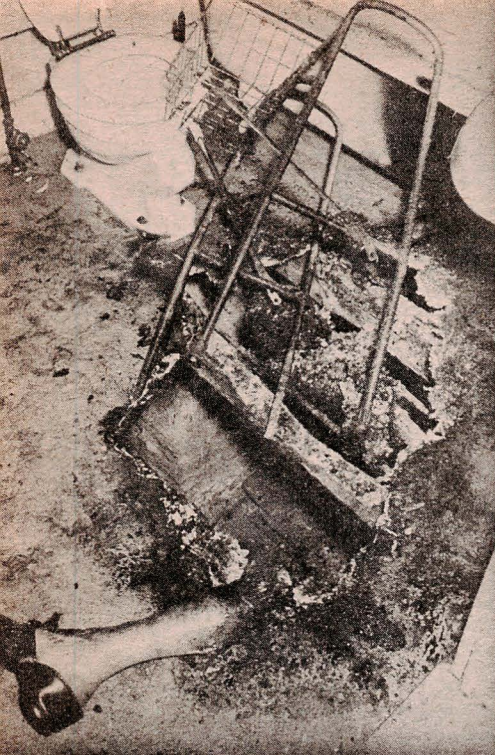
Suddenly other mysteries evaporated in the light of my new evidence. I understood now why a cache pit had been used for burial. Someone, possibly a French trader but more likely an Indian who recently had had contact with the French in Canada, had come to this village, unknowingly bringing death. Once among the villagers the disease spread. Quickly and horribly the Arikara fell sick and died. Corpses piled up — and in their panic to be rid of the bodies, without enough hands to dig enough graves, the living stuffed their dead into ready-made receptacles: cache pits.

But the green bones — how explain them?

It proved to be simple. I had seen something glittering on the buckskin skirt the old woman used to cover the girl's tortured body . . . and now I knew what it was. In carefully cleaning the fragment of skirt I had found it was decorated with narrow strips of native-mined copper. Over the centuries the corrosion of the copper had left a brilliant bluish-green residue which stained the girl's tibias.

Thus archaeological detection ended the mystery of the girl with the green bones.





John Dec, deputy coroner for Potter County, said, "All I found was a knee joint atop a post in the basement, the leg and foot on the bathroom floor."

The FLAMING FATE of Dr. Bentley

What raging fire could consume a man's body so completely and yet leave the house all but untouched?

By Larry E. Arnold

Based on the chapter "I Thought I'd Just Drop In —"
from Larry E. Arnold's forthcoming book *Ablaze!*
The Case for, and Cases of Spontaneous Human Combustions
first published in *Pursuit*, Vol. 9, No. 4, Fall 1976

IN THE bucolic community of Coudersport in northern Pennsylvania, Don E. Gosnell, meter reader for the North Penn Gas Company, began another walking workday on December 5, 1966. The cold was bone-chilling—but more than the weather was to send chills through Gosnell's body.

At 9:05 A.M. he opened the front door of 403 North Main Street and yelled a greeting to Dr. J. Irving

Bentley, a tenant on the building's first floor.

"There was no answer," Gosnell remembers. Thinking this unusual he nevertheless descended to the basement where the gas meter was installed. He sensed a "light-blue smoke of unusual odor . . . like that of starting up a new heating system (when an oil film burns off), somewhat sweet." And in a corner of the basement floor he saw a pile of

ash, approximately 14 inches in diameter and five inches high. Whether out of curiosity or from habit because he also served as a fireman, he kicked the mound, scattering it.

Then he went back upstairs, intending to look in on the semi-invalid doctor. Light-blue smoke issued from the apartment's living/bedroom as Gosnell entered. He peered into the adjoining bathroom where "... a hole about two-and-a-half feet wide and no longer than four feet had burned through the bathroom floor," he said, "exposing pipes leading to the lavatory and running across the ceiling of the basement." Tangent to this hole he saw a "brown leg from the knee down—like that of a mannequin. I didn't look further!" he recalls. Horrified realization dawning on him, Gosnell bolted from the apartment and ran down the street and into the gas company's office.

"Dr. Bentley burnt up!" he shouted.

"I can still remember what I saw as plain as can be—and after I realized what I saw they couldn't pull me back in there with a D-8 (bulldozer)!" exclaimed Gosnell. "They said I was white as a ghost. What bothered me most was what I didn't find!"

What he didn't find, in essence, was Dr. Bentley, at least in recognizable form.

John Dec, then deputy coroner for Potter County, described the remains: "All I found was a knee joint, which was atop a post in the basement, the lower leg with its foot on the bathroom floor, and the now-scattered ashes six feet below."

Carl M. McCloud, an involved witness, said, "I helped the undertaker pick up the remains and we put it in a

rubber bag and carried it to the car. I would say there wasn't much of him remaining."

Two sources mention Bentley's skull as being intact but this was denied by all other persons interviewed.

The fire department was called and Fireman Fred Sallade, perhaps the first to arrive, recalls, "I was told not to go in." There was no fire to fight. Paul C. Toombs, who also arrived soon after the initial discovery, stated he saw "just smoldering—no sparks that I recall." And Meterman Gosnell saw "no fire whatsoever . . . embers only around the hole."

Mrs. John Dec said, "It's funny how one can burn up so completely and yet not burn the house down!"

It is funny indeed—and worth investigating.

* * *

WHEN WE set out to investigate this strange case of spontaneous cremation we learned from a newspaper article that Dr. Bentley had suffered a broken hip six years before and his left leg had remained without feeling. He had made his way about with the help of a "walker" to which was attached a bicycle-type basket. Because of the difficulty with which the doctor moved around his friends were very attentive. Mr. and Mrs. Steven Nicholson had visited Dr. Bentley on Sunday evening, December 4, departing around 9:00 P.M.—approximately 12 hours before Gosnell reported finding his "remains." They were the last people to see him alive.

Sometime during the winter night tragedy had struck. *The Potter Enterprise* of Coudersport wrote: "The aged physician had made a heroic effort to save his own life. Apparently a live

ash from his pipe had fallen on his nightclothes, or perhaps it was the spark from a barn-burner type of match he used. He may have dozed off in his bedroom chair. His pipe was carefully placed in a stand beside it.

"Chances are when he awoke his clothing, a nightgown and housecoat, were ablaze. Burned spots appear on the rug between his chair and the door of the bathroom next to his bedroom.

"His first thought must have been to reach water. His walker was found tipped over, the top rim against the bathrhub and the basket against the toilet. In the toilet were the broken remains of what appeared to be a water pitcher. Before the physician collapsed, or fell, he had managed to remove his burning robe, found smoldering in the tub."

Deputy coroner John Dec's report was much the same, with one significant difference: ". . . and as he dozed off the pipe must have flipped over and lighted his clothes—because there are no traces of where he walked across the room (from the bedroom to the bathroom). And that's where he reached for the water, where he slumped—that's why there's a hole in the floor."

At the age of 92, the physician lacked a steady hand; *The Potter Enterprise* wrote further, "Dr. Bentley had been quite a smoker and his clothes were dotted with burned spots from previous incidents."

But if one accepts the newspaper account of the "carefully placed" pipe it seems unreasonable to credit the doctor—his robe beginning to blaze—with neatly replacing it in the holder. We asked Don Gosnell if he could clarify this contradiction and he replied: "I won't say there's a pipe

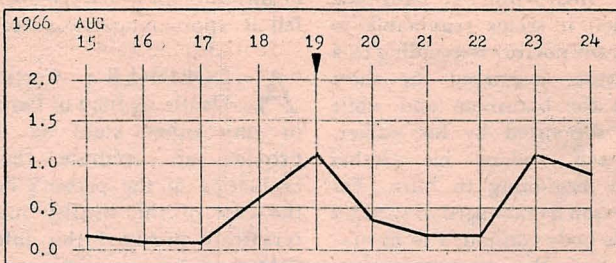
because I didn't see any. I'm telling you only what I saw, not what I think happened."

So if the pipe was in place, the "barn-burner type of match" could be to blame. The doctor may have struck it before reaching for his pipe and dropped the miniature torch onto his lap. Or as the physician dozed an ember from the pipe could have fallen unnoticed and smoldered there awhile before igniting. But if it was the doctor's clothing that caught fire why didn't he remove the robe in the living/bedroom rather than hobble with the aid of his walker into the bathroom in search of water? Surely he was aware that (1) the longer one is enveloped in flames the less chance there is for survival and (2) movement through air fans a fire. The suggested reconstruction of Dr. Bentley's actions seems incompatible with his medical training.

Of course, foul play was considered but Dec was unconvinced. And Herman C. Mosch, the coroner, agreed with him. "There was no evidence of any outside influence. . . . No suicide. It was accidental," he reasoned.

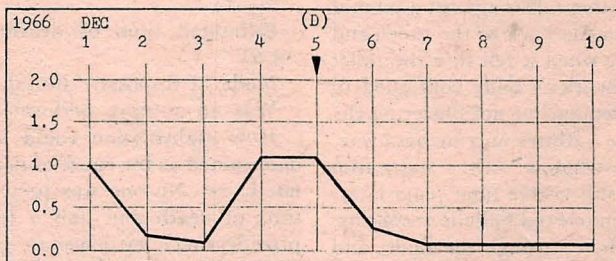
The remote chance that the ashes found in the basement did not represent what was left of Bentley's body was ruled out by Dec, who said, "Well, if he's living you produce the body! Where is he? Besides, he was an old man anyway."

There is another possibility which apparently was not considered by any of the previous investigators—that Dr. Bentley became enveloped in flames right there in his bathroom. If one accepts Dec's testimony that "no traces" of fire were found in the living/bedroom, and "there was no evidence of flame,



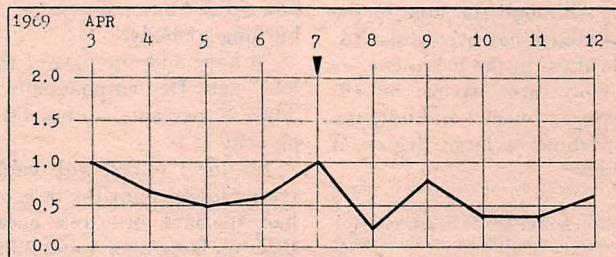
Doris Lee Jacobs: burns over 95% of her body but little damage to house trailer where combustion occurred
 Mean (Aug) = .58

Figure 1



Dr. John Irving Bentley, 92: only one foot and lower leg remained, remainder burned hole through floor; no other damage
 Mean (Dec) = .60

Figure 2



Mrs. Grace Walker, 60: Found alive with 90% burned body; died on way to hospital; no known source for fire and no other damage
 Mean (Apr) = .71

Figure 3

Author's research reveals coincidence between periods of geomagnetic flux and fires. Arrows indicate dates of deaths ("disturbed days").

nothing anywhere but on the bathroom's floor—just a light-blue smoke," then it seems reasonable to believe that the doctor, responding to a call of nature, journeyed the short distance to the bathroom and while there, still supported by his walker, found himself and/or his clothes mysteriously beginning to burn. For whatever reason he managed to shed his robe; yet his body continued to burn—with such heat that a crematorium could not duplicate the same degree of destruction.*

As Bentley's body collapsed it could have tipped the walker against a pitcher which sat on the back of the toilet and which broke when it fell into the toilet bowl. Dr. Bentley's body continued to burn, blackening but not blistering the paint on the bathtub only inches away, coating the window with a sooty film which was still visible nine years later, and as Fireman Fred Sallade recollects, "making a hole through the floor; and that was all."

The present owner of the house where Bentley died, a minister named Lewis, allowed us to inspect the scene of the tragedy. Although the hole in the bathroom of course has been repaired, the charred rafters in the basement are still there. Only three beams, on 16-inch centers, were burned and only the center beam shows a large degree of

damage. The area confined by these beams through which the doctor's ashes fell is approximately six feet square.

* * *

A CORONER's Certificate of Death, as filed in Pennsylvania or any other state, is meant to provide an accurate record and evaluation of the person's demise. In the case of the Bentley mystery the certificate provided this information:

Immediate cause of death:
"Asphyxiation and 90% burning of body."

Interval between onset and death:
"½ hr."

Estimated time of death: "5 AM EST."

Mode of disposal: "Burial."

Was an autopsy performed? "Yes."

How asphyxiation could have been determined as the cause of death we do not know. No one was present at the time of death and half a leg doesn't provide much evidence to go on. Of course the "burning of the body" contributed to the death but what caused the terribly hot flames which were the ultimate cause of death? And how did they determine a "90% burning of body?"

"A knee and one part of the leg was left," said Dec emphatically. "I wrote down 90 percent . . . but I'd call it 99 percent!"

No one I talked with could offer a reason for selecting the time of death; it had to have occurred between 9:00 P.M. on December 4 and 9:05 A.M. on December 5, but "5 AM" remains at best an educated guess. The "½ hr." given for the interval between onset and death is glaringly incongruous. Lungs exposed to flame do not take 30 minutes to suffocate their owner. "It takes three

* "I have been present at crematoriums, where they have used gas and they have used oil. And I have been present for the full 12 hours, so that I know there was no substitution. I know what went in and I know what was there when it cooled! . . . There were no fragments I couldn't identify as human; some were very small—they had shattered in the heat—but, my God, I could tell them! They were calcined, but they weren't ashed—powdery-ashed, as you say," Dr. Wilton Marion Krogman, internationally recognized forensic anthropologist and expert on human cremation, said to me on September 17, 1975.

to six hours for body to smolder in fire," Dec wrote in his report, yet the certificate states only one-half hour elapsed—an absolute impossibility (according to present medical knowledge) for combustion of *any* intensity to produce such complete physiological disintegration!

On reading that an autopsy was allegedly performed, our first reaction was one of hope that the findings might provide a clue to the true cause of death. But Dec expressed incredulity when we asked to see the autopsy report. However, on checking the death certificate with its mention of an autopsy, Dec confided, "From a coroner's standpoint that's \$150. There's nothing to autopsy! Ashes, yes! But how do you do that?"

And Dr. Mosch assured us there was "no chemical analysis of ashen tissue made."

The death certificate states that the physical remains of Dr. Bentley were buried. And it is true that a marker in the West Hill Cemetery, Galeton, Potter County, Pa., marks Bentley's interment. Interestingly enough, the box following the word "Cremation" on the death certificate was not checked. I suppose it couldn't be checked because the "body" was found in a more reduced state than can be accomplished under controlled conditions in a crematorium.

Obviously one must regard information in official documents cautiously.

Many obvious questions remain unanswered in the Bentley case.

Why didn't the bathrobe burn? Cloth has a lower kindling point than a human body and yet the robe, only a little singed, was in the bathtub.

Why did Dec detect a "sweet odor, like perfume" in the physician's rooms, rather than the noxious stench characteristic of burning human flesh?

After all the evidence is sifted and the accounts weighed one is forced to the same conclusion Don Gosnell expressed: "Bewildering!"

We see two alternatives; we can give the phenomenon one of two names.

(1) Dr. Bentley experienced "Preternatural Combustibility" which, according to Lester Adelson in his article "Spontaneous Human Combustion and Preternatural Combustibility" in the *Journal of Criminal Law, Criminology and Police Science*, Northwestern University School of Law, 1952, "implies . . . that a spark or a minute flame is necessary to ignite the body which then undergoes incineration."

(2) Dr. Bentley suffered Spontaneous Human Combustion. Lester Adelson defines this as "that phenomenon wherein the body takes fire without an outside source of heat and is rapidly reduced to a handful of greasy ashes. Paradoxically, inanimate objects nearby escape relatively unharmed."

But, of course, giving a name to something does not explain it.

The initiating force must be isolated. Possibly the cause of Dr. Bentley's incineration was external to his body, originating in the earth's upper atmosphere. Government agencies have maintained data designating geomagnetic disturbances and my own research has revealed an interesting coincidence between periods of severe magnetic flux and mysterious fires. I have charted this coincidence in a number of cases. (See Figures 1, 2 and 3.) In the case of Dr. Bentley (Figure 2)

the 1966 global geomagnetic pattern shows peaks of 1.1 on December 4 and 5. The fifth of December is designated on the chart as a "disturbed day" (D). Although this does not approach the severe storm level of 2.0, the mean for December 1966 was 0.60, which is low; hence, a peaking to 1.1 might have been sufficient to cause imbalance and disruption within Bentley's physiology (which was adjusted to a lower energy level). It also must be stressed that these figures represent global averages and a localized area (for example, Coudersport) could have experienced a 2.0 reading.

This raises the fascinating prospect of interrelations between human, terrestrial and possibly cosmic energy patterns. Medicine should be challenged to broaden its study of influences on human health and death.



THE WORLD'S MOST COMPACT CAR

A MOTORIST in Stockholm, Sweden, now has the world's most compact car. It's about two inches high.

His car was parked along the route of a circus parade which of course included a number of elephants. As

The Potter Enterprise provided this epitaph for Dr. Bentley:

"His tragic end was a contradiction of his life's greatest satisfaction — 'to have helped more than 2,000 babies into the world. And, when the time came, to have helped an old person out of it as painlessly as possible.'"

However, his demise may not have been as contradictory to his life's purpose as the *Enterprise* supposed; evidence in similar cases of human combustion indicates the victims often expire in apparent peace, with minimal signs of anguish. Dr. Bentley well may have experienced a painless, if unexpected transition.

Whatever his final emotion, Dr. Bentley joined a select group of humans whose demise has been due to unexplained combustion. One day science must explain it.

they lumbered along, with tails and trunks hooked together, suddenly a four-ton beast named Denni detached herself from the procession and sat down to rest on the parked car. It was smashed flat — like an aluminum beer can.



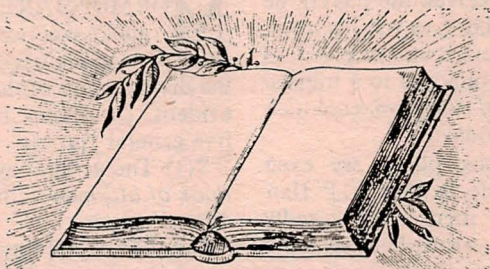
TIME STANDS STILL FOR THE BIRDS

TIME STANDS still twice a day in Ballarat, Australia, because of a flock of migratory starlings. Every day at 6:50 A. M. and 5:40 P. M. the birds land on the minute hand of the town clock and their weight keeps the hand from moving.

To restart the clock's mechanism, clock-keeper Lyle Dale has to climb a 90-foot ladder, a chore for which he has little enthusiasm.

In July 1976 he was trying to scare off the birds with a shotgun but said he wasn't having much luck.

Who Wrote the Book of Mormon?



Did Joseph Smith *consciously* fabricate the Mormon bible . . .
or is it the work of his *unconscious* mind?

By David Techter

PART TWO

CRITICS WHO reject the divine origin of the *Book of Mormon* and who do not believe it was based on Solomon Spaulding's "Manuscript Found" generally attribute the work to Joseph Smith himself, possibly abetted by the Baptist minister, Sidney Rigdon. Mormons respond to this idea with the interesting argument that Joseph Smith was too ignorant to have invented the volume. Mormon scholar Francis Kirkham, for instance, argues that Smith's contemporaries became converts to the new faith because "it was also plainly evident to all interested persons that Joseph Smith did not have the ability to write the pretentious historical parts of the book. . . ." as if it follows they had a supernatural source.

This argument suffers from the fact that Joseph Smith later published two further "translations." In 1835 Smith acquired a number of Egyptian papyri and published the *Book of Abraham* which until quite recently Mormons claimed resulted from Smith's translation. In 1843 Smith published a "translation" of the hieroglyphs on six brass bell-shaped plates supposedly excavated from a mound near Kinderhook, Ill.

The *Book of Abraham* became a center of controversy in recent years when the original papyri, believed lost in the 1871 Chicago fire, turned up at the Metropolitan Museum in New York. Modern scholars attest that the texts are parts of the *Egyptian Book of the Dead* and have nothing what-

ever in common with Smith's fanciful *Book of Abraham*. Faced with these facts, Mormon scholars now disclaim that it was ever meant as a translation. John Tvedtnes states, "... When Joseph Smith received the papyri, he enquired of the Lord, as was his habit, regarding the matter, and received, as a revelation (as opposed to a translation) the *Book of Abraham*, essentially as we have it today."

The Kinderhook plates are even more questionable. In 1855 W. P. Harris, one of the men who allegedly found the plates, wrote that they were a hoax. Modern studies of the one surviving plate tend to support the claim that they were made in a blacksmith shop in 1843 rather than by the Mound Builders. In any event, the hieroglyphics on the plates are not Egyptian. They appear to be copies of characters on a Chinese tea chest.

These later publications show that Joseph Smith was capable of rapid production of long manuscripts, whether they are called "translations" or "revelations."

The only psychic researcher who turned his attention to the *Book of Mormon*, Walter Franklin Prince, considers it "solely or essentially the work of Joseph Smith himself." He bases his opinion on a psychological analysis of the proper names that occur in the volume and the frequent allusions to anti-Masonry, which Prince believes point to western New York state as the only possible source. His arguments are intriguing but not persuasive. However, Prince refers in passing to "a semiconscious or sub-

conscious and automatic construction, as may very possibly have been the case with the *Book of Mormon*" — a comment which I believe is pertinent.

* * *

MORMONS ARE little concerned about skeptical attacks on the *Book of Mormon* because they believe the divine origin of the writing is self-evident. Dr. James E. Talmage lists five general "proofs" of authenticity:

"(1) The general agreement of the *Book of Mormon* with the Bible in all related matters.

"(2) The fulfillment of ancient prophecies accomplished by the bringing forth of the *Book of Mormon*.

"(3) The strict agreement and consistency of the *Book of Mormon* itself.

"(4) The evident truth of its contained prophecies.

"(5) Corroborative testimony furnished by archaeology and ethnology."

Obviously the first three points could as easily be put forth as "proof" that the *Book of Mormon* is intentional fiction. The hairy issue of whether any particular ambiguous Old Testament prophecy is in fact fulfilled by Mormon history I will leave to the theologians. We need only consider the multitude of sects of every persuasion who have claimed biblical backing to conclude that such claims are a matter of belief rather than fact. The fulfillment of prophecies contained in the *Book of Mormon* itself is even more debatable. If anything, they are vaguer and less definitive than those in the Old Testament.

This leaves only the fifth point. Dr. Talmage confidently assures us that "the archaeology and ethnology of the

* *Book of Abraham* Symposium, Institute of Religion, Salt Lake City, Utah, 1970.

western continent contribute some corroborative evidence in support of the *Book of Mormon*. Among "the most significant of the discoveries respecting the aboriginal inhabitants" supposedly reached by modern science, Dr. Talmage includes such items as "... America was peopled in very ancient times, probably soon after the building of the Tower of Babel" and "... the latter occupants or those of the second period, were closely allied to, if not identical with, the Israelites." What fairytale world of archaeology and ethnology could possibly hold such peculiar beliefs?

As he continues to expound on the subject Talmage cites among his sources such "modern" authorities as Schoolcraft (1853), Waterman (1849), Pritchard (1845), Thatcher (1881), Baldwin (1871) and Kingsborough (1851)! The most modern scholar he quotes is Priest (1934), a Mormon.

Against such fancies, as promulgated by Talmage we can match the declaration of Prof. Michael Coe of Yale University, writing in a 1973 issue of *Dialogue: A Journal of Mormon Thought*: "The bare facts of the matter are that nothing, absolutely nothing, has ever shown up in any New World excavation which would suggest to a dispassionate observer that the *Book of Mormon*, as claimed by Joseph Smith, is a historical document relating to the history of early migrants to our hemisphere."

Dr. Talmage is at least partly to blame for his own dilemmas. As Coe explains, the early editions of the *Book of Mormon* contained no historical dates to correspond with the events described. However, inspired

by the example of various King James Bibles with appended dates, Mormon scholars (including Dr. Talmage) decided to affix dates to the *Book of Mormon*. By their chronology the final destruction of the Nephites occurred in 385 A. D. Thus the history covered by the Mormon bible ends before the major civilizations of Mesoamerica (other than the Olmec) got going. The Mormons thus painted themselves into a corner by ruling out all the likeliest archaeological equivalents of the advanced civilizations chronicled in their scriptures. This even raises problems for Mormon arguments that the legend of the White God common throughout the New World provides proof for the *Book of Mormon's* story of Christ's visit to the Americas.

Stories of Christ in the Americas are not exclusive to the Mormons by any means. Most such stories have Jesus visiting the New World during the missing 30 years of his life. The *Book of Mormon* dates the visit after the Crucifixion. In his resurrected body Christ appears among the Nephites and converts them to Christianity — but they backslide and consequently are destroyed. This would bring Christ to the New World not long after the Crucifixion — yet nearly all the records of the White God cited by Mormon scholars are from cultures dating hundreds of years later.

Actually, numerous books have dealt with White God legends without making any connections to Christianity and such volumes as *He Walked the Americas* by L. Taylor Hansen, which specifically equates

the White God with Christ, usually make no reference to Mormon beliefs. The competing modern theory, popularized by Von Däniken and others, proposes that the White God was actually an extraterrestrial astronaut. This concept has as much evidence in its favor as does equating the White God with Jesus — pure conjecture in either case. Like other “proofs” of the *Book of Mormon*’s authenticity the White God legends are persuasive only to the committed believer.

* * *

ATTACKS ON the *Book of Mormon* are far from new. One of the most persuasive criticisms appeared in 1832, just two years after publication of the Mormon volume. It was *Delusions* by Alexander Campbell (Benjamin H. Greene, Boston, Mass.). Campbell’s main thrust concerns points of doctrine attributed to the displaced Israelites which are in direct contradiction to Israelite beliefs recorded in the Old Testament. He also points out numerous anachronisms and errors.

Campbell’s most telling point, however, is that the supposedly ancient records are so concerned with 19th-Century theological arguments. Joseph Smith, Campbell writes, “wrote on the plates of Nephi, in his book of Mormon, every error and almost every truth discussed in N. York for the last 10 years. He decides all the great controversies — infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to

the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of freemasonry, republican government, and the rights of man.”

Furthermore, sources of particular *Book of Mormon* incidents are not difficult to identify, as demonstrated in Volume Two of Jerald and Sandra Tanner’s *The Case Against Mormonism* (Modern Microfilm Co., Box 1884, Salt Lake City, Utah 84110, 1967). As well as to the Bible, particular episodes can be traced to events in Smith’s own life, news accounts in western New York newspapers known to have been read in the Smith household, and even dreams reported by Joseph Smith’s father.

Thus the debate over the origin of the *Book of Mormon* continues — although few non-Mormons pay much attention to it. Indeed the population is divided into the Mormons on the one hand who believe implicitly in the divine origin of the volume and the overwhelming mass of humanity on the other hand who totally ignore Joseph Smith’s work. The arguments and counterarguments boil down to four possible origins for the *Book of Mormon*, which I will discuss in order of increasing probability.

First, the believers hold that the volume is exactly as claimed by Smith, a translation of ancient historical records engraved on plates of gold. I find not a shred of evidence that this is so, nor can I find a single non-Mormon who accepts such a possibility.

Second, some persons say the *Book of Mormon* is a conscious fabrication from the mind of Joseph Smith, unaided. The evangelist fervor dis-

played by Smith and the sacrifices he made for his new faith are difficult to reconcile with the theory of an intentional hoax. Nor does he seem to have possessed the requisite intellect to have devised the whole book without borrowing from some other source, even if only Sidney Rigdon.

Third, Smith and Rigdon concocted the volume from a pirated manuscript written by Solomon Spaulding. This would explain perhaps a fourth of the text, the theological pronouncements presumably having been added by Rigdon and the anti-Masonry by Smith. However, proponents of this theory face the difficulty of explaining how Spaulding's manuscript found its way from Amity, Pa., to western New York before 1830. Yet the testimonies of Spaulding's widow and daughter and Cephas Dod lend a measure of credence to this explanation for the Mormon scriptures' origin.

Fourth, the *Book of Mormon*, the later *Book of Abraham* and the translation of the Kinderhook Plates came to Joseph Smith through automatic or inspirational writing. It's hard to see why so few students of the controversy have come up with this very logical explanation. Only Walter Franklin Prince seems to have explicitly suggested the possibility, although Dr. Hugh Nibley, Professor of Religious History at Brigham Young University, has gone so far as to state, "Today nobody claims that Joseph Smith got his information through ordinary scholarly channels."

Automatic writing has certain known characteristics which fit the situation here: it can be produced rapidly with no conscious effort; it can

draw upon and reorganize all manner of material contained in the unconscious mind; and it often contains information not known to the person through whom it comes. Well-known examples of works produced in this manner are the Patience Worth books, *Oahspe* and Ruth Montgomery's *A World Beyond* (Coward, McCann and Geoghegan, 1971).

Automatic writing readily accounts for passages in the *Book of Mormon*: the regurgitated news accounts, the quotations from Shakespeare and the King James translation of the Bible, perhaps even overheard chapters from Spaulding's "Manuscript Found." At the same time, the material received by an automatist seems to be flowing from some external source — hence Smith's conviction that it was divinely inspired.

Mormon resistance to this explanation is understandable. If the *Book of Mormon* is not an actual historical account of the settling of the New World but instead the product of Joseph Smith's unconscious mind, the basis of its validity is threatened. The Mormon scriptures then fall into the same bag with *Oahspe* and *Urantia*, both of which equal the *Book of Mormon* in length and complexity and surpass it in profundity. Joseph Smith no longer stands as the prophet of the new age but one among many automatists of the 19th Century. Nevertheless, this theory avoids the necessity of championing an unsupportable "history" and spares Joseph Smith from the label of charlatan. I see no other escape from the dilemma posed by modern criticism of the *Book of Mormon*.

All too often ESP involves foreknowledge of tragedy — but in this case a curious precognitive ability always leads to happy endings.

By Roberta Metz

MOST CASES of premonition, it seems, are in some way connected with tragedy — preknowledge of death or of impending catastrophe. My experience with extrasensory perception has been quite the opposite. Mine seems to be a highly specialized form of ESP and I am glad to say always has a happy satisfying ending.

The first time it became evident I was in my late teens. I had been grad-

my haste I must have neglected to put it back in the purse and just placed it in my lap when I sat down. Evidently it had dropped to the floor when I got up to leave. The realization came as a shock. Not only did it contain my train ticket but it had \$20 in it — all the money I had in the world.

I hurried down to the theater and asked whether a wallet had been turned in after last night's perfor-

ICAN FIND IT!

uated from high school the previous June and very early the following spring my father accepted a business offer in New York City. He already had gone on ahead and I was to join him and get things settled before my older sister and the younger children arrived. Our mother had died about five years before.

After receiving a letter from Father outlining the above plan I went into town and bought a train ticket to New York. That evening I decided to go to the movie where I was sure to meet some of my friends and have an opportunity to say good-bye.

Late the following afternoon I opened my pocketbook to get something out of it and to my dismay discovered that my wallet was missing. I distinctly remembered taking it out to pay my admission to the movie. In

mance. The manager assured me none had. The present performance was almost over and I asked if I could go in and look around after the people left. He had no objection but pointed out that the theater had been swept that morning and it was unlikely the wallet would still be there. But somehow I seemed to know that it was.

I had a general idea of where I had sat but did not know the exact row or seat. Nevertheless, when the audience had filed out I walked quickly down the center aisle. As if led by some invisible force I turned into a row and reached under a seat and picked up the wallet. The strange feeling which had taken possession of me was forgotten in the joy of retrieving my meager fortune.

The following morning I boarded the train for New York. I remember

the date very well; it was March 28. Several important changes in my life have taken place on that date. As to the year, I invoke the Fifth Amendment; my age is a secret shared only with my doctor.

A similar incident concerning money occurred a few years later. By then I was married and vacationing with my husband Joseph Metz, a former junior high school principal in New York City. We were at Paul Smith's, a resort in the Adirondacks which has since been destroyed by fire, according to newspaper reports.

We had just met a very nice couple who were occupying the room next to ours and had invited them in for a drink before dinner. They were going for a swim first, they said, but would be back shortly and delighted to join us. When they did not appear we assumed the invitation had slipped their minds and we were about to go down to dinner when there was a rap on our door. It was the man from next door and he was most apologetic. He explained that they had returned from their swim and were dressing to come over when he discovered that the money he had hidden in his shoe was missing. Thinking he might have put it somewhere else they had spent the last half hour going through their personal possessions and every conceivable hiding place in the room.

"I guess I had better notify the management," he said dejectedly.

"Can I help you look for it?" I asked.

"If you like," he answered, "but there isn't a place we haven't searched."

Joe and I accompanied him back to

his room and suddenly that eerie feeling came over me.

"May I look in your shoe?" I asked, almost apologetically.

He felt in his shoe again, shook his head and handed the shoe to me. For some unexplained reason, instead of putting my hand into the shoe palm down as he had just done, I inserted it palm up and the money dropped into my hand. It had become stuck to the top of the shoe.

Once again I was conscious of the fact that I had known I was going to find the money and it made me feel uncomfortable.

On another occasion, however, I hadn't the faintest idea of the location of the missing object. We were motor-ing through Maine and had heard of a desert which was in the process of forming. Our curiosity was piqued and so we drove out to see it. The man at the gate told us that some years before there had been a fire in the area and the vegetation had been burned away. The topsoil had evidently been thin and beneath it was a fine white sand which the wind blew about. This in turn smothered the surrounding vegetation. Not only had a desert actually been born but it was rapidly spreading.

We drove in and parked on the small grassy area just inside the gate where the ground was still firm. A few yards beyond was nothing but fine white sand as far as the eye could see. We walked around with a feeling of awe, losing all sense of time — it was like witnessing a part of creation. Finally we started back to the car. As we approached it my husband discovered he did not have the car keys and

a hurried search through his pockets failed to produce them. He recalled having them in his hand but several times as we wandered around I had seen him pick up a handful of sand and throw it up in the air where it had hung for a while, like a fine mist.

It was getting late and there was no one in sight. Evidently the attendant had gone for the night. We were probably the last visitors of the day because he had asked if we would close the gate when we left. We started circling back but had no idea where the keys might have been dropped. It was impossible to retrace our steps; the sand was so powdery that footprints filled in as quickly as they were made. I confess I began to feel panic. Suddenly I stopped, stooped down, slid my hand into the sand and pulled out the keys. There had been nothing to indicate they might be buried there.

My husband and I looked at each other in amazement; then we laughed in relief and soon dismissed the incident.

In recent years, however, this kind of thing has begun to happen more frequently. Last summer we went to the theater in Chautauqua, N.Y., and as the lights went on we recognized some friends — Blanche and Irving Gladstone. As we walked over to them they seemed to be looking around for something on the floor.

"Have you lost something?" I asked.

"Yes, my eyeglass case," Blanche answered. "It was a gift someone brought me from abroad and is beautifully embroidered. I treasure it."

Once again that creepy feeling surfaced and I reached down into the seat

and lifted out the case. It had become wedged between two seats just underneath the arm, completely out of view. The odd thing is, I knew it was there!

When I met Blanche recently she reminded me of the incident and asked how I happened to think of looking for it in that particular place. I avoided answering her directly. How could I tell her that I just "knew" without running the risk of having her think I was some kind of weirdie?

It happened again a year and a half ago. I was spending the night with my sister-in-law Beatrice Glick, my younger brother Jules' wife. On October 20, 1975, Jules entered St. Francis Hospital in Miami Beach, Fla., to be operated on the following day. The surgeon, Dr. Harold M. Reed, had warned us that there was a possibility of malignancy but the results of the biopsy would not be known for a day or two. Fortunately the tumor on his kidney proved to be benign and my brother eventually made a good recovery.

However, we were not aware of this that night. I had decided to stay with Beatrice since it was hardly a time for her to be alone and we were getting ready for bed when Beatrice told me that just as they were leaving for the hospital that morning she had hidden two pieces of jewelry which had been lying on the dresser in full view — a small but valuable pin and a pair of earrings. When she looked for them later she was unable to find them.

"Have you any idea where you might have hidden them?" I asked.

"I was almost certain I put them in the top dresser drawer but I have had

everything out three times and they are not there. They were a gift from Jules," she added with a catch in her voice.

"Let me take a look," I suggested.

"No, not tonight. We're both tired; it has been an exhausting day. We'll look for them in the morning."

I recall thinking that she had enough to worry about without being concerned about the jewelry. "I must find it tonight," I told myself.

Suddenly that strange feeling came over me. I was standing with my back to the dresser. The next instant I turned, opened the upper drawer, removed the top handkerchief from a pile on the left and there, folded inside, were the earrings and pin. I silently thanked the unseen power which had brought about the one pleasant moment in a trying day.

"What made you look tonight?" Beatrice asked.

"I just didn't want you to lie awake worrying about it." I blurted out the truth.

"You mean you knew you'd find them?" she asked incredulously.

And so I told her what I never had told anyone before — about this strange phenomenon. Up until then my husband had been the only one who was aware of my uncanny ability. And I half suspect he attributes these occurrences to lucky hunches although he never has said as much. However, he readily admits that on a number of occasions he has seen me locate missing objects without making any attempt to search for them.

I am always happy, of course, when I can restore something to its owner. But I could wish the finding weren't always accompanied by that peculiar feeling — a sort of electrifying awareness and a creepy sensation in the upper part of my back.



TO THE LAST, A MAN OF PRECISION

By Frank Ball

COL. JOHN Stuart of Lewisburg, Greenbrier County, West Virginia, deserved to be called a jack-of-all-trades and a master of many. He served meritoriously in the Revolutionary War, then became a political leader, holding various county offices. He also helped to establish the Lewisburg Presbyterian Church in 1796.

Colonel Stuart was precise in everything he did — in his work, his dress and his

speech. It was a characteristic everyone noticed: he was a man of precision.

On August 23, 1823, he had been lying down to rest when suddenly he arose and said his time to die had arrived. His family was startled, for although he was 74 years old he was hale and hearty. Nevertheless, he set about shaving and dressing with unusual care, then returned to his bed. Within five minutes he was dead.



By James Crenshaw

BECAUSE HE is a biochemist Don Westerbeke knows what an operation should look like. He has observed conventional surgeries a number of times during his career but the films of his own "psychic surgery," done in 1973, were like nothing he ever had seen before.

Had Tony Agpaoa really made a bare-hand incision in his head?

Did Tony actually remove the pitui-

yes, they could reschedule the canceled operation! Tony apparently had removed some globular material from an opening in Westerbeke's head but there was no way to tell whether it was the tumor because the material had not been preserved.

However, Westerbeke told a 1975 audience at UCLA that he felt "just great" after Tony's surgery. Repeated X-rays taken after the psychic surgery

Philippine PSYCHIC SURGERY . . . A Ten-Year Update

Are the Filipinos practicing "faith" healing, attaining their spectacular results simply through autosuggestion?

PART TWO

tary tumor that threatened his health and was beginning to impair his eyesight?

And had it been a mistake to cancel a scheduled operation in San Francisco before Westerbeke flew off to the Philippines on the wild chance that a Filipino healer might help him?

The answers to these questions may not be conclusive but they are persuasive.

Once back in San Francisco, Westerbeke asked his doctors if there was any way to determine whether the pituitary tumor was gone. They said

showed "absolutely no further deterioration" of the cells generally affected by a pituitary tumor and "whatever was supposed to progress somehow was arrested." And although in 1973 he was losing the sight of one eye, "visual acuity has improved." All plans for medical surgery were dropped.

Westerbeke returned to the Philippines twice more to study Tony, as well as other healers. In all he spent several months there and finally concluded that stories of trickery — use of animal parts to simulate human

tissue, chemically created "blood" and sleight of hand conjuring — probably are true but they are not the whole truth. About his personal experiences with Tony he said: "Whatever it was, if it was sleight of hand, it was pretty good sleight of hand, and if it was an operation, it was a pretty good one. I'm not quite sure it was either one." But he added, "I also know that I was watching something that had some kind of truth to it."

What is that truth?

Is "psychic surgery" a magical facade for ordinary spiritual or "faith" healing, a kind of placebo to help the patient achieve genuine results?

Tony himself admits he need not cause so much "blood" to flow during his operations, except for its value in convincing patients that something important is happening. It is also true that some patients are not really sick. "They may need psychosomatic treatment," he says. "Some of the work is done by autosuggestion, but whatever it is, it is the Holy Spirit working through me. I am only an agent of the great Universal Healer."

But what about the charges that there is a dark undercurrent of witchcraft at work in the Philippines, including the "evil eye" and strange "materializations?" The latter were alluded to during Westerbeke's UCLA appearance and also by my friend Cynthia, wife of a Los Angeles internist who spent many months in the Philippines studying with various healers after her mother's breast cancer was healed.

"There are many levels of healing," Cynthia told me. "There are those who are possessed by entities — spirit

guides. There are psychics and there are spiritual healers, those who do not necessarily go into trance. Then there are people who do not have too much power but can do a little healing, perhaps concentrating on the stomach. The stomach or abdomen easily lends itself to fakery.

"Then there are all the different degrees of magic, from white to black, as well as the different levels ranging from the psychic to the spiritual. Some people can heal with their eyes. They will just look at a person and say, 'You are well now. You can go.' Then they are fine.

"There are stories upon stories. They talk about materializations — materializing clots of blood and other material that is removed from patients. Some of the most incredible forms of phenomena accomplish nothing except the effect they have upon the mind or psyche or spirit of the patient."

Australian healer Carl Lehmann, who made three fact-finding trips to the Philippines, agrees that some of the apparent marvels are mediumistic materializations. Writing in the March 1, 1975, issue of *Psychic News*, published in London, he said: "After watching hundreds of operations and shooting a thousand feet of film I have reached the same conclusion as Dr. Naegeli, president of the Swiss Institute of Parapsychology, that many operations are merely materializations on the skin's surface."

He described another strange kind of magic, also reported by other observers: "I have seen pieces of concrete, large sections of broken glass, rusty fishhooks, a handful of coconut

fiber, eggs, pebbles and other objects too numerous to mention taken from (patients') bodies, accompanied by quantities of blood.

"Recently I saw an eye materialize in the operator's hand and was staggered as he peeled tissue from the outside and then 'returned' the eye to its socket. He later opened the abdomen, took out the transverse colon, removed tissue from around it and allowed the colon to return to the owner. These are not hallucinations; I have recorded them with my camera on film.

"This phenomenon is just as amazing as the operations. I do not know of anyone in the Western world who can materialize objects in broad daylight with such nonchalance. It is so skillfully done that even research teams who regularly visit the Philippines cannot tell a genuine operation from a materialization. I have lived with these operators and have learned their methods so I can tell a faked operation at a glance. . . .

"The world has yet to produce a conjurer who can materialize objects in broad daylight under the close scrutiny of a slow-motion camera."

He concluded, "I have spent a total of four months in three trips to the Philippines, not to mention a great deal of money, investigating these phenomena. I categorically state these operations can be and are being performed when the operators wish."

However, he believes that spiritual healing can equal psychic surgery "except that it takes a little longer to dissolve a tumor. The majority of patients going to the Philippines do not need surgery. They go expecting a

miracle for any number of diseases totally unrelated to surgery. The irony is that we have better contact healers in the West than in the Philippines."

Lehmann of Brisbane, Australia, has had some 20 years' experience as a healer and psychic diagnostician.

Cynthia's confirmation of the stories of widespread mystical and magical practices by the healers, as well as the frequent use of down-to-earth trickery, tends to explain why some investigators fail to find conclusive materialistic answers to all the mysteries. She said that sometimes tissues supposedly removed from patients by healers are placed in bottles for later analysis, only to dematerialize over a period of time. Or kidney stones taken from a patient and immediately examined will appear to be authentic — then on later examination they may have an entirely different appearance and turn out to be ordinary pebbles.

A West German physician, Dr. Thomas Hans of Bremen, encountered such a problem after a 1975 trip to the Philippines. While there he became convinced, based on his close observations and surgical knowledge, that a woman healer was performing genuine psychic operations. Yet when he had a supposed tumor analyzed after returning home, the laboratory reported the "tumor" actually was some kind of plant material. A growth removed from a patient by another psychic surgeon proved to be animal tissue, while a bloodstain was found to be a red plant dye.

"I haven't met too many saints over there," says Cynthia. "There are a few exceptions — those who are really devoted and dedicated, who spend a

many hours fasting and meditating in their churches and chapels or on their holy mountains where they receive and rebuild their spiritual energies.

"Yet a healer or a psychic surgeon can be relatively effective without being either a fraud or a saint," she said. They simply are human, with human frailties. They may be criticized because they smoke cigarettes or appear flippant. But they also may be good healers, she has found.

"It is true there are those who use a lot of fakery," she continued. "Some are adept in the art of suggestion. Then there are good healers who may not be into healing on a particular day. They are not 'turned on' for healing at the moment. Maybe they have been out the previous night and didn't do their meditation. They will just fake it because they want to please the patient. People will go over there and find things do not prove out and they become confused. Others find what they are looking for and go home to tell about their wonderful miracle."

One of the first healers she met in the Philippines was the venerable Eleuterio Terte, "a tremendous presence." At his direction she placed her hand over a glass of water to see if she had healing power. If she did, he said, the water would turn to blood. It did, or so it appeared. I suggested it was a chemical reaction.

"Yes, possibly," she replied, "but my hands were 'turned on' at the time. I felt a force of energy through the fingers and through my arms, something you might call cosmic radiation."

A blind patient was led in and Terte directed Cynthia to place her hands at

certain points around the woman's eyes. "Afterward she could see me clearly and could point out various objects in the room. I wasn't in a position to follow up her case but that was my experience at that moment."

Cynthia worked with a young woman whom she described as one of the good healers, one who wants no public recognition and I promised that I would not use her name. Many of the healers are called "Brother" or "Sister;" therefore I will refer to her as Sister Maria.

Before she ever went to the Islands Cynthia dreamed (at least she called it a dream) of a woman who she somehow knew was a Filipino. The woman spoke to her in a language she could not understand, possibly Tagalog, the native tongue of most Filipinos. A powerful energy seemed to be transmitted from the woman to her, a power so strong her body seemed suddenly on fire.

Later when she met Sister Maria, the young healer, who "looked like a teenager, although she is really older," said she had been expecting Cynthia — had known for some time she was coming. "She asked me immediately if I wanted to be her apprentice. At first I thought, 'She's too young for me.' But there was a radiance, a luminosity about her — something I could feel rather than see. When I met her mother, who also is a healer, I found she was the woman I had seen in my 'dream.' She had the same kindly face; her hair was pulled back in the same way and she wore the same dress."

Cynthia found these two healers compassionate and helpful. As is true

of many of the healers, they spend much of their time in church, one of the Espiritista churches on the Islands where the members meditate, pray or fast, discuss the Bible and renew their faith in the New Testament teachings, especially those "gifts of the spirit" such as healing.

As is well known, the movement owes some of its tenets to a French physician who in the mid-19th Century became convinced of spirit communication and wrote (or some say simply edited) several books of spirit teachings. Using the name Allan Kardec, this doctor referred to his teachings as Spiritism, to distinguish them from English Spiritualism which either emphasized less or completely rejected the doctrines of reincarnation and the law of karma.

Kardec's teachings, including *The Book of the Spirits*, spread to the Philippines by way of Brazil where the Spiritist movement still is very strong. Both English and Spanish are widely spoken in the Islands, together with Tagalog, so discussions, sermons and lectures may be given in any of these languages but because of the Spanish influence the descriptive terms *Espiritismo* and *Espiritista* are generally used in referring to the churches and their beliefs.

One of the Kardec books is an interpretation of the New Testament Gospels; therefore, great emphasis is placed on the role of the apostles in *Espiritismo*. Some healers go so far as to claim one or another of the saints as helper or "protector," although occasionally spirit doctors and/or other invisible helpers theoretically join in transmitting the healing power.

"The way they go about receiving or renewing this power can be dramatic," Cynthia explained. "They may spend as much as 30 days in church, often under very uncomfortable conditions, even sleeping on pews. They may read the Bible and discuss certain passages in it with others, or they may go into meditation every three hours, 24 hours a day. They often believe they do not receive the power except by fasting and prayer and periodic pilgrimages to some particular holy mountain."

Apart from their healing and their church work Sister Maria and her mother also concern themselves with others' personal problems and welfare, often donating food and money to aid the needy, according to Cynthia. At the same time, they treat an incredible number of patients. In a telephone conversation from Manila in December 1975 Cynthia told me that on the previous day approximately 200 patients had come in for healings — not all for surgery, however. Most of their patients are poor Filipinos who turn to a healer for relief from their symptoms and, she says, usually get it, if not through "magnetic" healing, then by means of the more drastic psychic surgery.

"I see a lot of impressive things," Cynthia told me. "Every day is impressive. I saw a boy who had a brain tumor. He was treated right through the head — an opening. You could see in and see bits of something coming from the brain. The boy had been practically unconscious. Then consciousness slowly came back."

Unlike some of the psychic surgeons, she said, Maria and her mother

always are willing to give patients whatever tissue is removed so that it may be analyzed.

At first Cynthia had a strange feeling about the operations. She had been working with Maria every day and still there was that feeling that she should be looking for something that would "give away the trick. No matter how much I was experiencing, I was still waiting for that little trick. But it was real.

"I myself have had one or two experiences that indicate I can do it. I have been doing magnetic healing, as well as assisting Maria. Some mysterious force does work through me, using my hands for the healing. It begins even before the patient arrives in front of me. I can understand how some of the healers get onto an ego trip. They do feel this power; they develop a charisma and people identify the healer with the source of the healing." Cynthia made it clear that she believes the two — the channel or healer and the source — are not the same.

Like all persons familiar with the healers, Cynthia warns that the honest authentic healers are the first to acknowledge that everyone cannot be cured. Just as in conventional medicine, there are failures. They say much depends upon an individual's karma — the life patterns brought over from previous lives — and she says a tremendously important factor is the mental attitude of the patient, especially the willingness to change mental patterns and to make sacrifices to accomplish these mental

changes. Hence, even when a healing occurs, there can be a relapse when the person returns to his previous environment and old ways of thinking and living.

It is not always easy to find a good healer in the Philippines despite the tours, the worldwide publicity of the past 10 years and the stories of spectacular operations, Cynthia says. One can, and probably will, encounter a professional healer as quickly as one checks into a Manila hotel. "He may approach you with a saintly expression and in a voice full of compassion ask, 'May I help you?' "

Maybe he can, but Cynthia makes a disturbing observation about Filipino healers in general. "Some of the greatest healers are very simple people, living in the provinces where they are hardly known beyond their own environment," she says. "Some of them are very enlightened and powerful in their own way; they are very good people. But a change tends to occur under certain circumstances. For instance, sometimes the more education they receive or the more they are exposed to new ideas and systems of knowledge, the more their power fades. Humility is a very important attribute. . . ."

(Next month: Another doctor's wife tells why she believes her life was saved by psychic healing in the Philippines; an engineer describes more of Sister Maria's remarkable healings, including his own; and a woman lawyer says she owes her present health to psychic surgery.)



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— By Science Writer, J. L. Dunsdon.

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SAYING GOOD-BYE

By Gary N. Jorisch

BACK IN 1970 my grandfather Jacob R. Schops came to stay with our family. He had always been a welcome guest and soon became a welcome companion. His many years of travel throughout the United States had given him many wonderful memories and a few good stories too. As we became closer, grandfather and grandson, I began to think how much I resembled a picture taken of him in his youth.

The day of my departure came quickly. It was a freezing gray day in January 1971 but I was soon to be in Africa's sunny embrace. My parents Martin and Estelle Jorisch, sister Audrey and Grandfather helped me pass the anxious waiting time necessary for an overseas departure. But Grandfather was silent that day. He didn't even bother to light the long cigar he usually enjoyed and his hands were forever fumbling around in the great pockets of his overcoat. Finally, when the flight was announced, I said good-bye to everyone. My grandfather had bought almost the entire magazine stand's supply of reading material, explaining that since the flight was so long and since I read so quickly, I needed a lot to keep me busy.

As the months passed, I kept up a lively correspondence with my family. Sometimes I would receive a carefully-worded, cheery letter from my grandfather, in that scrawling fashion so characteristic of older people. Later, after about seven or eight

months, he added greetings to letters from my folks but no longer wrote them himself.

Toward the end of my first year abroad I moved from Durban, South Africa, to Bulawayo, Rhodesia, where I rented a small cottage with a red stoop on three sides and orange trees in the garden. The trees reminded me of my grandfather, who used to delight in mailing us baskets of oranges when the supply was short in the north.

Returning home from work one day, I decided to take a walk while I read my mail. It was already past dusk and the first signs of the Southern Cross were beginning to gleam in the sky. A letter from my parents said my grandfather had died two weeks before. My eyes filled with tears.

I continued to walk for hours that night, remembering him, recalling how he had



Gary N. Jorisch

appeared in life. I thought of all the times I had listened to his stories. I had looked forward to my return so that I could relate my own experiences to him. I could see him at the airport, looking nervous for the first time since I had known him. I remembered his fumbling attempts to say good-bye, how he had thrust the magazines into my bag and said, "Take 'em all, you'll need 'em."

I walked back to the cottage and passed the sweet orange trees that reminded me of him. Entering the kitchen, I tried to carry on as usual, preparing dinner for myself and a friend, Jill Gilliam, due to arrive shortly. Suddenly I felt someone behind me and I assumed Jill had shown up a little early.

I turned and in the doorway I saw my grandfather. A great chill swept over me in that warm African night and I could neither move nor say a word. I wasn't meant to — he had come just to say, "Good-bye." — *Franklin Square, N.Y.*

PREMONITION IN REVERSE

By J. Van Duyn

ON THE morning of January 6, 1943, I woke up from a frighteningly vivid dream. In it I was dead and laid out in a simple casket. Friends and relatives stood around the open casket but except for my 19-year-old son Kenny there was nobody there from my own family. Although all visitors were dabbing their eyes, I knew somehow that only Kenny's tears were sincere; only Kenny really and truly grieved at my passing.

Completely awake now, I looked at the clock on my dresser and noticed the time was 7:05. It was Saturday and neither my husband nor I had to go to work. Relieved, I sank back onto the pillows but it took me awhile to stop shaking.

Finally I realized I couldn't stay in bed any longer. I wanted to go to Kenny's room to see if he was awake yet and tell him of my dream. But as I put my feet into my slippers and struggled into my housecoat, I remembered that Kenny, a freshman at West Valley College, and several of his friends had spent the night at one of the boys' houses. They wanted to get an early start Saturday morning to go skiing to the mountains for the weekend.

At 9:15, as my husband and I were

finishing breakfast, the doorbell rang. When my husband answered, a tall stranger introduced himself as Alan Bradt and said he was a coroner.

"I'm sorry," he said, "but there has been an accident and your son Ken Van Duyn . . . he —"

My husband paled. "Not . . . dead?" he asked.

The coroner nodded. "Your son was killed on Highway 80 near Fairfield," he said. "There were only two young men in the car: your son and Charlie Kenezovitch. Charlie is okay but under observation at the county hospital."

We simply could not believe what he was telling us. When the coroner saw that my husband was numb from shock and I was crying uncontrollably, he dialed the Fairfield, Calif., highway patrol. After identifying himself he gave the instrument to my husband.

"How . . . how did it happen?" I heard my husband ask between deep dry sobs. "Oh, I see. Charlie told you that Ken became drowsy . . . lost control of the car." My husband was mechanically repeating every word the officer was telling him on the phone. "The car rolled over into a ditch and the roof was pushed in on the driver's side. The car is a total wreck. Oh? Ken . . . Ken was killed instantly?"

"Officer, when did the accident happen? At 7:05?"

I felt a chill go up and down my spine. That was the time I had waked from my dream.

A few days later Charlie and Sherman Trigg, Ken's best friends, came to visit us. Charlie sat on the edge of the sofa twisting his hands nervously and told us what had happened.

Originally four of them had planned to make the trip but at the last minute two had decided not to go. That left just Charlie and Kenny. Charlie had pleaded with Kenny to let him drive because he knew Kenny had gotten little sleep the night before. But our son had insisted.

At Fairfield Kenny had started to fall asleep. The car began to weave and Charlie yelled, "Ken, wake up! You're drifting." Suddenly snapping awake Kenny twisted the steering wheel sharply to the left — too sharply.

"The next thing I knew," Charlie recalled, "the car was rolling over and over. It rolled into a ditch in the middle of the highway and then out of the ditch right across the opposite lanes."

Kenny was killed instantly. Miraculously Charlie survived with hardly a scratch.

Sherman broke the heavy silence that followed. "You know, Mrs. Van Duyn," he said to me, "Saturday morning — when this accident happened — I had the strangest dream. I dreamed that I was dead and that of all the people who came to my funeral Kenny was the only one who was really sad because I died."

Sherman looked at me with eyes misty with tears and asked, "Do you think that in a way Kenny was saying 'good-bye' to me?"

All I could do was nod. — *San Jose, Calif.*

ALICE RETURNED

By Ruth Downhour

BACK IN 1958 my husband Joe and I were working at Summit Hospital, a small privately-owned mental institution

on the outskirts of Oconomowoc, Wis. Joe worked as a general handyman and I was a nurse's aide.

Among my charges was a seriously disturbed elderly lady named Alice. She was in her 70's. She was unable to speak and had to be approached with caution; otherwise she might yank out a handful of hair or claw me with her fingernails. It was my duty to get Alice up every day, bathe her, tie her in a chair with a folded sheet, then make her bed, all done while she resisted vigorously.

Day after day when Alice grabbed for me I would catch her wrist and hold it a moment while I patted her face and smiled at her. Gradually she came to understand that I meant her no harm and she stopped fighting me. I would talk pleasantly to her as I cared for her needs. When I finished with her and placed her in her chair, I would explain patiently that she had to be tied in the chair to prevent her falling and injuring herself. She would respond by placing her middle finger on her lips and then touching my forearm with it. This was her way of saying thank you.

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One day someone else tied her carelessly in her chair and she managed to loosen the sheet. She fell to the floor and fractured her pelvis. Because she was old and poorly nourished her bones did not heal. After she had lain in bed for some days she contracted stasis pneumonia from which she did not recover.

She lay for more than a week in a deep coma and we all knew it was just a matter of time before she died. I was assigned to sit with her until she passed on.

I had read that even an unconscious person can hear everything said in his presence because the spirit hovers near until it is released. So with this in mind I began to talk to Alice. I was by no means convinced she could hear me but just in case she could I said, "Alice, you are leaving this life now. Don't be afraid. You will be released from this room in which you have been imprisoned for so long and from that chair you were tied to. You will be free again and you will be young and you will be able to communicate with those around you. But, Alice, if you can, would you do something for me? If it is possible, would you come back in some way and let me know that you live, that there is continued life?"

Alice died shortly thereafter.

More than a year went by. During that time Joe and I moved to California. Shortly after that Joe himself died very suddenly. We were living in Saratoga, a lovely little town not far from San Jose, when Joe died. I was left a widow with no insurance and very little money, so I came down to Los Angeles with Joe's sister Eva Glick when she returned home from the funeral. I meant to look for a job in L.A.

For a while, until I could find a job and a place of my own, I lived with Eva and her husband Harry. One night Eva suggested we visit a medium whose name she had heard. Neither of us knew this medium and she did not know either of us. We just walked into her church office off the street. Eva wanted to see if the medium could contact Joe.

The medium indeed did seem to contact Joe. She said he had been my husband and Eva's brother and had died two weeks before. She described both his appearance and the circumstances of his death perfectly. Then she went on to remark, "And

there is someone else here who wishes to come to Ruth."

She said, "Alice is here." I was not sure whom she meant. The medium explained, "She says you were very kind to her when others weren't." That didn't help me either. Finally the medium said, "She does this to me for identification." She put her middle finger to her lips and placed it on her forearm. Then I knew who Alice was. I realized too that even when she lay comatose she had heard what I said to her. — *Los Angeles, Calif.*

MOTHER'S NEED

By Phyllis Eisenstein

I NEVER liked my mother. She must have been a pleasant enough person in her younger days, for she had many long-time friends — but by the time I came along she had fallen apart. Before my 10th birthday she was already taking tranquilizers daily, visiting a psychiatrist every week and calling him at odd times between appointments to weep and wail incoherently into the telephone.

I never understood what was wrong. It was a subject no one in the family discussed, certainly not my mother. When I asked questions I was told that I must not make Mother nervous, that I must not talk back to her, that I must obey her every whim.

Obedience was not easy, for to her sick mind everything in the world was dirty. Whatever she touched required a ritualistic hand-washing afterwards. She spent hours in the shower and her skin was dry and peeling, especially on her hands. I gritted my teeth and counted the years till I could go away to college and be done with her.

After an ugly bout with cancer, Mother died September 12, 1963, when I was 17. I nursed her in our Chicago home through those last few months when physical illness magnified her mental problems and no extreme of cleanliness was enough. I counted the days, then the hours, and when she died I could not cry. I was free at last and I wanted to sing and dance, not mourn.

Her friends were shocked at my attitude and they tried to browbeat me into grief. I ignored them all and moved out of my parents' house, away from bad memories,

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1951		
No.	Month	Supply
19,	Apr.	20
24,	Nov.-Dec.	125

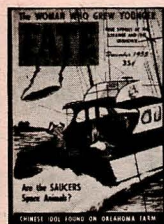


1952		
No.	Month	Supply
26,	Feb.-Mar.	5
28,	June	500
29,	July-Aug.	15
30,	Sept.	170
32,	Nov.	90
33,	Dec.	10

1953		
37,	Apr.	185
40,	July	250
41,	Aug.	350
43,	Oct.	250
44,	Nov.	220



1954		
47,	Feb.	125
48,	Mar.	400
52,	July	125
54,	Sept.	45
56,	Nov.	500
57,	Dec.	200



1955		
58,	Jan.	50
60,	Mar.	100
61,	Apr.	200
62,	May	250
63,	June	100
64,	July	250
66,	Sept.	175
67,	Oct.	160
68,	Nov.	45
69,	Dec.	350



1956		
71,	Feb.	255
72,	Mar.	45
73,	Apr.	310
74,	May	330
75,	June	75
76,	July	100
78,	Sept.	100
80,	Nov.	70
81,	Dec.	100

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1957

No. Month	Supply
82, Jan.	100
83, Feb.	180
84, Mar.	180
87, June	150
88, July	75
91, Oct.	150
92, Nov.	100
93, Dec.	160



1958

No. Month	Supply
94, Jan.	239
95, Feb.	300
96, Mar.	250
98, May	145
99, June	430
100, July	195
101, Aug.	380
102, Sept.	165
103, Oct.	275
104, Nov.	270
105, Dec.	290



1959

106, Jan.	285
108, Mar.	250
109, Apr.	255
110, May	250
111, June	280
112, July	150
113, Aug.	240
114, Sept.	300
115, Oct.	300
116, Nov.	280
117, Dec.	300



1960

118, Jan.	85
119, Feb.	200
120, Mar.	150
121, Apr.	50
122, May	160
123, June	200
124, July	275
125, Aug.	60
126, Sept.	240
127, Oct.	225
128, Nov.	225
129, Dec.	110

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and into an apartment with a couple of friends and a cat. I entered the University of Chicago and started a new life.

One evening in December 1964 I was doing homework in my usual style, sitting cross-legged on my bed, the cat curled up beside me. My roommates were out on dates and the apartment was so quiet that the cat's purr seemed loud in my ears. I petted him with one hand and scribbled in a notebook with the other. Suddenly, he stopped purring and jumped up, his back arched, ears flattened, fur standing on end. He crowded against me, staring toward the door as if some danger had just crossed the threshold. I tried to soothe him, but he squirmed out of my arms and scrambled under the bed to cower in the darkest corner. I could not coax him out.

Then I heard a familiar voice call my name twice. It was my mother, sounding as if she were two or three rooms away and wanted me to come immediately. I answered automatically — and only then did I remember that she was dead.

I searched the apartment and verified that I was indeed alone. No one stood at either the front or back door trying to get my attention. All the windows were closed; the television and radio were off; the phones were securely cradled. I could find no easy explanation for the voice.

Eventually the cat came out from under the bed but for the rest of the night he would not leave me, even when one of my roommates tried to feed him. As I lay in the dark petting him I thought of Mother, dead at 49, all her secret miseries ended, and I thought of my own youth and freedom — and I began to cry. I cried because nothing I had done in all those long years had ever helped her. For the first time in my life I cried for her and not for myself.

Maybe that was what she wanted. — Chicago, Ill.

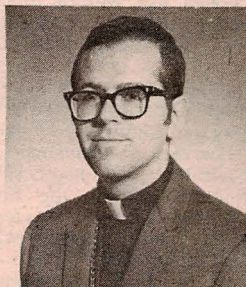


New Books

NEWS and REVIEWS



J. Gordon Melton



OCCULT CLASSICS

IT'S A real pleasure to write this column when every book up for review has something worthwhile to offer. This month is just such an occasion.

Arno Press, famous for its reprints, has just released more than 30 occult classics from the 19th and early 20th Centuries. The collection, which covers a broad range of subjects, from Spiritualism to Theosophy to Hermetics, includes some of the most significant books in the development of occult thought. Contrary to popular impression, occultism did not spring full-blown from the "spirits" in the 19th Century nor did a magi elite slowly publish secretly preserved ancient manuscripts. It grew and developed over the recent centuries.

Spiritualists and skeptics still argue about the alleged dramatic feats of D. D. Home, the famous medium whose skill was lauded by scientists such as William Crookes. *D. D. Home: His Life and Mission* by his wife Mme. Dunglas Home (\$24) recounts Home's career from the point of view of his most ardent supporter. Mme. Home asserts that her husband's phenomenal phenomena — including over 100 levitations — prove the claims of Spiritualism.

The Viscount Adare was another Home supporter and his rare volume *Experiences in Spiritualism with D. D. Home* (179 pages, \$11) aroused the wrath of the

Roman Catholic Church which caused the first edition to be suppressed. Adare's account will stretch your credulity. We have to remember that Home exercised his physical mediumship in the heyday of Spiritualism. Yet in our own day no physical medium has succeeded in duplicating Home's feats, which surely calls into question the accounts of the true believers and raises serious questions concerning Home's powers.

Theosophists will welcome some titles in the Arno occult collection and will cringe at others. Sinett's *Incidents in the Life of Madame Blavatsky* (\$19) is an apologetic work by a close confidant of Theosophy's founder. V. S. Solovyoff's *A Modern Priestess of Isis* (\$20) calls Madame Blavatsky's credibility into question at almost every point. Both Sinett and Solovyoff will remind us of the serious accusations against Blavatsky which no one has answered satisfactorily to this day. Still she has exercised considerable influence on modern occult thought probably because later generations are unaware that her teachings rest on questionable bases.

One of the forgotten women of occult history is Mary Anne Atwood who wrote about magic and hermetics at a time when few women had enough education to write anything and only a few men were writing about the ancient mysteries. A contempo-

rary of the more famous Eliphas Levi, Atwood shows a similar familiarity with the alchemical treatises and her *A Suggestive Inquiry into the Hermetic Mystery* (591 pages, \$38) helped form the foundation upon which Theosophy and ceremonial magic built. She also perceived a truth that only recent scholars like Mircea Eliade have comprehended: alchemy changes the individual; it does not change lead into gold.

Other titles in the Arno series include Hargrave Jennings' *The Rosicrucians* (476 pages, \$27), Margaret Oliphant's *Memoir of the Life of Laurence Oliphant and of Alice Oliphant His Wife* (420 pages, \$24) and several titles concerning the Fox sisters: *The Missing Link in Modern Spiritualism* by A. Leah Underhill (476 pages, \$28) and *The Death-Blow to Spiritualism* (\$14) by R. B. Davenport. Many of the volumes include new and helpful introductions. The books are expensive but serious readers will not allow this chronic problem with reprints to deter them. A complete price list for the set can be obtained from the Arno Press, 330 Madison Ave., New York, N. Y. 10017.

PARAPSYCHOLOGY AND RELIGION

I FIND most religious books on the psychic impossible. For the most part they are volumes of saccharine spirituality and scientific reductionism, written with the religious literacy of a confirmation-class dropout. But two recent efforts combine an understanding of the Christian faith with a knowledge of psychical research — a rare mixture.

Baptist minister Charles E. Cluff's *Parapsychology and the Christian Faith* (Judson Press, Valley Forge, Pa., 1976, 128 pages, \$3.95, paperback) summarizes both historical and recent parapsychological research and then offers provocative speculations on some major Christian themes. Intended primarily for study groups, it contains a list of questions at the end of each chapter which should help Christian inquirers to explore such matters as ESP, spiritual healing, biofeedback and even astrology.

I never have understood the churches' reluctance to respond to the increasing interest in the Eastern faiths by affirming

their own heritage of prayer, meditation and mysticism. Actually, while Eastern religions interest only a small minority of Americans, their growth does symbolize a hunger for spiritual depth. *Christian Growth Through Meditation* (Judson Press, 1976, 124 pages, \$3.50, paperback) is a step in the right direction. Writing for the average church member, Fay Oliver describes various Eastern meditation techniques and demonstrates how they can be adapted to a devotional framework. She also tells us how to set up a meditation group. If you are looking for a good meditation manual, free of Eastern jargon and full of sound practical advice, pick up a copy of this book.

PSYCHIC RESOURCES

PSYCHIC and occult students lack the sophisticated research tools that researchers in most disciplines possess but if Rhea White has her way this situation will change — at least in the case of parapsychology. In 1973 she coauthored *Parapsychology: Sources of Information*, now considered a necessary tool for any would-be psychical researcher. Her latest, *Surveys in Parapsychology* (Scarecrow Press, Metuchen, N. J., 1976, 484 pages), is another valuable work. Its purpose is to familiarize the reader with psychical research and help him distinguish the solid, factual literature from the psychic trash and its misinformation.

In 19 chapters noted parapsychologists summarize what is being done in such areas as precognition, psychokinesis, psi behavior in animals, ESP, hypnosis and theories of psi reality, and speak to the question of whether parapsychology is a valid area of research.

This masterful work documents the *real* claims of psychical research and should correct the mistaken interpretations of both believers and skeptics.

UFOs AND APPARITIONS

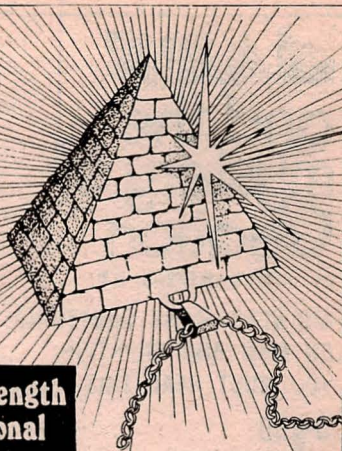
IF YOU don't believe that UFOs are back consider these government publications, *The UFO Enigma* (Congressional Research Service, Library of Congress, UG 633/76-52 SP, 124 pages) and *Extraterrestrial Intelligence and Unidentified Flying Objects: A Selected, Annotated Bibliog-*

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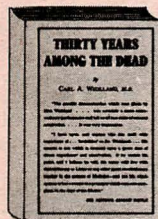
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raphy (Congressional Research Service, Library of Congress, UG 663/76-35 SP, 45 pages), both by Marcia S. Smith. The two booklets, summarizing for Congress the current views on UFOs and extraterrestrial intelligence, both are free (or you may consider you paid for them with your tax dollars). Write to your congressional representative and request copies.

Apparition Phenomena Manifest at Zeitun, Cairo, Egypt (Page Research Library, 6707 Colgate Ave., Cleveland, Ohio 44102, 32 pages, \$2.00, paperback) is the latest and best of several booklets on the appearances of the Virgin Mary over the Coptic Cathedral near Cairo. It combines a thorough analysis of the sightings with 8 by 10 reproductions of some of the photographs observers took of this remarkable apparition. The Zeitun phenomena, which thousands of people witnessed several times a week over a period of years, surely constitute the most exciting evidence of genuine apparitions in many years. They merit careful investigation by competent parapsychologists.

ASTROLOGY BREAKS NEW GROUND

IN THE midst of the greatest debate astrology has faced in many decades, Para Research (964 Washington St., Gloucester, Mass. 01930) has published what may well become the standard astrological texts: *Planets in Aspect* by Robert Pelletier (1976, 339 pages, \$10) and two by Robert Hand, *Planets in Composite* (1976, 366 pages, \$10) and *Planets in Transit* (1976, 528 pages, \$12).

Once while taking a basic astrology class I went into a bookstore and asked for a book on horoscope interpretation. In a vast collection of astrology books the clerk could locate only one small volume. Now researchers can call upon these three massive volumes.

Pelletier's and Hand's books are representative of the growing school of psychologically oriented astrology which sees the chart as a portrait of the individual's traits, talents and motivations rather than as a map of one's fate. Thus the proper interpretation becomes a matter of personality analysis and not just cheap fortune-telling. Instead of dwelling on the "good" and "bad" aspects of a chart Pelletier and Hand

emphasize the more positive possibilities of the person's competing strengths and virtues.

Although astrology has a large following in our times I remain skeptical of its claims. The only evidence which seems to suggest a causal relationship between our life and the positions of the planets shows relationships at wide variance with traditional interpretations of the chart. Yet astrology as a personal world view works for many people and apparently helps them as much as any of the various schools of psychotherapy help patients. Maybe the lack of "scientific" support has no bearing on the real issues involved, for one's view of the world, whether based upon an astrological, humanistic, biological, religious or psychoanalytic model, remains a very personal mental construct. If any one of these helps the individual to live a better happier life, then who are we to dispute it?

OTHER REVIEWS

HAUNTED LONDON by Peter Underwood, George Harrap & Co., Ltd., High Holborn, London, England, 1973, 199 pages, £3.10.

Peter Underwood, a member of London's Ghost Club, examines that city's rich lore of specters and hauntings in this guidebook, which evidently is meant to be read in short takes rather than in one or two sittings. Because the cases are so similar, they tend to become awfully boring if read one right after another.

Haunted London's chief value is as a directory to the various theaters, churches and other structures said to harbor ghostly inhabitants. It will interest visitors to London who are looking for the psychic sights. It will not satisfy those who seek a serious work on paranormal phenomena because Underwood fails to document much of his material and his speculations about the nature of the supernatural are hardly original. — *Marian D. Kravig.*

PAGANS, PRIESTS, AND PROPHETS by David St. Clair, Prentice-Hall, Englewood Cliffs, N. J., 1976, 218 pages, \$8.95.

David St. Clair's latest book is an informal survey of occultism in Mexico from its

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earliest days to the present. Supernatural beliefs in that country have a long history and even modern Mexicans accept the reality of the paranormal.

As St. Clair notes, "They freely admitted going to mediums, admitted having their cards read, confessed their beliefs in the medals and amulets they wore around their necks. They believed in witchcraft and the evil eye. Everyone took the world of spirits to be as real and 'normal' as the material world they lived in. There was no shame in recounting stories of departed souls returning."

In his chapter on "The Spiritualist Alliance" the author observes that Spiritualism is still a vital force in Mexico. One of the book's most entertaining chapters is St. Clair's account of his interview with Mary King, one of Mexico's top mediums who discusses her late father Kenneth Bannister, the internationally famous Spiritualist and healer who established one of the most important psychic centers in Mexico.

Unlike some other Mexican Spiritualists, Kenneth Bannister never was condemned from any pulpit in Mexico for his "work

with the devil." He was a great healer, successful in everything he did, and since he didn't charge money at the Sanctuary he couldn't be accused of fleecing the poor. Since her father's death Mary has carried on the work of the Sanctuary, where many persons are said to have been successfully healed.

Mexicans see nothing strange about visiting a healer, having grown up with the idea that when other methods fail the *curandero* or healer can be used as a last resort. For many without funds to pay doctors or buy medicine the *curandero* is the first resort. Even today the typical Mexican has great faith in healers and in the magical curative powers of plants and herbs, which are sold freely in stalls in the open markets by street vendors.

"Faith in the use of wild plants in Mexico goes back to before the Aztecs," St. Clair says.

In his chapter on herbs he reports that it is much easier to find an herbalist in Mexico than to find a witch, healer or even a card reader. "The Sonora Market," he says, "is an herbalist's heaven." — Edna Rowland.

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You are poor because you were programmed to be poor. You were conditioned to slave and die with a cheap casket and a few cheap flowers. But I know you can be reprogrammed. You can learn the truth through the magic of a prayer. You are to know the truth and be free. You are going to have power.

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

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THE HUNGER OF EVE: A Woman's Odyssey Toward the Future by Barbara Marx Hubbard, Stackpole Books, Harrisburg, Pa., 1976, 224 pages, \$8.95.

This book is the autobiography of a wealthy woman who married an artist and had five children but who from early childhood felt that she was leading a meaningless life. Finally her distress led her to revolt against those tendencies of modern culture that "affirm meaninglessness and make people accept it as the nature of reality." With her brother she formed a small foundation under whose aegis she zealously promoted her vision of the evolutionary potentialities of mankind.

But eventually concluding these efforts were ineffective, she struck out on a new course, espousing the space program, which she saw as opening up all kinds of exciting vistas for the human race.

Her rather unrewarding efforts in this new crusade have given her an existence separate from her husband, with the establishment of a New Worlds Center in an old mansion in Washington, D. C., staffed by a group of mostly unpaid volunteer resident participants. Early on she found in Lt. Col. John Whiteside just what she wanted as top co-worker, the right personality and also "an activist who knew the ways of the world" as well as important people. They founded The Committee for the Future which started as a "nonorganization." An early practical accomplishment, conceived by Whiteside, is a plan and format for large conferences between numerous diverse groups. This is called Syncon (for synergistic convergence) and has a wheel configuration with central multi-TV monitoring. Though "new worlds" through space travel remains a prominent goal, The Committee for the Future is cooperating with others in developing a comprehensive eclectic view of presumed possibilities and options called Choiceful Future. This includes limits of growth, conservation of earth's resources and much, much more.

Mrs. Hubbard's book, although competently written, is rather slow-paced because it is so explanatory. The "new worlds" concept, however, doesn't get enough explanation. The book is enlivened by interesting impressions of personalities and conversa-



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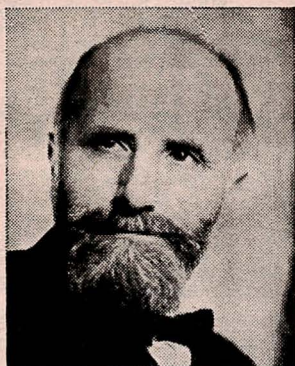
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tions reported verbatim, presumably from her voluminous diary, a lifelong enterprise.
— *Harold Steinour.*

RESEARCH IN PARAPSYCHOLOGY 1975 (Abstracts and Papers from the 18th Annual Convention of the Parapsychological Association, 1975) edited by J. D. Morris, W. G. Roll and R. L. Morris, Scarecrow Press, Metuchen, N.J., 1976, 277 pages (no price given).

This important volume is both a record of the state of parapsychological research in 1975 and a carefully detailed report of the increasingly sophisticated methods of experimental data-gathering. Obviously the search for new types of target material has brought parapsychology into the electronic age.

With two notable exceptions these reports of the convention held at the University of California at Santa Barbara are written by professionals about their own specialties. We learn of their promising attempts to come to terms with a theory for psi. "Cognitive Variables" details a study of the possible relationship between psi ability and a personal sense of time. This study is important because until we have a better understanding of time and its perplexing relationship to mind we never can hope to understand precognition.

In this same connection Russell Targ reports a remarkably successful experiment done at Stanford Research Institute.

The reports in the 44 research briefs included are not all that successful. Some failures and many nonsignificant results also are reported.

James C. Terry discussed the guidelines established for evaluating the Levy replications, necessitated by the falsification of results in PK research done at the Institute for Parapsychology. But despite this great blow to the work and the reported failures a new confidence appears to inspire the contributors. It is eloquently reflected in the two outstanding papers presented, Charles Honorton's "Has Science Developed the Competence to Confront Claims of the Paranormal?" and Willis W. Harman's "The Societal Implications and Social Impact of Psi Phenomena."

Honorton asks in his paper, which also

was the presidential address, whether science has reached a level in which it is competent to deal with the claims of the paranormal. He affirms that mind is a real force in nature by quoting the quantum principle: the electron is only what it appears to be to the perceiving mind.

Of greater interest to the lay reader is Harman's paper with its summary of the credo of orthodox science and the role of parapsychology should play in building "the new image of man." He states, "The forces of societal transformation have gathered impressive momentum. Developments in psychic research and the psychology of consciousness are part of this larger pattern." He elucidates by saying that the world exists only insofar as it is consciously reflected and expressed by a psyche, for consciousness is a precondition of being (This, of course, is the old philosophical question: does the rose blooming alone and unsmelled in the desert have a smell?) Following this tenet implicitly Harman sees in the new transcendentalism of parapsychology a new concept of science; he sees science as a moral inquiry. A

science that is no longer feared may become a sort of "civil religion" — no longer value-free, it will cease to be at odds with man's historic spiritual insights. It will see in nature the mind-print of God. — *Bernhard Mollenhauer.*

GODS OF THE CATAclysm by Hugh Fox, Harper's Magazine Press, New York, N. Y., 1976, 301 pages, \$10.95.

Despite the word "gods" in the title, this is not another book about ancient astronauts. It is an intriguing journey into New World archaeology and anthropology, an attempt to answer questions about the origins of the cultures and peoples of the Americas.

Hugh Fox is not an armchair historian but an explorer-scholar who has lived with the descendants of the American civilizations he writes about. Fox, who married a Peruvian Indian woman, immersed himself in the world view of the great Amerindian cultures in his effort to trace the common threads that bind the various beliefs of the different peoples.

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Fox's excursions into comparative mythology and legend are impressive and help make a case for his theories about cross-cultural contacts between the New and Old Worlds.

Gods of the Cataclysm should appeal to a wide audience, ranging from believers in Velikovsky to those interested in lost tribes and vanished civilizations. Fox's major thesis is that civilization began as a one-world matriarchal system held together by a trading empire originally based in India and subsequently destroyed in a great cataclysm.

In an age of "popular" books with simplistic treatments of the cultural origins of mankind, Fox provides a welcome change of fare. While he may not "prove" his case, he raises a number of disturbing questions which merit further consideration. — *Richard T. Crowe.*

THE PRACTICAL SIDE OF REINCARNATION by David Graham, Prentice-Hall, Inc., Englewood Cliffs, N. J., 1976, \$7.95, 210 pages.

Reincarnation as an absolute fact has been neither proved nor disproved. But its philosophy has figured prominently in many different religions and cultures through the ages. David Graham argues that an understanding of its principles can have practical benefits, can guide and enrich one's life.

To make his point Graham fills his book with cases of supposed reincarnation which have improved the person's mental health and helped him live a fuller, richer present life. There is the writer who loses his fear of flying when he recalls a past life in which he was hurled to his death as a fighter pilot in World War I; a college professor remembers a storm-wracked journey on a ship with three of his "problem" students and consequently is better able to relate to them. Each case is uniquely interesting.

The book also sets up guidelines for recalling past lives of your own and for applying this information to pragmatic concerns. For many their dreams will depict past lives either factually or symbolically; for others a reputable psychic may be of help, either to "tune in" on your past lives or to put you through hypnotic regression.

Graham discusses the doctrine of karma at some length, arguing that today's problems may be traced to acts committed or omitted in past lives. He says that "practical reincarnation" is the displacement of something undesirable from a past experience with something desirable in the present one. He stresses that forgiveness still is the key to breaking the karmic debt structure — we help others by forgiving the wrongs committed against us in past lives and we in turn are allowed to progress when those we have wronged forgive us.

The Practical Side of Reincarnation contains much food for thought and deserves the attention of both believers and non-believers. Graham takes an undogmatic view and leaves the final decision to his reader. I heartily recommend the book as a pleasant and profitable way to spend an evening. — *Claudeen Korst.*

EXTRATERRESTRIAL INTELLIGENCE: THE FIRST ENCOUNTER edited by James Christian, Prometheus Books, Buffalo, N. Y., 1976, 303 pages, \$13.95 (hardcover) and \$4.95 (paperback).

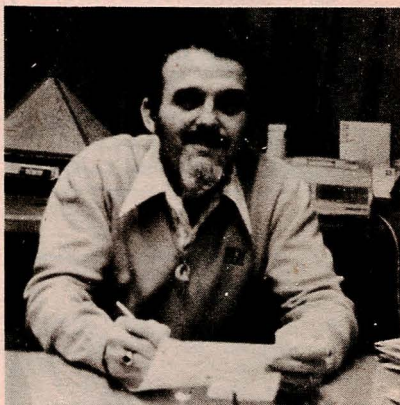
The average book about extraterrestrial intelligence (ETI) is awash with charts, photographs, some complicated mathematics and a basic text about The Universe Around Us, all designed to demonstrate that Somebody Else Does Live Out There. "Out There," of course, means some hypothetical earth-size planets orbiting Sol-like stars.

Extraterrestrial Intelligence: The First Encounter is not that type of book. It begins with the assumption that life does exist "out there," that some of it is intelligent life and that some of the intelligent life not only could be more intelligent than we are but well may be intelligent in ways we cannot fully comprehend.

The "first contact" of the title — and of numerous science fiction stories — has not yet taken place. (For the purpose of this review I am deliberately ignoring the many, varied and unproven claims of the contactees.) When it does take place, mankind never again will be the same and it is high time that those of us involved in UFO research take a long hard look at the implications inherent in the proposition

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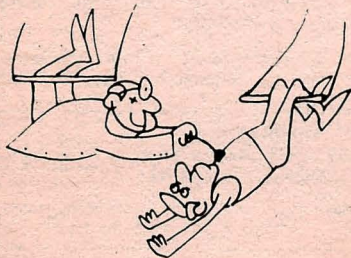
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that flying saucers are intelligently controlled devices from other worlds. This book provides such a look.

Once the mechanistic justifications for a belief in ETI are out of the way, the contributors, philosophers and theologians for the most part, proceed to examine the moral and legal meaning of contact with ETI.

Ufologists who fear government censorship of human-ETI contact will find science writer Kendrick Frazier's contribution especially interesting. In it he says that press censorship of such an event would be dangerous and he worries that the first contact discovery might be made by a country which lacks a free press.

From there the book moves into a dialogue between Leonard Nimoy and Mr. Spock (of *Star Trek* fame) with some insightful asides by Nimoy on his "transformation" from emotional human being to logical alien. This particular essay deserves far more careful reading than it is likely to get.

The remainder of the book is concerned with such topics as "ETIs in a Hindu-Buddhist Context," "Would ETIs Be Persons?," "ETIs and the Problem of Intelligence," "Life and Death in the Bioscosmos," "The Discovery of Extraterrestrial Intelligence: A Religious Response" and several other philosophical essays.

Many of these essays are not easy reading but they are worth the effort. This is one of the most challenging books about ETI I have come across in many years. The aspects of human-alien interaction discussed here are relevant and I sincerely hope that persons in high places in the federal government are thinking seriously about them. — George W. Earley.

ALSO NOTABLE

TWENTIETH CENTURY MYSTICS AND SAGES by Anne Bancroft, Henry Regnery Company, Chicago, Ill., 1976, 244 pages, \$4.95.

The concept of the self or "I" is the key to understanding the message of the new spiritual voices, the mystics and sages of the Twentieth Century, Anne Bancroft argues. The life, teachings and self-concept of such leaders as Alan Watts, Meher Baba, Martin Buber, Krishnamurti and Mother Theresa are the focus of Bancroft's study.

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.



VANISHED VILLAGE VISITED

The article "Vanished Village Revisited" by Dwight Whalen (November 1976 FATE) brought back some pleasant memories. In September 1962 my late husband and I were on the *Blue Rose*, the ferry from Bar Harbor, Maine, to Yarmouth, Nova Scotia. We went into the lounge for a drink before lunch and there we encountered the most unforgettable man I have ever met, Capt. H. L., a retired inspector for the Royal Canadian Mounted Police.

Captain L. had worked in the Northwest Territories and he talked to us about his dealings with the Eskimos, whom he had found to be an amazing people. When he said he knew many of their legends I asked him if any contained reports of UFOs. He replied that the Eskimos had legends of these objects since the beginnings of their time. Then he proceeded to tell us the story of the missing Eskimo village — which he said was *not* a legend.

He said he had been there himself. He had gone into the village and found it deserted. Lunch plates were on tables with decomposed food still on them. The Eskimos' guns, which they counted among their most prized possessions, were found in the village and their dogs had died of starvation.

The people of the village came from various Eskimo groups and for nine years Captain L. searched out relatives in other villages to determine whether anyone might have heard from the missing villagers. None was ever heard from again.

The RCMP closed the case as unsolved but Captain L. said they all knew, from numerous reports, that UFOs had been fly-

ing over the area of the "vanished village." The Mounted Police, however, could not make that their official solution!

Our new friend was so fascinating that Barney and I stayed with him during the whole ferry trip. Later we visited him at his home in Lunenburg outside Halifax, Nova Scotia. We learned that he was quite famous. He had discovered the Northwest Passage and his ship, *La Roche*, is in a museum in Vancouver, I believe. He gave us a book he had written on the Eskimos which described how they had had to drive out the "hairy giants" who were living in the northwest when they arrived. Of course I couldn't help thinking of the Big-foot stories.

Captain L. is deceased now but having heard him talk about the lost Eskimo village I shall never question its existence.

— Betty Hill, Portsmouth, N. H.

EYEWITNESS REPORT

On December 10, 1976, at about 11:30 A. M. here in Willimantic, Conn., I was walking home on Valley Street near the center of the city. When I happened to look up I saw a peculiar-shaped airplane. It was like a long black cigar with a slight bulge in its center. It was flying at a high altitude in a southwesterly direction and making no noise.

Far below and much nearer to me some fluttery objects were moving around rapidly. I stopped and put my full attention on them. They were silver or possibly white and acted like large birds; they soared, rising high in the sky without moving their wings. I thought they were eagles — but eagles are grayish-brown.

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As I watched the objects I decided they were not birds. They went too fast, made too large a circle and would disappear then reappear some distance farther away.

Then I noticed the big black cigar-shaped plane going back the same route it had come — now moving northeast. I don't believe it could have turned around; it simply reversed course and suddenly it was out of sight. I wonder what it was. — Philip E. Sikes, Willimantic, Conn.

COMPUTER FAILURE

In Bill Fail's "UFO Car-Napping in Rhodesia" (January 1977 FATE) contactee "Peter" says the aliens told him that they "are 2,000 light-years ahead of us."

I find it hard to accept that such super-advanced beings would say anything of the kind. A light-year is a measure of distance, not time.

In a vacuum light travels at 186,000 miles a second. A light-year is the distance light traverses in a year. What Peter is saying, in effect, is that the aliens are 12 1/2 quadrillion miles smarter than earth people! It just does not compute. — George Wagner, Fort Thomas, Ky.

VANITY'S SOUR SMELL

"Vanity" — or subsidy — publishers, who require an author to pay all of the costs of publishing his book, already have a smelly reputation but a new warning is in order because these publishers are claiming quite flagrantly that they have "cleaned up" their operations. For example, one of them in a mailing to writers reprinted a *New York Times* article which stated, "The vanity publishers seem to be putting out a higher quality product — in both the manufacture and the content — and dealing more openly with their authors." Brochures distributed by other vanity publishers contain similar claims and often imply, "If your work does not meet our literary standards we will return the manuscript to you."

These pretensions to "higher quality," honest dealings with authors and "literary standards" prompted me to experiment. I wrote a short "poetry booklet" which was deliberately garbled, semiliterate and nonsensical. One so-called poem began, "Icky, icky, sick/While Mickey drinks a

ricky/And Floyd don't drink none." A Haiku-style verse went, "Gainsborough painting/Shlocked apart with liverwurst/So linger awhile." A piece entitled "Orphan Annie's Dog Sandy" consisted of "Arf" typed 17 times.

I titled my booklet manuscript *Love and Belches* and mailed it to one of the larger vanity publishers. I soon received a letter from the firm's vice-president who declared, "We are enthusiastic about your book and I hope we have the honor of adding your name to our long and growing list of successful authors." A few days later I received a report from the company's "Editorial Board" who had concluded: "*Love and Belches*, the collection of poems which we just had the pleasure of reading, were (sic) definitely unique and quite interesting . . . a perfect addition to anyone's library."

The price for publishing my book? A patriotic bicentennial figure: \$1,776.00.

Writers who encounter these claims of "improved" literary quality and ethics should be cautioned that a vanity publisher's imprint on a book is still a hallmark of junk, that these publishers still use despicable means to entice money from authors, that the vast majority of bookstores still do not stock vanity titles, that sales figures are usually pathetic, and that Allen Marple's copyrighted description of the vanity press as "a scant legal inch this side of a racket" still holds true. — *Jerome Brown, Camden, N.J.*

AN IMPORTANT DISTINCTION

I'm sorry Wanda Sue Parrot chose to use the name "Psychic Fair" in her story "Gift from the Hindu Fakir Cheesemaker" (December 1976 FATE). We witnessed the wonders of Komar (Vernon Craig) and the records he set at the *Phoenix Psychic Seminar*.

The use of the term "fair" is misleading, for we had qualified speakers who were compensated for their expenses and little activity that would qualify as a fair. This term has been applied to a series of events near Phoenix which feature dozens of exhibits and a few speakers. On these occasions the obvious aim is to sell merchandise, as at other "fairs." A fair and a seminar are as unlike as can be. In the first the



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However, I am pleased to see that FATE has finally recognized the unique personality of Komar, a man destined to become famous for the amazing capabilities he discusses in his informative and well-presented lectures and subsequently demonstrates. — *William J. Finch, Sedona, Ariz.*

THE "WOMAN IN BLACK"

In your December 1976 issue Curtis Fuller discusses Dr. Donald Ward's findings that "most persons believe they have seen a terrifying witch-like person at night ... do not believe they were dreaming ... were wide-awake but paralyzed (with fear) — unable to move ... and suddenly the figure faded into the dark." I have had a number of such experiences and have found them to be precognitive of illness in my family.

The apparitions were usually preceded by the noise of the floor creaking and my sensation that I was not alone. I would half-rise from bed and suddenly a thin figure clothed in black, whose face I could not distinguish, would appear at my bedside. I would stare at this figure for about two seconds, open-eyed and awake, my heart pounding. Then suddenly the apparition would fade or "evaporate."

In the fall of 1973 the apparition came to me when I was living near Grahamsville in south central New York. Afterwards I thought I had had a nightmare, a product of stresses from my strenuous work schedule as Assistant Division Engineer for the New York City Department of Water Resources. Later other possibilities came to mind. Perhaps it was the ghost of a deceased person. (My landlady had told me that she occasionally saw an apparition.) I wondered if it might have been the spirit of a relative attempting to convey a warning. Then, about a week after the appearance of the woman in black, my sister's daughter became ill with a severe respiratory illness which lasted several weeks.

Several times in the winter of 1973-74, the apparition in black, preceded by the sound of footsteps, approached my bed. I found out later that during that period my sister who lives in the Midwest was un-

dergoing severe mental stress. In addition, her son, who was traveling abroad, became ill in early 1974. Both subsequently recovered.

In January 1976 the woman in black appeared again, this time in a grotesque and terrifying form. Her hair was in disarray and her figure was stout, not thin as on the previous occasions. The very next morning I received the news that a cousin of mine had taken an overdose of sleeping pills. Her condition was touch and go for three days but gradually she recovered.

In May 1976 I had two more bedside visions. The customary anonymous black figure did not appear but in its place was one vision of my son and another of myself. Both were clearly recognizable and wearing familiar clothing which was not black. Shortly thereafter we both suffered minor injuries. He sprained a finger and I had a mild case of sciatica.

I think it is clear that the apparitions are warnings of illnesses to come but it appears to me that they are predestined and cannot be prevented even when the afflicted persons, as my son and myself, are clearly identified. My son injured his finger at school when he slammed his hand down on his desk during an argument with a friend and I threw my back out by sleeping in an awkward position.

Before I correlated the appearance of the witch-like figure with the illness of a relative I thought I was going out of my mind. It is reassuring to read in FATE that Dr. Donald Ward's findings show a widespread occurrence of this phenomenon. However, should the vision reoccur, I will still be apprehensive: who will be ill this time and how serious will it be? — *David Barkow, New York, N. Y.*

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"BIG BROTHER" AND YOU

Having just read Curtis Fuller's commentary "Bureaucracy vs. You" ("I See by the Papers," December 1976 FATE) and his similar complaints concerning Big Brotherhood over the years, I suggest FATE readers might be interested in *For a New Liberty* by Murray Rothbard (Macmillan Company, New York). Mr. Rothbard is only one of many spokesmen for the Libertarian movement and its political arm, the Libertarian Party, 1516 P St., N. W., Washington, D. C. 20005.

Americans must learn that government today is a noisy, smoke-belching, larger-than-life illusion made up of human beings who for one reason or another are bent on controlling the rest of their fellows. As Rothbard points out, "Only individuals exist, think, feel, choose and act. . . ." Government should be merely an agency devoted to the function of protecting individuals from force, fraud and crime.

Hand-wringing and tongue-clucking over injustices must give way to political action to tie government to its one legitimate function: the protection of lives, liberty and property. The Libertarian Party was organized to bring this about. — *George R. Robinson, Paradise, Calif.*

THOSE SKY LIGHTS AGAIN

Two letters appear in your October 1976 "Report from the Readers" purporting to explain a strange nighttime "sky flash" which I described in your April 1976 issue. I wish to comment on these "explanations" point by point.

First, Yael Ruth Dragwyla writes that the illumination of the sky which I witnessed is explainable as "a laser defense system" which surrounds Washington, D.

C., and comments that perhaps I was "too far down the chain of command" to be informed of the existence of such defense systems which she alleges are tested periodically.

Yael Ruth is all wet. At this time the future of tactical laser weapons is still in doubt and especially the future of antimissile or antiaircraft laser defense systems. Not only is the technology for worthwhile laser systems years away but according to the SALT I arms limitation pact with the Soviet Union, the United States has agreed not to develop, test or deploy an air- or space-based antimissile system based on physical principles other than those utilized in standard missile technology. This means, simply, no antimissile lasers.

It would be interesting to know where Yael Ruth learned of this laser defense system. I suspect a good many congressmen would love to hear more about it.

For those who doubt that laser weapons systems are impractical (not to mention unlawful for antimissile defense purposes) I recommend the July 3, 1976, issue of *Science News* (Vol. 110, No. 1) which contains a lengthy summary of laser technology. Furthermore, Philip Klass, the anti-UFO man, wrote a detailed series of articles for *Aviation Week and Space Technology* in late 1975, in which he explained the problems facing laser technology.

On to Letter No. 2: According to Jan Kauffman the sky flash was produced probably by an F-4 Phantom fighter aircraft using a strobe flash synchronized with a military aircraft camera system. I would bite on this explanation more readily than on the laser system but there is something doubtful here too.

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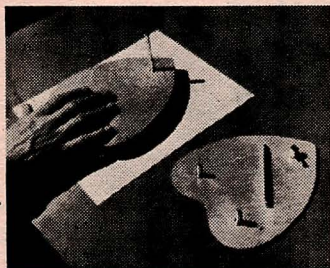
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I took this up with Ronald Kaylor, a friend who was a sergeant in the air force, as I was, well-seasoned in aviation technology and who has experience on multi-engine jet and reciprocating aircraft, light aircraft and helicopters. During the Vietnam conflict Ron was associated with a helicopter rescue outfit frequently in the thick of combat.

When he read Kauffman's comment on the use of a strobe flash for night photography his initial reaction was the same as mine — simply, why use a strobe flash instead of the more practical infrared film? I don't doubt that strobes are in use but the system is impractical, especially in combat areas where a giveaway flash would be deadly for pilots on night missions. Granted, Maryland isn't a combat zone but if the presumed F-4 was on a training mission, it all adds up to the same package.

Furthermore, there is the small matter of the flash which I saw lasting 20 seconds or so. No strobe will ever flare that long; it lasts only fractions of seconds. Kauffman did account for this by noting the flash could produce an afterimage held within the retina. But the effect I experienced that night involved no afterglow, believe me. It was a constant light and when it faded it did so rapidly but smoothly.

For all I know the sky flash has some normal, rational explanation — but I'm still looking for it. — *Curt Sutherly, Fredricksburg, Pa.*

TOGETHERNESS

Curtis Fuller's discussion of animal survival and ESP ("I See by the Papers," December 1976 FATE) impels me to say that *certainly* animal groups, which are basically components of our overall life system, must share extrasensory perception if other branches of the life system have it.

Evolution progresses through an infinite variety of cycles. ESP must be part of the genetic programing. Perhaps awareness of ESP will help us all — including the animals — to realize the goals of the design in the genetic program. In other words, if we attempt to develop ESP, we may be able to assist "the emergence of a human collective consciousness."

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

Perhaps the human collective consciousness will embrace the animals who can contribute in their own way. Dr. Carl Sagan has reached this concept in his scientific philosophy and Gina Cerminara in *Insights for the Age of Aquarius* includes "all sentient life" in the system. We are all in it together, from microbes to angels, wherever we are going. The research into and development of ESP can help us all make it together — the way it should be. — Fred Taylor, Winfield, Ill.

WHO ARE MY PARENTS?

I was an adopted child. I have long wanted to find my real parents but the laws of California, where I was born, prevent me from obtaining my birth record without a court order. I cannot afford legal help for that purpose, nor a private investigator to help me track down my parents.

I was born at 5:48 A. M. Pacific Daylight Saving Time on March 20, 1945, at Huntington Hospital, Pasadena, Calif. I am female, Caucasian, blue-eyed with brown hair. I was nine days old when adopted by George and Phyllis Dingle, who then lived at 704 Santa Ynez Lane, San Gabriel, Calif. The adoption was arranged privately by Frank and Lucille Morgan, friends of both my real mother and the Dingles. The Morgans at that time lived in either Glendale or Burbank, Calif.

I am frantic to learn who I am and who my people are but all my efforts to this end so far have failed. Would any FATE reader who has information that might help me please write to me? — Phyllis Dale Dingle, c/o Yael Ruth Dragwyla, 910 Camino Pescadero No. 30, Goleta, Calif. 93017.

DIRECTORY ASSISTANCE

I am trying to get the address of the clairvoyant, M. B. Dykshoorn, so that I can attempt to secure his services in locating some lost and stolen articles. I will be grateful for any help in my quest. — Robert L. Bellmore, East Shore Route, Big Fork, Mont. 59911.

MANY QUESTIONS

I am doing research on the so-called "visits to heaven" by those few who have

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"died" and returned to tell of their experiences. I am frankly skeptical of the accounts of Christians talking to Jesus or seeing the pearly gates. I wish to hear from non-Christians (Jews, Mohammedans, Shintoists, Brahmans, etc.) who have had out-of-the-body experiences when "dead" for a while. Do religious beliefs color one's afterlife perceptions?

I also wish to hear from persons whose relatives were vaporized in the vicious uranium and plutonium nuclear tests over Hiroshima and Nagasaki. Did their spirits survive the holocaust and manifest to the living? Can a human or animal soul survive a nuclear holocaust?

I also would like to have the birth dates and handwriting samples of persons of any nationality who have died and returned as haunting spirits. What, indeed, is the chemistry which allows one spirit to lift heavy objects while another cannot waft a feather?

Has any astral traveler had a narrow escape from an air crash or encountering a power line or an unfriendly entity? Can the soul pass through a lead plate, paraffin or electrical insulation?

I am still collecting accounts of spirits telephoning living persons and welcome all authentic instances of this phenomenon — as well as answers to any of these many questions. — *John P. Bessor, R. D. 4, Butler, Pa. 16001.*

PROBLEM "HAUNTINGS"

For a long time the Psychic Research and Training Center of Collingswood, N. J., has been conducting investigations into problem "hauntings." Until now our efforts have been in behalf of the human beings involved (trying to clear their homes of paranormal trouble) and in behalf of the earthbound spirits (inducing them to depart to their more natural setting).

Having come upon some startling cases recently, we have decided to attempt to validate the spirits' presence before sending them away. To this end we have put together a team of scientifically minded engineers, artists and other experts. We are now working with electronic equipment — infrared film and tape recorders — to detect the presence of "hauntings." We have

psychics to "see" them and describe or obtain information regarding them and artists to quick-sketch the descriptions.

If any FATE readers can contribute some suggestions or would like to hear of our results, you are cordially invited to write to us. — *Jeanne English, Director, Psychic Research & Training Center, 101 Edison Ave., Collingswood, N. J. 08108.*

TUFFY, A SPIRITUAL CAT

When I first saw Tuffy I was astonished — not by the cat but by the cat's owner, Marybell, whom I had known for a year or more and she had never told me she had a cat. I didn't know about Tuffy until I visited Marybell in her home in Rockyface, N. C., after she had spent a year with her mother near my home in Brooklyn.

The first weekend I visited Marybell I wanted to play her phonograph. In those days there were no automatic record players. What you had was something that looked like a box if it were portable and if it was floor-style it looked like a Brooklyn city mailbox. Whatever the style, there was a little crank on the side which you had to wind before your record would play. When one record finished, you wound it again, put on another record, pushed a lever and it would play. I did this all one morning in Marybell's house while everyone else listened.

I came across a record of a spiritual and decided to play it for a change. The change was greater than I expected, for when the music started, suddenly from out of nowhere came a big cat. He circled around the table for a while, then jumped onto the table and lay down alongside the portable record player. He never moved until the spiritual was over. Then he left. I thought it was mere coincidence until after about 10 minutes I put on another spiritual. Back came the cat.

I called Marybell and told her. "He does that all the time," she said, "but only when you play a spiritual."

"Why didn't you ever tell anyone?" I asked.

"Who would believe in a spiritual cat?" she replied. "But when you see something for yourself you get the message." — *Ruth Thomas, Brooklyn, N. Y.*

Is this THE HUMAN AURA?

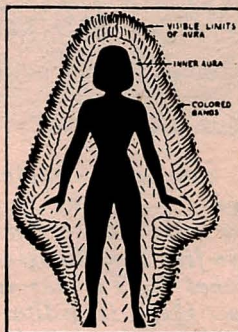


Diagram of normal aura based on
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MARY MARGARET FULLER

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