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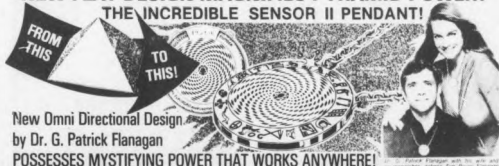


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Modern acupuncture technology makes it possible to evaluate ancient exercises, talismans, amulets and the like — since acupuncture energies are directly related to psychic energy.

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The Great Pyramid itself is the most exciting architectural feat in the history of man. Measurements of the Great Pyramid have revealed these astounding facts:

- They're a key to the entire solar system.
- They duplicate the precise dimensions, shape, and weight of Earth.

- They reveal the distance of Earth to the Sun — contain the number of days in a year, the number of hours, minutes and seconds in the day.

To this day, we do not know the answer to these mysteries. Many believe that the Great Pyramid enshrines a lost science, an ancient body of knowledge, possessed by a super race that disappeared, or fled to another planet.

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The Sensor II is die struck in solid bronze, captures every plane and detail of the original sculpture. Finished with a costly old-world patina of antique bronze, it has a matching 24" cable link chain to be worn proudly by both men and women.

INDIVIDUALLY REGISTERED



Each Sensor II bears a Registration Number, which will be kept on file by Dr. Flanagan. He will select names, and invite those chosen to participate in his studies. If selected, it will involve only minutes to provide needed data — and you will receive a special bonus.

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If you do not agree that this is the most amazing piece of jewelry ever created, return it within 30 days for a full refund, no questions asked.

The Sensor II would normally be priced at \$30 to \$40. However, Dr. Flanagan has arranged to make it available to sincere investigators for only \$9.95 for a limited time only. All that he asks is that Registration Cards be mailed to him directly upon receipt.

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I See by the Papers

QUOTE OF THE MONTH

We shall not cease from exploration

And the end of all our exploring

Will be to arrive where we started

And to know that place for the first time.

— T. S. Eliot

PROBABLY the most important conflict within the disciplines of both psychology and biology is between the materialists and the nonmaterialists. The materialists regard man and his brain as mechanical devices whose secrets are being slowly discovered by science. Eventually, they believe, all will be known and man and his behavior will be as manageable as a complex computer. In short, they believe all behavior has a physical explanation.

We (and our dictionary) are short of words to describe the nonmaterial approach adequately and clearly. "Non-physical" comes closest perhaps. The word "spiritual," which ought to be applicable, is so loaded with emotional connotations that it cannot be an accurate term. Just from this language shortage we must conclude that most of our society lives in a materialistic world and thinks in materialistic terms. Nevertheless, there is a great deal to be said for the arguments of the others — those persons who regard man as something more than a complex assemblage of chemicals.

We include ourselves in this latter



Curtis
Fuller

category, by the way; let there be no misconception about that. And we watch with interest as the materialists attempt to define consciousness, for example, or memory or life itself.



THE "BRAIN"

IT WOULD be a serious mistake to believe that the so-called psychic revolution or the ever-increasing attention paid to inner space, to psychology and psychiatry, and to all mind-related phenomena including psychosomatic healing has put the materialists to rout. Far from it.

A few months ago 4000 neuroscientists assembled at the Anaheim Convention Center in Southern California to read or hear 1900 scientific papers "confirming the notion that the brain can be understood only through chemistry" — in the words of Lee Edson, a science writer.

Through the years FATE readers have been told that the brain's operation resembles a telephone system, a



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computer, and last year a hologram. The thrust of the Anaheim meeting was that the brain is regarded increasingly as a chemical system. "There is no doubt we are beginning to see how chemistry actually causes us to behave as we do," said Floyd Bloom of the Salk Institute.

These physical scientists do not use the word "mind" — that would be too spiritual. But the brain — with its 3 1/2 pounds of tissue — they can really dig. It's physically there. They can count its neurons, put it under the microscope, even push it through hoops with the aid of some of the new chemical neuro transmitters being discovered almost weekly.

We do not underrate the importance of their work. Three or four years ago only a few such chemicals were known. But now new tracing techniques have revealed at least 30 chemicals which affect brain function. Perhaps within a fairly short time tiny amounts of certain chemicals may be used to cure schizophrenia and epilepsy, provide a constant feeling of pleasure, set personality moods, regulate the body's internal clock, alleviate pain, help stroke victims reorganize their brains.



FOR SOME, SOMETIMES

HAROLD M. Schmeck, Jr., writing in the *New York Times* last October, reported on the surprising similarity between substances produced by the human brain and by the opium poppy. Experiments at the University of Virginia in Charlottesville suggest that acupuncture might be explained by these neuro transmitters. It

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is theorized that the stimulation of the acupuncture needle may prompt nerve cells to produce extra amounts of natural chemicals which block pain.

"Perhaps, for example, the stoic who withstands torture is simply a person endowed genetically with unusually copious production of natural painkillers," writes Schmeck. "Perhaps the person susceptible to drug addiction is one born with a natural deficit of the chemicals."

However, and here is where the human factor comes into play, they don't always work. In some experiments injections of certain natural body chemicals seemed to clear the minds of a few mentally ill patients. They did not help others nor did they produce the same happy results in the same patients every time.

Dr. Roger Guillemin of the Salk Institute observes that all present theories of brain function were developed by scientists who were totally unaware of the existence of such chemicals. He apparently feels that as more and more is learned they will become more effective.



MAN THE UNTAMABLE

ALL THIS sounds reasonable but human beings have stubborn and recalcitrant (hesitantly we use the word) minds. In a detailed report on the link between stress and illness in the December 10 issue of *Science News* Joel Greenberg quotes John Mason of Walter Reed Army Institute as saying: "There's nothing more difficult in science than assessing what's going on in the intrapsychic machinery."

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A physician friend of ours once referred to human beings as "the only untamable wild animal," and it is this very untamability that dramatizes the unlikelihood of man's ever functioning predictably, like a controlled computer.

Greenberg demonstrates this in his valuable analysis, pointing out that studies "clearly indicate that emotional stress does contribute to high blood pressure, gastrointestinal problems and apparently to a wide variety of other illnesses in some individuals." The unanswered questions are "*who* becomes ill under stress, *why* the same stress will trigger different problems in different individuals and *why* other persons remain totally unaffected and healthy under stress."

Typical problem: High blood pressure is generally conceded to increase the risk of coronary heart disease. Yet S. Leonard Syme of the University of California says, "In spite of this, virtually every group known to have relatively higher blood pressure levels have relatively lower rates of coronary heart disease."

For example, a 1975 study of 4000 Japanese men who had migrated to California showed a substantial increase in their heart disease rate. But there was no accompanying rise in blood pressure. Other studies have shown that groups with high blood pressure did not have higher heart disease rates.



PROBLEMS OF STRESS

STRESS HAS been generally conceded to cause gastrointestinal illnesses. Persons in stressful jobs tend to

get peptic ulcers more often than those engaged in quieter occupations. Persons suffering bereavement or separation from a loved one also are considered high-risk patients. But although all this is thought to be true, William H. Bachrach of Baylor College of Medicine complains that comparatively little hard scientific research has been done on exactly what "stress does to the gut." And Norman Kaplan of the University of Texas says "we still don't know what in the hell causes hypertension."

In the whole area of research there seems to be about as much evidence that stress causes illness as that it does not. Yet perhaps 10 major studies have shown that various relaxation techniques, including biofeedback, can lower blood pressure.

Thus, while there seems little doubt that the brain and its newly found neurochemicals can profoundly affect the human body, the mind alone can produce similar effects. The least the physical scientists must concede is that mind and brain both are involved in illness and in healing. Human beings are neither purely physical nor purely nonphysical.

But the materialists don't seem to be able to handle this truism — because to admit the existence of mind implies a nonphysical reality of some sort.



HYPNOSIS vs. MORALITY

PERHAPS the most controversial of the mind phenomena is hypnosis. Some psychologists deny there is such a thing — just as the French savants denied the existence of mesmerism. One of the arguments among

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My Strange Story

Just a year ago my luck was miserable. Hardly any customers were coming into my stationery store. My sales were down, my creditors were screaming, and almost every day I suffered from backaches, headaches and anxiety. I went to doctors, chiropractors, psychologists, management consultants, business seminars—whatever help I could get—but nothing worked. Honestly, I felt like the world's worst failure!

My luck got so bad that I decided to save my pennies by growing a backyard vegetable garden. Well, one day while I was digging there, I suddenly saw a folded, yellowing piece of paper wedged under a rock. So I picked up the paper, unfolded it and discovered that it contained a gleaming, pyramid-shaped ring! And on the inside of the paper there was a dim, handwritten message that read: "Whoever wears this Pyramid Ring and recites the secret chant inscribed on the band, and then makes a wish, will see it come true."

"Buck!" I exclaimed to myself. I was just too practical a person to believe in that hokum. The message went on: "The ring is charged with Universal Power, and is bound to attract to you whatever you want."

Well, just for the heck of it, I put the ring on, jokingly recited the mystic chant, and giggled out a wish: "Little ring, please get rid of the horrible migraine headache I have right now."

Laughing, I put the matter aside and returned to my shovel.

Then... it happened!

An Amazing Experience!

I felt a strange intense feeling of heat in my ring finger... and then a tingling sensation pulsing throughout my hand. Soon it spread throughout my entire body. "What's this?" I wondered. I had the unmistakable feeling that something wonderful was about to happen. And five minutes later it did—a miracle!

MIRACLE—Yes, my migraine headache—it vanished completely! Whoo, my head felt clearer than it had ever felt before! "Oh, well," I thought, "A nice coincidence." Yet... I wondered.

MIRACLE—Then, another thing happened. When I woke up the next morning, my back pain was all gone—completely! I couldn't believe it, because it had been bothering me for three months continually. But now I could actually bend without pain! Was this also a coincidence?

MIRACLE—No! I was about to leave for work, I felt no anxiety whatsoever—just peace of



mind. It was the strangest feeling—I like I could conquer the world.

And would you believe it—I practically did! MIRACLE—A few minutes after I opened my shop, droves of customers just poured in—and went on all day! We couldn't even handle them all! At 6:00 P.M. when I counted the day's cash, I was shocked. For I had made more money in that one day than I had in the last three weeks! And the boom continued—day after day, on and on!!

I'm Convinced!

Yes, good luck came galloping into my life as never before! Not only did my business take a big upfront, but I won lotteries, sweepstakes... I expanded my store... traveled around the world... bought a new Cadillac, a beautiful villa, gorgeous clothes... I joined the swankiest golf club and mingled with the stars... You name it—I had it! Whatever I wanted was mine!

Now I ask you, if you were me, what would you believe now?

In one year I had everything that I wanted out of life, but many of my old friends were still struggling and suffering, just as I once had been. So, I thought, why not share my secret with them?

I therefore had a master jewelry producer some exact copies of my MIRACLE PYRAMID RING, and then I gave them out as gifts. And would you believe it—after they started using the ring, their luck changed too!

Staggering Results They Report!

Makes Stocks Rise! A friend of mine named Ken was losing his shirt daily at the stock market. But as soon as he wore THE MIRACLE PYRAMID RING, in just one week he made \$5,500 buying and selling shares!

Wins Easy Money! After my old neighbor Elaine F. put on her MIRACLE PYRAMID RING, she won \$12,000 on a State lottery ticket that her friend gave her as a gift!

Leds Sleepless Nights! My cousin Harvey had insomnia for five years, but since the first night that he wore his MIRACLE PYRAMID RING, he never suffered another sleepless night!

Really, no task is too great or too small for THE MIRACLE PYRAMID RING.

My secretary Hilda was always fatigued, but once she wore her MIRACLE PYRAMID RING

she was filled with more pep and energy than she knew what to do with!

And Ralph T., my best salesman, after he began using THE MIRACLE PYRAMID RING, said, "I no longer feel the arthritic pains in my hands that I used to. What a relief!"

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THE MIRACLE PYRAMID RING has worked for others—and it will work for you! Martha C. won a Far Eastern holiday for her whole family... George F. was always lonely, but now he has more friends than he ever dreamed possible... Janet Y. reduced her weight 37 pounds... Abigail W., a widow, found new happiness in a marriage to a retired dentist... And after Henry K.'s wife had left him, she returned and vowed never to stray again.

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From the moment you slide THE MIRACLE PYRAMID RING onto your finger, your friends will marvel at its awesome beauty, you'll feel an immediate surge of miraculous power, and you'll watch your dearest dreams come true—again and again and again! Can you really afford to go one more day without the amazing MIRACLE PYRAMID RING?

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those who do admit the existence of hypnosis is whether a hypnotized subject can be made to do something he would refuse to do in his or her normal waking state. The consensus has been that he would not . . . that if the hypnotist insisted on something the subject considered an immoral act he would wake from his hypnotic state.

Apparently the CIA has proved otherwise. Declassified documents indicate that subjects undergoing mind control experiments would commit murder if ordered to do so.

A UPI report from Washington states that for unstated reasons the experiments invariably were conducted with female subjects. In one case a hypnotized woman, "described as a peaceable sort" and terrified of guns, fired what she believed to be a loaded pistol point-blank at a sleeping colleague. Hypnotized subjects, having been ordered to do so, flirted blatantly with men. One hypnotized subject stole what she had been told was a secret document from an official's desk and hid it in her girdle while test-controllers watched her through a two-way mirror.

One report concluded: "This activity clearly indicates that individuals under hypnosis might be compromised and blackmailed."

Another report summarized: "If it can be shown in a series of tests that our subjects will do things that they normally would not do in their everyday activities, it seems logical that individuals elsewhere can also be controlled thusly."

The only possible denial of these conclusions lies in the argument that *somehow* the subjects knew the guns



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were not loaded, the play-acting was not for real. It is easy to theorize that the experimenters gave the game away through subliminal movements or that telepathy or clairvoyance might have been involved. The only way to settle the argument with no possibility of doubt would be to give the subject a loaded gun and then see if she would kill her companion. But even the CIA doesn't play that rough!



BOYCE RENSBERGER

BOYCE Rensberger is a science reporter for the *New York Times* and a good one. He is a strict materialist — a toe-the-line member of the Scientific Establishment. He also appears to be one of the official apologists for the Committee for the Scientific Investigation of Claims of the Paranormal.

We find this troubling because with his opportunity to write signed articles for the *Times* — probably the most prestigious newspaper in the world — he is in a position to present a slanted view of the whole field of the paranormal.

Last November 20, for example, Rensberger parroted the whole approach of the Committee in an article titled "The Invasion of the Pseudosciences." Using the tactics of the Committee, Rensberger lumped together such subjects as UFOs, psychic phenomena, biorhythms, psychic surgery, astral projection, Kirlian photography, Uri Geller's "purported powers," astrology, etc., etc. Every one of these subjects, in Rensberger's view, is a pseudoscience.

On December 9 Rensberger fol-

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The beginning of the Bible, the Genesis, speaks of the work of the "ELOHIM". The original Bibles, in Hebrew, say furthermore: "The first day, ELOHIM did this, the second day ELOHIM did that, etc." This term ELOHIM has been wrongly translated by God, whereas in Hebrew it means "Those who came from the sky" it is moreover a plural!

Jesus was born from the union of one of these ELOHIM with a girl of the earth, and was entrusted with creating a movement spreading the biblical messages in anticipation of our era, the age of the APOCALYPSE, an epoch when everyone is able to understand. (APOCALYPSE means in Greek: revelation).

Moses, Buddha, Mohamed and all the great prophets were sent by these people from outer space: the ELOHIM.

Since 1945, we have entered the age of the APOCALYPSE, the age of the revelation the epoch awaited when, as foreseen by the Bible, the people of David would find their country again, (The creation of the State of Israel), the blind would see (American electronic prosthesis), man would make his voice heard way beyond the oceans (Telecommunications satellites) and would be equal to God (Creation of synthetic human genes by scientist).

The ELOHIM took Claude Vorilhon, whom they called "RAEL" which means "the messenger" in one of their space craft which men call "flying saucers", to their planet, where he witnessed fantastic things. He also met the great prophets like Jesus, Moses, Buddha, Mohamed and others who are maintained scientifically alive.

They also asked him to build an Embassy on earth, where the "ELOHIM" will officially make contact with the men of earth.

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lowed up with an approving interview with Philip Klass, one of the most determined debunkers of UFOs. And Klass is identified as a chairman of the subcommittee on UFOs for the Committee for the Scientific Investigation of etc., etc.

The interview is the same old slanted claptrap but what we believe is dangerous is for a science writer or any writer to be advocating censorship — which is the clear implication of the activities of the Committee. The Committee, for example, has filed a formal complaint with the Federal Communications Commission charging that NBC "knowingly" presented questionable material in its 90-minute show "Exploring the Unknown" narrated by Burt Lancaster.



THE BASIC QUESTION

WHAT IS "pseudoscience?" Is it only what the Committee and Mr. Rensberger define it to be?

We have heard Dr. Paul Kurtz carefully duck the accusation that he is attacking ESP. Does Mr. Rensberger believe, for example, that telepathy is a legitimate field of inquiry? Or is it a pseudoscience?

If the majority of the members of the American Astronomical Society believe that UFOs are worth investigating, are we to stop all inquiries because Philip Klass, the Committee and Mr. Rensberger believe such a study is "pseudoscience?"

If psychic healing is a pseudoscience, what about psychosomatic medicine? Is there a type of personality especially prone to cancer? Or is such a finding pseudoscience? Are the

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by
Ronald Bergen

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still-speculative claims for acupuncture worth pursuing or are they pseudoscience? What about continental drift, so maligned only 25 years ago, which has developed into the elegant theory of global plate tectonics?

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From his research he concludes that persons with "eyes in the back of their head" may be more common than not. Dr. Leibowitz is not the only person to make this observation and it is extraordinarily important. Obviously something unusual is going on here — some form of extrasensory perception

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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. MON-

AHAN 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.

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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.

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• **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.

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perhaps — that needs further investigation.

Maybe the other senses of those persons who are blind become so acute that they can detect things a sighted person cannot — tiny echoes, drafts or the lack of them and/or other subliminal signals. But maybe not. Maybe such "sight" is extrasensory.



PYRAMID MYSTERIES

IS pyramidology getting out of hand?

We are referring to all the romantic folklore surrounding the pyramid of Giza, which for reasons we cannot fathom is thought to be different from the other Egyptian pyramids. Some people, with little ascertainable evidence, seem to believe all the secrets of the world are locked in Giza's symbolism.

And apparently beliefs build upon each other. No real "evidence" is necessary for one belief to beget another. The mythology of Giza possibly is responsible for the currently popular myth that energy is concentrated under pyramidal shapes and when properly focused brings about all manner of astounding miracles.

Recently we read that an underwater pyramid has been discovered off the Bahamas. It was outlined by sonar, so the story goes, but a sonar expert who is a friend of ours tells us that sonar does not work the way the Bahamian discoverers claim.

And we have another story from George Gele of Baton Rouge, La., who has asked the state Archeological Survey and Antiquities Commission for permission to explore a "highly

probable" pyramidal site in the Chandeleur Islands some 75 miles from New Orleans. Evidence for the pyramid there, says Gele, comes from a Landsat satellite photograph taken with infrared film from an altitude of 525 miles in 1972. Gele also states there is evidence that a capstone of the pyramid is sticking out of the silt six to nine feet — but still underwater. The information about the capstone came from psychics, Gele says.

IT SEEMS to us that the real solid aboveground pyramids, wherever

they are, are so fascinating there's little need to excite ourselves with the possibility of underwater pyramids. A few years ago, driving from Mexico City to Puebla, we were shown a large hill with big trees and a Catholic church built on top of it. We stopped to look at it and learned that recently it had been discovered that the hill isn't a hill at all but a giant pyramid covered with earth. There is no speculation involved — the pyramid is there. And obviously it is pretty fantastic.

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photograph taken from a United States Air Force plane over China. It showed a giant Chinese pyramid. That is there too and it must be something unusual. We believe it's more interesting and productive to investigate something that we know is there than something that probably isn't.



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The mixture simply is sprayed on growing crops. Increases in production have been recorded for asparagus, carrots, sweet corn, cucumbers, navy beans, radishes and tomatoes. Michigan State studies got no results

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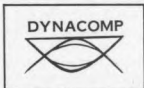
You've no doubt heard and read about the astounding scientific discovery that each and every one of us has his or her own set of 3 biological "clocks," each started at birth, that determine the peaks and valleys of our individual intellectual, emotional and physical outputs throughout life. Many thousands of words have been written recently in national publications in support of this new science. (See "A Key To Your Ups and Downs" in the September 1977 issue of Reader's Digest and "Is This Your Day" by George Thommen, among many other articles and books on the proven merits of biorhythm forecasting.)

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from using it on wheat or field corn but an Indiana experimenter who used the spray at a different time in the growing season did improve his field corn yield. It can be assumed, therefore, that when more is known about timing the application of this growth chemical, results will be even better.



\$10,000 ANYONE?

LARRY KUSCHE, author of *The Bermuda Triangle Mystery — Solved*, has posted \$10,000 in a trust account to be paid to Charles Berlitz when Berlitz proves his claim to have discovered an underwater pyramid in the Bermuda Triangle.

Berlitz says the sunken pyramid lies about 50 miles off the coast of southern Florida at the same latitude as the Cheops pyramid in Egypt, that it is 420 to 720 feet high with a base between 540 and 1000 feet, that it has the same side angles as the Cheops pyramid and that it is man-made. Berlitz further suggests that the pyramid may be the key to the mysteries of the "Bermuda Triangle."

Kusche challenges Berlitz to put up his own \$10,000 and if he can prove his claims, says Kusche, Berlitz will collect the entire \$20,000 plus interest. If Berlitz cannot prove his claims then the \$20,000 would go to Kusche.

It certainly is reasonable to expect the claimant to prove that the pyramid exists. But even if it is there we fail to see how this would prove that it's responsible for the loss of ships, aircraft and crews in the Bermuda Triangle. Even if these losses are as mysterious as Mr. Berlitz and some others claim it

would be extremely difficult to prove a one-to-one cause.

At the same time, how could such losses be explained as pyramid power to Mr. Kusche who believes he already has documented explanations for the disappearances?



CENTENARIANS

YOU REMEMBER those ancient people in the Andes who were said to live to great ages? Apparently it isn't true. At least some recent studies are beginning to cast doubt on the alleged longevity of the Abkhasian people of the Caucasus and the Hunzas of south-central Asia.

Dr. Alexander Leaf, professor of clinical medicine at Harvard, and Dr. Richard B. Mazess of the University of Wisconsin both have done extensive

research in the village of Vilcabamba in Ecuador.

Dr. Leaf became suspicious when he visited the three above-mentioned regions of the world hoping to find common denominators in the diets or life-styles of these ancients that could be applied elsewhere. Dr. Leaf first visited Vilcabamba in 1971 at which time he met a man who was said to be 122. When he revisited there three years later in 1974 he was told the same man was 134.

Careful birth records have been kept in Vilcabamba because the residents are Roman Catholics of European origin. As a result, the church records are quite complete. Dr. Leaf concluded the errors have arisen for a number of reasons.

First, the older residents tend to exaggerate their ages in order to increase

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their standing in the community.

Second, the community itself is rather small and inbred and the same names are used repeatedly; so the baptismal records alone were not completely reliable. The problem was solved, however, by asking the elderly residents the names of their godparents. In this way the researchers were able to identify their true baptismal certificates.

A census conducted at Vilcabamba in 1971 found nine persons over 100 years old among 819 residents. This would be equivalent to 1100 centenarians for every 100,000 population, whereas in the United States the actual statistics are only three.

This was exciting news indeed until the team of Dr. Mazess and Dr. Sylvia Forman from the University of California at Berkeley did the actual baptismal certificate studies. They could find no centenarian in the village. The oldest resident was 96.

Meanwhile in Abkhazia Dr. Leaf discovered that one person who had claimed to be 127 was really only 92. Another woman who gave her age as 96 proved to be 81.

It is true that many elderly people are to be found in the Vilcabamba area because younger people migrate away from the village and older people move into it.

Taking all these things into account, Dr. Forman concludes that "individual longevity in Vilcabamba is little if any different from that found throughout the rest of the world."

Then what about the claims for Abkhazia and the Hunza region of south-central Asia?

The Abkhasian region is still ques-

tionable in Dr. Leaf's view. Regarding the Hunzas, he says they have no written language and few outsiders are able to speak Hunza — verifying their true ages "just gets impossible."

He believes the older people of today are not substantially older than those who lived 2000 or 3000 years ago. The Greeks and Romans kept accurate records of some prominent people who lived to be very old — into their 90's.

So, alas, for the time being at least, magic clues to longevity remain elusive. Dr. Leaf, in all his researches, has been unable to find any common denominators to account for the purported long life spans — except possibly that leading a simple, pastoral life helps.



THE HUMAN TOUCH

IN ROUGH ROCK, Ariz., recently Dr. Jack Lewin, director of the Navajo Tribe Health Improvement Service in Fort Defiance, watched a procession of *hatahli* or Navajo medicine men take over a trailer which is the new headquarters for the tribe's mental health program. Once inside they began chanting, blessing the trailer. The medicine men will share the trailer with the first Navajo community-run health clinic and will help in the treatment of patients.

"I think this arrangement represents the forerunner of what will become the health care system on the Navajo reservation," Dr. Lewin said. "When the federal government takes over, too often it becomes like an army clinic. It loses its human touch. This represents health service with a human face."

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Dr. Donald Gatch, former physician at Rough Rock, agrees. "The Navajo medicine has a great deal to offer Western medicine," he told Dave Nostrand of the *Albuquerque Tribune*. "The *hatahli* spend a lot of time with patients. They get the family and the community involved in the treatment. They counsel their patients on diet and sex habits. They're aware that healing sometimes takes a total transformation of life. They've given me a whole new dimension to work with."

Fred Stevens, a Navajo medicine man, believes that the two approaches to healing should be merged. "We feel it can work out fine. If I see somebody who needs surgery I recommend it. In turn, I've had doctors call me.

"If I get a headache, I take aspirin."

**REGENERATION**

PHYSICAL medicine certainly continues to occupy its strong place in our society also. Supposedly new research, reported in the Proceedings of the National Academy of Sciences, shows that limb regeneration, which occurs naturally among amphibians, is triggered by electrical currents present in the animals' skins.

Similar conclusions were offered by Burr's experiments decades ago and for the most part ignored. Now Purdue University researchers have found that to start regenerating the limbs of the amphibians current must flow outward from the stump. Inward current produces degeneration.

The significance of this, of course, is that eventually electrical currents might promote limb regeneration in human beings. — *Curtis Fuller*.

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When parapsychologists try to influence dolphin by making stroking motions but not touching him, Nat acts as if he were being petted.

The Telepathic Dolphins

By Fred P. Graham

Pilot experiments to establish interspecies communication prove that Nat, Terce and Misty are aware, creative, benevolent and above all, can receive, transmit and act on unspoken messages.

DURING A three-week experiment to establish interspecies communication with dolphins, Patricia Hayes, a parapsychology researcher, wrote in her notes:

"Today I was able to establish a form of 'soul communication' with Nat, a dolphin. It was like a magnetic force. When he moved away I could actually feel something being pulled out of me. He felt it, too, because he hadn't moved more than a few feet before he came directly back to me."

When the experiments began October 24, 1977, at Flipper's Sea School in Grassy Key, Fla., Pat asked the trainers to watch for any unusual behavior on the part of the dolphins. Shortly after her experience with Nat, Mandy Rodriguez, school director and Nat's trainer, recorded his own:

"Since you have been here I haven't noticed anything specific with the animals you've been working with un-



Patricia easily hitches rides — in this case, with Terce — but the dolphins sensed Ann was uneasy in the water and always took her to a place of safety.

til today (November 1, 1977). I felt that working with Nat today was totally different. It almost felt like his feelings and mine were tuned to each other. He actually held me at the dock — and leaving the dock after the session I had an unexplainable feeling, almost like a part of me was being left behind. . . .”

The plight of the dolphins as innocent victims in the nets of the fishing industry has led to new attempts to establish the fact that dolphins have mental equipment comparable to man's. Behavioral work with captive dolphins and observation of free dolphins have documented actions that can be explained only by assuming they have a high degree of intelligence. In seaquariums throughout the world, the dolphin's capacity to learn and think has been proven again and again.

Under the auspices of the Arthur

Ford Academy of Parapsychology and Research, parapsychologists Patricia Hayes and Ann Phillips undertook a pilot program designed to determine the effectiveness of mental communication (telepathy) between man and dolphin and the probability of devising an applicable language for such communication.

Misty performs "the swan" for Ann. All three dolphins learned to do it.



Dr. Dan O'Dell, head of the School of Marine Biology at the University of Miami (Florida), and Dr. Jessie White, veterinarian for the Miami Seaquarium, helped the team find a suitable place for their research. When the team approached Flipper's Sea School, the people there were not

stood by the three dolphins used in the experiment.

Patricia, who is comfortable in the water, hitched rides by holding onto the dolphins' dorsal fins. Although she was a stranger to the animals they nevertheless took her back and forth and around their entire enclosure.



Pat says, "We send a mental picture of what we want the dolphin to do. Our mental picture hits his sonar and he picks it up."

sure that telepathic communication could be established but they recognized that if it could be done, it would be a way to prove the intelligence of the dolphin beyond doubt. Pat and Ann had found the place for their research.

The very first day in the water the women realized that their own emotional makeup was read and under-

They even attempted to dive with her to show off their underwater world.

The dolphins' behavior with Ann was quite different. She was uncomfortable in the water that first day. When she attempted to hitch rides the dolphins took her directly to shallow water or back to the dock.

Pat explains, "The dolphins' sonar is actually extrasensory. It lets them

locate objects and tells them the object's form and distance but it also relates the object's emotional state. Sensing Ann's discomfort in the water, the dolphins towed her repeatedly to a place of safety."

The three dolphins used in the research were three-year-old Nat, a male, and four-year-old Terce and five-year-old Misty, both females. One experiment involved trying to influence the dolphins with energy emanations. After the initial swim Pat and Ann lay on the dock, extended their palms toward the dolphins and sent out energy. Nat and Terce responded by lying quietly in the water and acting as if they were being petted while the women moved their hands in a stroking fashion about a foot above them, never touching. When they dropped their hands into the water, the two dolphins laid their snouts in the women's palms. Misty, dolphin number three, responded in the same way during the second and third weeks of the research period.*

Pat says, "The dolphins are very sensitive to the energy we project from our palms. They felt and responded to that energy in their auric field. They appeared to be establishing a trust of gentle behavior and expressing that trust by placing their chins in our palms."

The dolphins themselves initiated a game that seemed to result from the energy experiments. They would bring seaweed in their mouths, on their noses or on pectoral fins. Once the girls accepted the seaweed the

PATRICIA HAYES worked as personal secretary for Arthur Ford, the world-famous medium, for the last four and a half years of his life. She founded the Arthur Ford International Academy of Mediumship for the training of professional mediums and in 1973, the Arthur Ford Academy, a parapsychology school for teaching and research. She has appeared on numerous radio and television talk shows, held seminars and workshops on parapsychology throughout the United States and England, and has taught parapsychology at Miami-Dade Community College. She holds a B. S. in Human Behavior from Nova University (New York Institute of Technology).

ANN PHILLIPS, a graduate of Indiana State University, has been involved in research in science, education and government. Her interest in parapsychology is longstanding and she has been associated with the Arthur Ford Academy since its inception in 1973 as a director, counselor and instructor. Her specific interests there have been in the applications of healing energies and the development of methods for applying natural extrasensory abilities. Of equal interest has been her work in the use of music and guided imagery for healing and a nonhypnotic method to help people better understand themselves, handle changes in their lives and correct debilitating and destructive thought patterns.

dolphins would wait for them to toss it back into the water. Then they would swim after it and bring it back to the dock. Ann kept Terce's attention and Patricia kept Nat's for periods ranging from 20 to 35 minutes. Mandy Rodriguez, observing this behavior, said that keeping the dolphins' attention on something besides each other was most unusual, for Nat and Terce normally are much involved in sexual

*This phenomenon is documented in a chapter by William A. Tiller titled "Devices for Monitoring Nonphysical Energies" in the book *Psychic Exploration*, edited by John White (G. P. Putnam's Sons, New York, 1974).

PSI (Psychic Spiritual Integrated) SCAN

THE PSI SCAN is a psychic and spiritual "look" at a subject's physical symptoms and contributing mental and emotional processes. The method, which employs clairvoyance, clairaudience and intuitive direction, was developed by Ann Phillips and Jan Clema. They have put it into a teachable structure and successfully taught the method to psychics and medical practitioners at the Arthur Ford Academy since 1973.

The method requires a "leader" and a "scanner." The leader, knowing only the name, sex, age and city of residence of the subject, systematically questions the "scanner" who through extrasensory perception provides a complete profile of the subject. A scanner with extraordinary extrasensory abilities mentally "enters" his subject with no previous knowledge of that person's — or dolphin's — problems or diagnosed condition.

Ann Phillips says that a scanner properly led may have 80 percent accuracy in his first attempts. As his skill increases his findings may reach 90 to 100 percent accuracy.

The Psi Scan is particularly valuable to the medical, veterinarian and counseling professions.

play, even during their training sessions.

The team also experimented with the effect of sound on the dolphins. While meditation music was played on a tape recorder, Patricia and Ann attempted to communicate telepathically with the dolphins who seemed to be soothed by the music. Patricia says, "Both Ann and I were making mental contact with the dolphins as the music played. We had flashes of mental pictures of the dolphins' life experiences, like movies run at high speeds, too fast to get clearly enough to describe. The sound appeared to be either a catalyst or the vehicle for thought transmission."

In *Man and Dolphin* Dr. John Lilly calls attention to the high frequencies the dolphin uses for communication. Remembering this, the team experimented with speeding up the music. "Again we tuned into their minds,"

Patricia says, "and perceived flashes of pictures of their experiences, apparently triggered and released by certain sound frequencies in the meditation music."

Dr. Lilly writes that "...dolphins employ frequencies $4\frac{1}{2}$ times higher than those used by humans and they can manage $4\frac{1}{2}$ times as much information per unit of time." He further believes that the dolphin would be able to emit nine times as much information as a human being can per unit of time.

Pat and Ann believe that a dolphin's understanding is practically instantaneous so that repeatedly bringing his attention back to actions already accomplished is essentially boring to the animal. However, in the seaweed game which extended the dolphins' attention span, it seems that some kind of communication has been proved. The dolphins were willing to continue until the researchers were satisfied, a

far longer attention span than expected.

It is also interesting that for more than 60 percent of the time the team was attempting to communicate, the dolphins swam with open jaws. In his book *Mind in the Water* John McIntyre writes: "... the first sound receiver is in the jaw of the dolphin, which is hollow. The sound enters the jaw and travels in a thin oil inside the jawbone to the eardrum."

Dolphins have personal, persistent, identifying sounds. The persistent tones associated with Nat, Terce and Misty were heard and diagramed in the Psi Scans (see box) done on each of them. Pat and Ann say they "heard" the sounds mentally, then imitated them and discovered that each dolphin responded to its specific tone inflection and pattern. Misty, when called by Pat, responded three out of four times while Nat and Terce responded by swimming directly to her about half the time.

* * *

PAT EXPLAINS how the team established mental communication with the dolphins:

"We get in tune psychically with the dolphin. Then we send a mental picture of what we want the dolphin to do. Our mental picture hits his sonar and he *can* pick it up. All three have responded to our request that they lie on their sides and move a flipper. And they'll also do what we call the 'swan' — bringing the head and breast out of the water. We mentally taught Misty how to do it and again, *mentally* asked her to teach Nat and Terce. Now all three do it."

When Mandy Rodriguez saw this he

remarked, "They're dancing! What you call the 'swan' is not a usual behavior."

Pat told me that the dolphins do not obey her commands 100 percent of the time. (She dislikes the word "command" and says she simply sends requests or suggestions.) However, she says, "They do respond consistently enough so that I know they are receiving. I would say that Misty responds correctly 80 percent of the time."

Ann relates an experience with Terce that seems to prove that mental communication has been established:

"Terce's trainer told us she really seemed to hate to do what they call the tail walk. That's when they rise out of the water on their tails and move swiftly backwards using the powerful tail muscle. I asked Bill Clema to do a Psi Scan on Terce to see if the earlier scan had missed something."

Bill Clema, who holds a B.S. in chemistry, has been involved in para-

All work and no play would make Nat a dull boy so Patricia gives him a break from tiring experiments.



psychology for about seven years. He is a medium and teaches psychic development at the Arthur Ford Academy. He lectures on healing and does professional readings, counseling and clinical Psi Scans. He is exceptionally skilled in the latter.

Bill did the Psi Scan on Terce at night in a hotel room near Flipper's Sea School. "While doing so," Ann says, "Bill determined that she had a spinal malformation just above her dorsal fin. Occasionally this created considerable pain, particularly during the tail walk."

Ann went to the dock the next morning and communicated to Terce her understanding of the pain. "I told her that if she would allow me to use psychic energy I could relieve her condition. The response I received telepathically from Terce had to do with her fright of needles and injections which they receive when there is an illness.

"I reassured her that it would not be painful and I mentally showed her how to come to the dock so that my hand could pass along her back and down the spine to just above her dorsal fin. Five times she came to the dock in the same manner and after the fifth time, she raced from one end of her large enclosure to the other, leaping in the air and doing a series of side flops, as if she were happy about the whole thing.

"Four days later at Terce's dock I asked, 'How's the back?' Her telepathic answer was, 'I hardly notice it.' Rick Trout, her trainer, told me that she had been doing tail walks that afternoon with absolutely no hesitation."

Throughout the three-week period, the research team found the dolphins to be extremely creative and aware, unusually benevolent and most important, capable of receiving and transmitting mental communications. Pat and Ann believe that through further research a 200- to 500-word vocabulary can be established as a basis for the exchange of information between man and dolphin. The team's experimental data have been filed with the Arthur Ford Academy and with the National Oceanic and Atmospheric Administration and submitted to the federal government with a request for a research grant so that this work can continue.

I talked to Mandy Rodriguez and Rick Trout to learn their opinion of the women's research. Mandy said, "During the final testing on the last day of the experiment I observed results that signified to me that a definite form of mental or feeling communication had taken place. I believe the results of this experiment warrant further research."

Rick said essentially the same thing, adding, "My observations indicated that the research team established rapport with the dolphins and that a form of nonverbal communications did exist."

Both of these men have had years of experience working with dolphins. They tell me that hand signals and the reward system are used almost exclusively in their training. Since these methods were not used — nor even known — by Pat and Ann, everyone believes that only telepathy could have achieved such results. I visited the research site myself and I can at-

test that mental communication was the only method used. And I saw it work.

On the last day, Patricia returned to the dock and entered the water. She floated quietly for about half an hour while Nat, Terce and Misty engaged in dolphin play at the far end of the enclosure. Then, silently, she sent a

message: "I'm lonely. I must leave you today and I already miss you. Come play with me."

Nat, Terce and Misty immediately broke off their play, swam directly to Patricia and stayed within touching distance for the next 45 minutes.

On the way back to Miami, Patricia wept.



A MISSISSIPPI TRIANGLE?

THE "DEEP In Dixie" feature in the New Orleans (La.) *Times-Picayune* for October 23, 1977, published a story of a strange occurrence on the Mississippi River reported by FATE contributor H. N. Ferguson of Brownsville, Tex. He wrote:

"Down through the centuries many a ship has sailed from port never to be seen or heard from again. Dozens of them have disappeared into the grasp of the mysterious Bermuda Triangle.

"On one occasion an Englishman decided to put an end to the superstition that a vessel should never be launched on Friday the 13th. Using all his savings he built a ship. The keel was laid on a Friday. The ship was launched on a Friday and christened *Friday*. Under the command of a Captain Friday, she sailed on her maiden voyage — on a Friday. She was never heard of again.

"One of the strangest vessel disappearances, according to legend, took place on the Mississippi River. The *Mississippi Queen*, considered by many in her day to be the finest vessel afloat on the rivers of America, departed from Memphis on April 17, 1873, destined for New Orleans.

"So famous was the *Queen* along the river that families would drive for miles in their buggies just to watch her pass by, her great paddle wheels churning, the black smoke curling from her high smokestacks.

"On this particular day cheering

crowds stood on the dock to see her off. The people cheered, bands played, and other vessels sent her on her way with blasts and toots of their own whistles.

"All that day, as passengers lolled in deck chairs, played cards, visited or just watched the scenery, the *Queen* sped downriver toward New Orleans. She saluted other boats with thunderous blasts from her steam whistle. Small towns on the banks of the river disgorged their populace to watch the passing of the splendid craft.

"But late that night, in the offices of the *Queen's* owners in New Orleans, there was growing concern. Always on schedule, she was now 12 hours overdue. Officials telegraphed upriver for news. Various small towns reported she had passed during the day, even until midnight. After that — a blank.

"A search was organized and launched from the town where the vessel had last been sighted. The river was dragged and the banks searched for wreckage and survivors. Residents along the stream were questioned to determine if they had heard an explosion or had seen a fire.

"Not a smidgen of anything was turned up. No trace of passengers, cargo or debris was ever found. In the intervening years no explanation of the disappearance of the huge river palace has ever been offered. It has become one of the great legendary mysteries of the Great River."

Voices from the
Grave Reunited . . .

THE MISSING MATHIS KIDS

By Frances Williams

For years the voices warned me of danger and protected me from harm. Then one day they told me to start the search for my family.

WHEN I was only seven years old I was suddenly faced with a world-shattering revelation. I overheard my parents Lonnie and Myrtle Langford talking about my adoption in 1928 from the Children's Home Society of Jacksonville, Fla. Although it was now 1935 they had decided to return me to the home at the earliest possible time. Stunned and fearful, I fled to the back of our 140-acre farm near Trenton, Fla., flung myself down on the wet soil and cried for hours. It was late that night before they found me. By that time I had dried my tears and vowed to hate the rest of the world for all of my unhappy life.

I returned to the farmhouse with them and crept into bed only to have

Now living in Florida, close enough to visit, are (from left to right) author Frances, Erlene McCormack, Libby Dee Hamilton, Patricia Woods, Dorothy Ferrer.



my tears begin anew. For the next several days I waited for them to tell me I was to be returned to the home but nothing was said. As the days dragged into weeks I often took refuge in the back woods where I would lie on the grassy banks of a small stream. Here I experienced a second revelation — more startling than the first.

Lying at the stream's edge late one afternoon I became aware of voices from out of nowhere. I was so startled that I bolted upright and started to run the half mile to the house. The voices followed, gently whispering, "Take care, little one. There is danger on the path home." Scarcely had I traveled 100 yards when I found that danger. Sprawled across the pathway was a large angry rattlesnake, his back glittering in the evening sun. I stood transfixed — until the voices returned and directed me around the snake toward home. A third revelation came right then and there — someone cared about me and I was never alone.

Several changes took place at our farm in the following months but nothing more was said about returning me to the home. The parents who I had thought were mine divorced and my mother moved out. She left me dry-eyed, leaning against a chinaberry tree in the yard. Less than a week later a new mother — Estelle Caraway — moved in, bringing with her two girls near my own age and a baby boy. I experienced my first joy in several months and I was happier when I began a new school year in the fall of 1936.

I still heard the voices and often went to lie beside the stream, taking with me my two new sisters Lee and



Eddie, the oldest, shown with his wife Esmer, died in January 1967.

Jessee. They could not hear the voices, nor did they believe I did. One afternoon as we all lay beside the stream, the voices suddenly told me to return to the farmhouse: "It is afire!" Jumping to my feet I told the girls what I had heard and said we must go home. Playfully they followed me but kept telling me to look, the house is all right. I never doubted nor questioned the voices but the house a half mile away seemed intact. Then we saw the first wisps of smoke. Long before we reached it the small frame dwelling was completely engulfed by the flames. Standing in the barnyard watching it crumble to ashes, my sisters vowed to believe in the voices hereafter.

* * *

AS THE YEARS rolled by I became increasingly aware that I

was not like other children. I began to wonder who I was and why I had been left at the home. What had happened to my natural parents? I began to ask the voices about my parentage. I was told to quiet my fears, that I would be told in time.

In 1943 I married W. J. Williams and began my own family of two boys and two girls, vowing to give them all the love I had missed. All through the years the children were growing up, I could call on the voices for advice or comfort and they always responded.

In late 1966 when my older daughter Pat, by then a young lady, decided to drive to a distant city to do some shopping, the voices told me to keep the younger daughter at home. As usual I obeyed and did not let Lisa go. Less than 30 minutes later the voices returned to tell me that Pat had been involved in an accident and was badly injured. I had no trouble convincing my husband that something had happened, for many times he had seen the voices proven right. We found Pat lying crushed and bleeding in the ditch.

I sat at her bedside as she lay many long weeks in the hospital and during this time I often questioned the voices about my parents. Finally, I was told to begin the search for my family in 1967.

As a first step I went to visit my second mother, Estelle Langford, to see if she could shed any light on the mystery surrounding my birth. She knew the name of my parents was Mathis and that I was born in Perry, Fla., but that was all.

I could not have known at that time that I was one of six children. The

oldest was a boy, Eddie Mathis, and in 1928 he was old enough to remember his five sisters. When he left the army after World War II he began an intensive search for the family. Aided by the American Red Cross he had found our sister Patricia Woods and when I began my investigation in Perry I found Eddie and Pat still living there. Of course, Eddie knew much of our family history and that we had other sisters.

Now the voices instructed me to give the details of our search to the *Tampa Tribune*. I wrote a complete account which was carried in the March 2, 1967, edition and included my telephone number. That night two more sisters came forward — Dorothy Ferrer who lived in Tampa and Erlene McCormick of Zellwood. Only one sister remained to be found.

On March 13 I wrote to Florida Gov. Claude R. Kirk asking for help and on March 14 he addressed a letter to Anton Vleek, State Director, Children's Home Society, Jacksonville, Fla.

We are requesting your assistance in finding one of the former charges of your Home.

The person we are trying to locate is Libby Dee Mathis, daughter of Levi and Melissa French Mathis of Perry, Fla. . . . (She) was one of five children placed in your Home in 1928. . . . After many years of searching four of the sisters have been reunited.

Your help . . . will be greatly appreciated. . . .

*Sincerely,
Claude R. Kirk (S)
Governor*

THE MISSING MATHIS KIDS

Apparently Governor Kirk forced the opening of previously locked-up records. Anton Vleek wrote to Betty Ann Hamilton of Churchton, Md., saying that he had reason to believe she was the long-missing Libby Dee Mathis. She was. Betty Ann telephoned Vleek who in turn notified me. All six Mathis children had been located.

Our first complete family gathering was at the graveside of our brother Eddie in Perry. He had suffered a fatal heart attack on January 18, 1967. As we stood side by side at the foot of his grave a new revelation came — *my voices down through the years were the voices of our dead parents!*



TRAGEDY TWICE AVERTED

By Frank Ball

A LONG time ago, a 16-year-old youngster, tired of the drudgery of his corset-making apprenticeship in Thetford, England, slipped away and signed on as an apprentice seaman aboard a privateer named *Terrible* which was going out to prey on French ships along the American coast. The lad from Thetford didn't know the privateer's mission; he merely wanted to land in the New World.

He didn't, however. His father overtook him before the boat sailed and returned him to the corset shop. Within less than two weeks the good — or "bad" — ship *Terrible* ran into a storm and was lost with all hands.

The lad's name was Thomas Paine. He eventually came to America and became one of her leading patriots and an influential leader during the American Revolution.

This realization slowly came to all of us: we had all received messages from beyond the grave. The repetition of given names in our family is proof.

Our parents' names were John Levi Mathis and MeLisa French. The six Mathis children — Mary Frances, Patricia, Dorothy, Erline, Libby and Eddie — have had 19 children. Among our offspring there are three Patricias, five MeLisas, six Johns and two John Keiths. Five girls were named for their unknown grandmother and six boys for their unknown grandfather.

This is all the proof I need that our parents have loved us from beyond the grave.

Paine was tried *in absentia* and convicted of treason in England and could not return there. He went to live in Paris during the 1790's and here he associated with the Monroes, James then being America's Ambassador to France. In 1797 Paine intended to return to America with the Monroes but at the port of Le Havre, at the last minute, changed his mind. He was afraid the ship might not be fast enough to outdistance Royal Navy patrols, should it be attacked. As it happened, a Royal Navy patrol boarded the ship at sea searching for one Thomas Paine, for British agents at Le Havre must have notified British authorities that the "outlaw" was on the passenger list.

Twice, by chance or premonition, the great patriot escaped death. He died a natural death in New York in 1809.

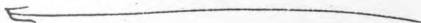
UFO ABDUCTION IN BRAZIL

As he struggled the frightened man screamed, "What do you want? Who are you?" Suddenly the strange little beings began to tumble all over the floor like falling tin soldiers.

By Coral E. Lorenzen



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MEU SANGUE



Percipient Antonio La Rubia claims that while he was aboard the UFO one of the occupants extracted blood from him and used it to draw these marks on the wall.

UNTIL THE morning of September 15, 1977, Antonio La Rubia did not believe in UFOs, but the 33-year-old bus driver has been forced to change his mind. He still has no idea what UFOs are or where they come from but he knows they exist because he had a terrifying encounter with some of the strangest UFO occupants ever reported.

The incident took place in Paciência, Brazil, a small town 28 miles north of Rio de Janeiro, in a large dark

football field 220 yards from the percipient's home. The episode, which Irene Granchi investigated for the Aerial Phenomena Research Organization (APRO), is reported as follows:

On Thursday, September 15, at 2:00 A.M., Antonio La Rubia rose quietly so as not to disturb his sleeping wife and child, washed up and set out for the highway to catch the bus to his place of employment, the Oriental Bus Company. On his way to the highway he spotted, in a nearby field, an object

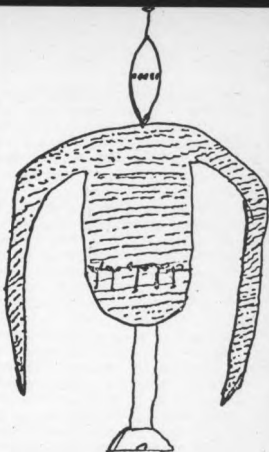
which he at first took to be a bus. But as he started walking toward it he suddenly realized he was looking at something totally outside his experience. The thing, whatever it was, was so large that it nearly covered the entire field.

Badly frightened, La Rubia took two steps backward and prepared to run. Just then an intensely bright blue light lit up the area; at the same moment three robotlike figures appeared near him.

La Rubia later told investigators the beings reached his shoulders (he is five feet five inches tall, the average size of the Brazilian male), so he figured they were four feet tall; however, the antennae which juttied out of the middle of their heads rose above La Rubia. Their heads were shaped like footballs and a band extended across the middle with what looked like a row of small mirrors in two shades of blue, one darker than the other.

Their bodies were stocky, their trunks broader than La Rubia's own (La Rubia is muscular but slender), and they had armlike appendages which he compared to elephant's trunks because they narrowed down to tips but were without hands or fingers. The tips of these appendages were as narrow as a normal finger, however. Their bodies were covered with a rough substance resembling scales. La Rubia thought this "covering" was actually the "skin" of the robots.

Their bodies were somewhat rounded at the bottom and culminated in a single "leg." All told, they looked so odd that the witness at first thought the beings were sitting on something



La Rubia reportedly observed over two dozen beings resembling the one shown at top. His sketch shows belt from which "syringes" hung. Lower drawing shows device which projected pictures on wall.

although he soon realized this was not the case. The single "leg" ended in a saucer-shaped "platform." La Rubia compared this leg and platform to the stools used on ships and said their bodies seemed made of dull aluminum.

One of the robots stood in front of La Rubia, one at his side and the third at his back. He tried to escape but after the blue light came on he found he couldn't move. He flung his arms about but discovered he was a captive in what he described as an "invisible glass" or bell jar. Aside from his paralysis and an understandable uneasiness, La Rubia felt "normal."

Meanwhile the robots were floating above the ground. La Rubia noticed they were all of the same stature and appearance, the sole difference being that one of them was holding what appeared to be a hypodermic syringe. This being lifted its appendage and pointed the syringe at him, whereupon La Rubia moved with no sense of motion toward the huge object. As he approached the UFO he felt a tremor. He does not know how he got inside the object; he just suddenly found himself inside a white "aluminum" corridor. Beyond it was a transparent wall.

Two of the robots went one way, the third another. Looking back down the corridor La Rubia saw — through the transparent wall — the field in which the object had been resting. He concluded that the craft had left the ground and was flying north.

As La Rubia was looking back and out, a bright blue light came on again. He discovered that he was in a large, circular hall. The light seemed to come from the ceiling, where it was a

deep blue, and proceeded down the walls, becoming lighter and lighter until it almost blended with the aluminum color of the walls.

In this huge hall the witness saw a dozen entities on one side and another dozen or so on the other. They reminded him of children in a classroom, mainly because their single legs looked like seats.

During the entire episode so far La Rubia had been struggling and unable to speak. But as he tried to shout, his voice abruptly returned. He screamed, "What do you want? Who are you?" To his great surprise the little entities began to tumble all over the floor like tin soldiers. La Rubia assumed the sound of his voice had caused them to fall. When he shouted, the beings had all lifted their appendages to the tips of their antennae and held them. These tips resembled coffee spoons. They rotated at such great speed that only when the beings held them could La Rubia see what they looked like.

After the bright light came on again, La Rubia noticed a small, pianolike affair. A box of sorts, it measured about six inches, stood on two poles and rose to the approximate height of La Rubia's chest. Except for this contraction the room was completely empty.

On either end an antenna jutted up (see sketch). Along the side of the box was a row of "keys" which reminded La Rubia of the keys on a piano. The entities took turns removing small objects that looked like syringes from hooks on their belts and placing them into a "tin can" on top of the box.

Each time one of these little instruments was put into the "tin" of the

box, one of the beings pressed a key and a moving color image appeared on the wall of the chamber. Each image showed a different scene.

In the first one La Rubia lay naked on an invisible (?) table. He was swinging his arms around while one of the beings examined him with a little bluish light which emanated from a syringe and pointed at his chest. Another being was examining his head with another blue light, which had no beam. It colored everything blue.

Soon another being came over and

La Rubia points to football field where he first saw UFO and beings. He has fully recovered from ill effects of his experience on craft.



introduced another "slide" and another picture appeared. Each picture was "presented" by another being in this fashion.

In the second he saw himself alone, standing but still naked.

The third showed him all dressed, wearing his shoes and carrying his shopping bag, as he usually does. His teeth were chattering and he looked nervous but no sound came from his lips. One of his arms was swinging.

The fourth picture showed a horse and cart traveling over a dirt road. The area did not look familiar. A ragged peasant, barefoot and wearing a straw hat, appeared in the scene.

Fifth, he viewed himself standing by a light orange ball.

In the sixth frame the ball appeared once more but this time it was light blue in color and one of the beings stood beside it.

The seventh picture showed a big dog trying to attack one of the beings but it was unable to reach it. Looking very angry, the animal barked four or five times. At this point the being started to *melt* from top to bottom and turned into a porridgelike substance.

When La Rubia was giving the above account to Mrs. Granchi, his voice took on an even more excited and puzzled tone. He told her that at that moment in the seventh scene one of the beings with him in the hall ran forward, stood beside him and pointed one of the syringes at the dog in the picture. Suddenly the dog turned blue and started to melt exactly as the being had melted, turning finally into "porridge."

In the eighth scene La Rubia saw a "UFO factory." There were three rows

of flying saucers. The UFOs in the two rows on the right were nearly ready but the row to the left was made up of flying saucers still in the skeletal stage. All three rows stretched out of sight. Everything was a stark, spotless white. There were "millions" of robots walking about but La Rubia noticed no tools.

Picture number nine showed a Japanese-like train running in Brazil. It was old and clearly worn. Except for the absence of windows, it looked just like a normal train. La Rubia saw it enter a tunnel and disappear from view.

The next scene was of an avenue like *Avenida Presidente Vargas* — one of the busiest thoroughfares in Rio — so jammed with cars that traffic had come to a standstill.

During Mrs. Granchi's interview she learned that La Rubia apparently had seen other pictures about which he was reluctant to speak. He finally told her that after the picture of himself standing nude another had been shown. This had pictured him vomiting and defecating in his trousers.

In the course of the "picture show" one of the robots came over to the center of the hall where La Rubia was standing — it is not clear whether he was still encased in the bell jar — and took one of the syringes from its belt with its right appendage and passed it to its left appendage, whereupon the device started to rotate, spinning so rapidly that La Rubia could not follow it with his eyes. The being then pointed the apparatus at him; La Rubia's arm lifted against his will and the UFO occupant stuck the syringe into the tip of the middle finger of the

percipient's right hand. La Rubia watched as the syringe filled nearly to overflowing with what seemed to be his blood. He had no idea how the blood was taken because there was no pain, nor was any mark left afterwards.

The being then pointed to the wall and drew — apparently with La Rubia's blood — three red circles intersected with an L-shaped mark (see drawing).

After the busy street scene was shown La Rubia was "thrown overboard" in some fashion and fell into a street nearly opposite the *Paciencia* bus station. Mrs. Granchi thinks he may have been teleported to the spot, just as he seems to have been teleported into the UFO at the outset of the experience. On the ground he found himself standing next to one of the robots. He had all his belongings with him, even his bag, which had not been with him on the UFO.

After landing and noting his surroundings, La Rubia glanced at his watch which had stopped at 2:20 A.M. He turned around and found that apparently the being who had accompanied him was gone. When he looked up, he saw what appeared to be the bottom of a huge, lead-colored balloon but it was dark, with no evidence of markings or openings. It rose higher and higher into the air until he could see it no longer.

Mrs. Granchi asked La Rubia if he knew of any other witnesses. He said, yes, one person had gone around saying he had seen a UFO that night but La Rubia doubted the man's testimony because the supposed witness was a chronic drunk.

* * *

LA RUBIA went into the bus station and asked a man what time it was. It turned out to be 2:55. La Rubia set his watch accordingly and 15 minutes later caught a bus and arrived at work on time. Nervous, ill and aching all over, his vision occasionally darkening, he nonetheless drove his bus and worked all that day and the next day (Friday). But when he got home that first night, he went to bed immediately. He said nothing to his wife about what had happened.

It was later, while thinking about his illness, that La Rubia remembered another one of the pictures. It had shown him with smoke coming out of his back. The pain and heat he experienced during his illness reminded him of the image in that picture.

Friday evening his bowels were loose and he felt miserable. On Saturday he was too ill to work and missed Sunday as well.

Late Sunday the burning feeling started. His wife rubbed alcohol over him. That lessened the burning a little but it, along with the aching and the headache which he'd had for days, persisted.

On Monday morning La Rubia went to the bus company and announced he had to quit. He had difficulty breathing; his body burned and itched so badly that he stripped off his clothes and had a fellow employee hose him down with water. The men there said he "looked as green as grass." The burning feeling, he said, affected him most intensely where the light had been directed at him.

When Mrs. Granchi asked how he felt when he walked, he said he had an empty feeling, "like floating."

La Rubia was sent to the bus company infirmary where the nurse took his temperature and found it to be 42 degrees Celcius (approximately 106.6 Fahrenheit). She called the company psychiatrist, Dr. Nely Carbonell, because La Rubia's behavior and wild talk about a UFO encounter led her to believe he was a psychiatric case.

Dr. Carbonell examined him, then called an ambulance and sent him to the infirmary. By now La Rubia was suffering a great deal and had become so irrational that he had to be restrained with ropes.

When Mrs. Granchi interviewed her on October 6, Dr. Carbonell said La Rubia had had considerable swelling about his body. He had loose bowels, was vomiting and had a rash all over his body, together with innumerable scratches which La Rubia said he had inflicted on himself when he tried to alleviate the incessant itching. She said she had felt sorry for him because he had been crying like a child.

Clearly perplexed by the whole case, she said she had given La Rubia a psychological test and had received 20 satisfactory answers and only one unsatisfactory one, suggesting to her that despite his strange story he did not appear to be insane. She administered the Rorschach inkblot test with similar results. Dr. Carbonell called La Rubia intelligent and highly conscientious.

At that point in her investigation Mrs. Granchi had not yet met La Rubia, and Dr. Carbonell said she doubted that he would consent to an interview because he was being hounded by the press and was very distraught.

Nevertheless two days later Mrs. Granchi journeyed to Paciencia and finally located La Rubia at his in-laws' home where he had hidden himself in an effort to avoid further harassment from reporters and curiosity seekers.

Although the family was friendly, La Rubia did not want to talk with Mrs. Granchi, who he was convinced was from a newspaper. Eventually he did come out of his room and speak with her briefly, promising that when he felt better he would come to Rio and talk with her. Disappointed and afraid she would never see him again, she returned home.

On October 18, however, La Rubia kept his promise. He and his brother Arnaldo showed up at Mrs. Granchi's apartment and the interview took place.

Since then APRO's investigator has learned that other doctors at the hospital where La Rubia was taken were as perplexed as Dr. Carbonell. They lis-

tened to his story, promised further tests and indicated that they believed him. La Rubia was quite upset when they could find nothing medically wrong with him. But since then his health has improved considerably.

He still complains of a "floating" sensation — a detail Mrs. Granchi finds extremely interesting. Ten years earlier another Brazilian who reported an encounter with UFO beings said he felt he was "floating" for some time after the incident.

Still, the Paciencia case is one of those mavericks of UFO lore. The disc-shaped UFO, of course, is familiar from numerous other reports but the occupants and the interior furnishings are very different from anything previously reported. By any standards this is a strange and incredible story, even as close encounters of the fourth kind (UFO abductions) go.

What this case means is anybody's guess. It seems to represent a new clue in the continuing mystery of UFOs.



CLOSE ENCOUNTERS OF THE GHOSTLY KIND

THE UNITED States Air Force may have pooh-poohed UFOs but another government agency seems less skeptical of encounters of the ghostly kind. The United States Travel Service has published a guide titled "The Supernatural — Haunted Houses and Legendary Ghosts."

The eight-page brochure lists upwards of 21 ghosts in eight states and 29 sites including southern plantations, a governor's mansion, an army fort and an anchored frigate where apparently the ghosts show themselves to tourists.

Unfortunately for ghost fans, most

of these haunted spots close at 5:00 P. M., long before prime time for spirit-viewing. Only The Myrtles in St. Francisville, La., offers "evening hours by appointment." Here, at the state's oldest plantation, a French governess makes an appearance "to peer into sleeping faces in the bedroom." But visitors don't get to sleep over to test this.

Louisiana and Virginia lead the haunt parade with 10 sites each followed by the District of Columbia, California and Maine, two sites apiece, and Maryland, Pennsylvania and Delaware, one apiece.

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.

THE TWO HARICHARANS

By Swarnakamal Bhattacharyya

IN 1937 I attended the High English School in the small town of Navinagar in the district of Comilla (now in Bangladesh) overlooking the river Titas on its south. A highway ran from north to south, from Navinagar to Koomilla 40 miles away. By the side of the road at the gate of the school stood two goldmohor trees. Every evening we students played under the trees but Haricharan, who claimed to have planted the trees, always watched us carefully to make sure we didn't climb the trees and break the branches or our own legs.

Haricharan, the oldest employee of the school, had been there for 45 years. He lived in a hutment within the boundary of the school and near the hostel where the students stayed. He used to drink country wine after school had closed and the school-children had left the playground. Saturday nights he would drink especially heavily, much to the displeasure of the Head Moulavi of our school.

One evening I found the Head Moulavi chastising Haricharan for getting drunk. Haricharan fell at the man's feet and wept. "Tell me,

Moulavi Sahib," he pleaded, "what shall I do after I retire? My wife and son would not allow me to live after I retire."

"Why?" the Head Moulavi asked.

"Because I did not allow them to come to my quarters here. They do not love me."

"They will love you now," the Head Moulavi assured him. "Your son will get your job and he will move into your quarters. You will live with him here along with your wife."

That prospect horrified Haricharan. "With my wife and son?" he wailed. "My God! She would kill me if she



Swarnakamal Bhattacharyya

ever found out about my drinking wine."

"Give up drinking!" the Head Moulavi said sternly. "It is bad for you."

"I can't give it up, Moulavi Sahib. I am so weak. I wish I could stop but I can't. I do not want my son to see me drunk. My son must never imitate me, never follow my bad example."

I was saddened by the whole exchange. I had always felt as if two men lived within Haricharan and they were always at war with one another.

A few days later I entered Haricharan's cowshed to milk the animals. Every day in the early hours I milked his cows and brought the milk to my aunt, who happened to be Haricharan's godmother. A Saturday morning and the coldest day of winter, it was also the day Haricharan was to retire.

Milk pot in hand, I stepped out of the shed and happened to glance at the goldmohor trees not far away. Each tree had a branch which stretched toward the schoolrooms and two Haricharans hung from these branches. The sight frightened me so much that like a man in a nightmare I was unable to cry out. The milk pot fell from my hands. Gathering my wits together, I dashed home and related what I had seen.

The word spread quickly and students, teachers and other people rushed to the scene, where they found only one Haricharan hanging from a single branch.

Nobody believed I had seen two Haricharans, yet I knew — and know to this day — that I did. The sight was so vivid that I cannot believe it was

mere hallucination. Did I see the two Haricharans who lived and died together? — *Parganus, West Bengal, India.*

MISSED — BY A WEEK

By Margaret Allison

THREE NIGHTS before Thanksgiving 1965 I had a terrifying dream. I dreamed that my brother Bud Allison lay dead in his casket with flowers all around him. My nephew, five-year-old Scott, was holding my hand and saying, "What is wrong with Daddy?"

At that time I was chairman of the language arts division at Mesa (Ariz.) Community College and I lived in Tempe. When my friend Laura Macklin called me from Phoenix the morning after my dream, I told her about it.

About two weeks later I decided to go home to Colorado for Christmas and to see my father who was in the hospital in Grand Junction, 70 miles from our home in Paonia. My mother was staying in a boardinghouse near the hospital so I stayed there too. My brother Bud and his family came to see Father just before Christmas and when they returned to Glenwood Springs I went with them.

The day after I arrived at their home December 26, we took the children skiing. It was snowing lightly and Bud and I stood near the ski lodge together. He was staring at the mountains and it seemed to me his eyes had a faraway "other world" look. I shivered, remembering my dream.

The next day Bud came from his bedroom carrying swimming trunks and a towel and announced that he was

going swimming. (The Glenwood Springs Municipal Swimming Pool is the largest outdoor pool in the world.) As he started toward the door I thought, I must stop him. He'll die in that pool. I tried to be rational but something made me run after him. By the time I reached the carport he was already driving away.

"Wait!" I yelled. He didn't hear me. His station wagon was rounding the corner.

For the hour he was gone I prayed continuously that God would protect him — and soon he arrived home, relaxed and smiling.

I telephoned my friend Laura in Phoenix that night and told her about my premonition, adding, "A false alarm, obviously."

"Yes," she said, "you're transferring your concern about your father's illness to your brother."

A few days later I returned to Grand Junction to be with Mother. On New Year's Day 1966 Father Foster, an Episcopalian priest, came to the door of the boardinghouse about 5:00 P.M. to tell us my brother Bud was dead. He had died in that municipal pool.

Early the next morning I drove back to Glenwood Springs and went directly to the mortuary. My brother's casket was surrounded by flowers and my nephew held my hand and asked, "What is wrong with Daddy?" — *Phoenix, Ariz.*

MOTHER'S CALL

By Bonnie Barr

ONE MORNING in the fall of 1971 I was sitting alone enjoying a cup of coffee before the children woke up. My husband Fred had just

gone to work and it felt good to have a few minutes to myself.

Suddenly I shuddered and chills ran up and down my body. "Something's happened to Mother," I thought. "She needs me!"

I roused the children and piled them into the car and drove to the two miles from our farm to Fredericksburg, Ohio, where my parents James and Marjorie Branson lived. There I discovered Mother's car was gone and the



Bonnie Barr

door to the house was locked. She had gone somewhere — but where? Something told me to go to my older sister Cynthia Falb's home in Dalton about 11 miles from Fredericksburg. I drove straight to her house and sure enough, Mom's car was sitting in her driveway.

I walked briskly to the front door and rang the door bell. I couldn't help feeling rather foolish. The children were still in their pajamas and the two older ones were still sleepy and fussing. I was carrying one year-old twin under each arm.

When no one came to the door I peered in through the living room win-

dow and saw Mom on the floor trying to get up. It was obvious she was very sick.

I rushed inside and between sickness spells Mom was able to tell me she thought she was suffering a gallbladder attack. She had been trying to crawl to the phone in the kitchen to call for help because she wasn't able to walk.

I called Dad at work. He came home right away and took her to the Wooster hospital, where not long afterwards surgeons removed her enlarged gallbladder, which was full of stones, and she recovered. My sister, a teacher on leave of absence, had been called in to substitute that morning and Mother had gone to her house to care for her small baby.

Could Mother have gotten to the phone to call for help if I hadn't come? We'll never know. All I know is that I will always be glad that I acted on my premonition that day. — *Applecreek, Ohio.*

HOUSE AFIRE!

By Marcia Wollner

THE CALIFORNIA weather was extremely hot on June 25, 1973, and my four-year-old daughter Tziva was looking forward to her swimming lesson. I bundled up some clothes to take to the laundromat after her lesson and I also planned to do some shopping. My husband was getting ready to leave too, for he had to go to Lancaster on a union matter.

We left our home in Littlerock at the same time — he to go to Lancaster and my mother Bessie Mercer, Tziva and I off to Palmdale. Before I left I checked to be sure all stove burners,

television set and radios were turned off. I had been apprehensive for weeks because of a series of dreams I had had in April. Yet that day as I left home I had no warning that this was the day my dreams had foretold.

I had dreamed of looking at our burned-out home through the kitchen doorway. The roof was caved in; my new stove and refrigerator were in shambles. A few nights later I dreamed of sitting under the elm talking to my husband Al and he said, "There it is — just like your dream, and it happened in June just like you said it would." In the third and last dream, again I was looking at the burned shell of our home. All the bookshelves were burned and I was mourning the loss of my many books.

Because I had had premonitions in the past that proved all too true, I tried to prevail upon my husband to help me move our more precious personal belongings to the shed. He said our shed would be the first to burn as it was tinder-dry. However, at my insistence he did check the wiring to be sure it was sound and I checked our insurance. We didn't have any on our furniture and personal belongings so I took out as much as I could. Without a professional appraisal of my art collection I couldn't insure my original oils and watercolors.

I took to the shed all of our birth certificates, diplomas, legal papers and boxes of my husband's music and manuscripts. My family kept telling me I was being silly and superstitious but they had not had those too real dreams — dreams in which I had almost smelled the smoke.

On June 25, however, I had no spe-

cific warning. I went about the morning's business and after Tziva's swimming lesson we headed for home. It was shortly after noon that we turned the corner toward home — and I saw the burned-out shell of our home. I could do no more than stop the car and cry out in horror, "Mother, look!"

The neighbors had come over and kept water hoses on my mother's mobile home, thus saving it, but they said they could do nothing about our house. The fireman said the fire was evidently caused by a short in our old "swamp" cooler in the roof. That was one thing we had not thought to check when I was after my husband to check the wiring.

Later, when my husband and I were sitting under the elm tree talking about what we would do, Al shook his head and said, "There it is just like you dreamed and it happened in June just like you said it would."

The insurance rebuilt our home, right on the same foundation. The additional insurance I had bought paid for our new appliances and furniture — but I lost my paintings.

I'm thankful no one was injured. Our dog and cat were outside and we were away. I thank God I was forewarned and able to save our precious photographs, legal papers, my husband's handwritten cantorial manuscripts and music books.

My husband now says if I warn him again of misfortune to come he is going to listen. — *Ramona, Calif.*

BAD NEWS TRAVELS FAR

By Colleen C. Rinard

AT ABOUT 10:00 P.M. on the night of January 2, 1964, when

I was 17 years old and boarding at a girls' hostel in Melbourne, Australia — 1200 miles away from my family — I woke up with a dreadful feeling that something was terribly amiss with my mother. I waked one of my friends in the dormitory and asked her to come with me downstairs to the chapel, saying that my mother was very ill. Of course she was surprised and asked when I had gotten the news. Because I never had had any psychic experiences nor even thought of such things, I was embarrassed to say "I just know" so I lied and told her I had received a letter that day. We went to the chapel and prayed together and I felt a great sadness.

I didn't sleep the rest of that night and about 9:00 A.M. the next morn-



Colleen C. Rinard and friend

ing, as I stood looking out of my window, I saw my brother-in-law walking up to the main entrance. I ran downstairs and as soon as I was a couple of feet from him I blurted out, "Mom's dead, isn't she?" Until that moment Mother's death had not occurred to me. I had just felt a terrible sadness and sickness somehow linked to my mother.

Apparently my mother had had a stroke during the night and was found unconscious by a neighbor that morning. She had died in the ambulance on the way to the hospital.

My mother had not been sick and I had received a letter from her that day, which she had written on December 31, telling me how much she had enjoyed the holiday season and how she was looking forward to seeing me when my vacation fell due the next month. — *Reno, Nev.*

DREAM REPAIRS A TV

By Michael Lefkowitz

IN 1952 MY father won a 21-inch table model Fada television in a



Michael Lefkowitz

charity raffle. It was our second set and we kept it upstairs in our home. On a day in May 1960 we turned it on to discover that it wasn't working anymore. It was completely dead.

We promptly called our repairman Tom Coleman. After examining the set he concluded the condenser was shot. It would cost \$75.00 to repair the set. My parents decided it wasn't worth that much to fix the aging Fada. They thought that they would buy a new set instead but somehow they never got around to it. With only one television in the house, my twin brother Gary and I, 10 years old at the time, had frequent occasion to quarrel because our tastes in programs were different.

In February 1962 I had a vivid dream in which I saw myself go to the old television set and turn the "on-off" switch back and forth rapidly for about a minute. When I did so, the set suddenly came alive. I paid little attention to the dream until it repeated itself the following night.

Intrigued, I decided to do what my dreams suggested. I plugged in the set and turned it on and off repeatedly. Sure enough, the old Fada came back to life after being unused for almost two years!

As it turned out, the set needed only one new tube for the horizontal hold. The repairman was flabbergasted when we told him the story. His only comment was that the switch must have been out of place until I jiggled it back into the proper position.

The set lasted for several more years before it finally wore out for good. My brother and I were always glad that I had been able to "dream up" a way to fix it. — *Spring Valley, N.Y.*

DID VOICE FROM GRAVE NAME KILLER?

The couple told a bizarre and unbelievable story but their information about the murderer checked out — and so began the strangest episode in the history of the Chicago police force.

By Lesley Sussman



Murder suspect Allan Showery worked with victim Teresita Basa at Chicago's Edgewater Hospital. Under questioning by police officers Showery signed a statement admitting he had broken into Miss Basa's apartment, killed her and taken jewelry.

FOR CHICAGO police detectives Joseph Stachula and Lee Epplen the case began routinely enough. Its ending is something both policemen will probably never forget.

On the night of February 21, 1977, police found the body of a 48-year-old woman in her 15th-floor high-rise

apartment on Pine Grove Avenue in the city. The woman had been stabbed several times and her burned body, wrapped in bed sheets, was lying on the floor.

The victim was identified as Teresita Basa, a former Manila socialite who came to the United

States from the Philippine Islands in the 1960's. She received a master's degree in music from Indiana University and eventually worked as a respiratory therapist in Edgewater Hospital on Chicago's far north side.

This was all police investigators Joseph Stachula and Lee Epplen had to go on when they were handed the assignment of finding Teresita Basa's murderer.

In the days that followed the police turned up little. They did learn that Miss Basa had been a warm outgoing person and that she had many friends; no one knew who might have wanted to kill her. Stachula suspected that the victim had been murdered as the result of a lover's quarrel but dismissed that theory after questioning her boyfriend.

After two months of police work all investigators had on the case was a complete profile of the dead woman and a handwritten note found in her apartment which read: "Get tickets for A.S."

In the press of other police matters Stachula and his partner had almost forgotten the case when they received a call from the police department in Evanston, Ill., the suburb just north of Chicago's city limits.

Evanston police asked Stachula whether he had ever heard of an orderly by the name of Allan Showery who worked at Edgewater Hospital. Stachula said no. Then, with noticeable constraint, the Evanston police suggested that he contact a doctor and his wife who lived in their suburb.

Several days later Stachula and Epplen knocked on the apartment door of Dr. Jose Chua and his wife Remibias,

both natives of the Philippines like the victim Teresita Basa.

Stachula recalls that the couple were very uneasy. "I told them we had some information that they might know something about the case," Stachula says. "They seemed nervous and made some small talk. Finally, Dr. Chua asked me if I believed in the occult or in exorcism."

The policemen were noncommittal and asked Chua to tell them what he knew. The doctor then began a tale so incredible that to this day both Stachula and Epplen find it difficult to believe.

Chua said strange things first began to happen to his wife five months after Miss Basa was murdered. He said one evening Remibias abruptly got up from a living room chair and, with a strange expression on her face, walked into the bedroom. The doctor, sensing something was wrong, followed his wife into the other room and found her lying on the bed in what he described as a trancelike state. When he asked what the matter was, the doctor said his wife spoke to him in a voice that was not her own.

"She spoke in Tagalog (the national language of the Philippines) but with a strange Spanish accent," Chua said. "She said, '*Ako'y* (I am) Teresita Basa.'"

The doctor told the policemen he remembered feeling frightened. He had experienced many strange things during his career as a surgical assistant but he had never heard anyone speak in a voice that was not his own.

Chua said the voice, which claimed to belong to Miss Basa, told him she was murdered by Allan Showery, a

man she had worked with at the hospital. The voice also said Showery was in her apartment because he wanted to steal her jewelry.

For almost a half hour Mrs. Chua continued to speak in the voice of the slain woman, the doctor told the investigators. When the trance ended as suddenly as it began, he said Mrs. Chua remembered nothing about the experience but only felt very thirsty.

The policemen, skeptical of this story, asked Chua if he or his wife had known the dead woman. The doctor said no — a statement later proved to be false. He said his wife also had worked in the hospital's respiratory unit but on a different shift.

Still suspicious, thinking the couple might be pulling some sort of hoax, the policemen played their ace. Both Stachula and Epplen knew from the pathological report on Miss Basa that the victim was still a virgin — a fact that had been kept secret in the case.

Stachula asked Chua if the voice told him she had been raped.

"No," replied Chua. "All she said was that she had been murdered."

The police investigators then questioned Mrs. Chua who admitted she had known the slain woman slightly. She also admitted knowing Showery because he too worked as an orderly in the respiratory unit. She had nothing more to add concerning the voice that had possessed her.

The doctor told the police he and his wife had discussed what had happened but had decided not to report it because they feared ridicule. However, the voice from the grave would not leave his wife alone, he said.

A few days later the "spirit" of the

dead woman once again took possession of his wife, the doctor said. This time, Chua added, the voice was more persistent in pleading that he tell the police.

Chua said he told the voice that the police would need evidence if they were to make an arrest. It was then, he said, that the voice told him that jewelry taken from Miss Basa's apartment by Showery could still be found in his possession. The voice also identified a pearl cocktail ring which it said Showery had given as a present to his common-law wife.

Despite such evidence, Chua said he and his wife still were reluctant to approach police. The doctor said he briefly mentioned what had happened to his hospital superiors but they too were indecisive about informing authorities.

Chua said it took a third visit from what the couple now believed was the spirit of Miss Basa to convince them they must seek police help. They contacted Evanston police.

Now they were telling their incredible story for the second time.

Stachula still recalls his amazement when Chua finished his tale. He made note of his feelings in a written report to his commanding officer after the detectives arrested Showery and charged him with murder.

"To this day I'm not quite sure whether I believe how the information was obtained," he wrote. "Nonetheless, everything here is completely true."

However baffled the policeman might have felt, at least the case was over. And whatever force prompted Mrs. Chua to speak in a dead woman's

voice, the "tip" from the grave had proven to be accurate.

Not only had Stachula and Epplen located some of Miss Basa's stolen jewelry in the orderly's apartment, but just as the voice had indicated the detectives found Showery's common-law wife wearing a pearl cocktail ring.

Under questioning by the investigators the orderly signed a statement that robbery was his motive for entering the slain woman's apartment that evening. The detectives arrested Showery and charged him with murder.

In August 1977, six months after the murder, Stachula and Epplen marked the strange case closed. The less said about it the better, they thought, and turned their attention to other police matters.

But the bizarre incidents surrounding the case were destined not to remain buried in a "closed" police report. Chicago's Filipino community is close-knit and rumors about spirits of the dead having solved Miss Basa's murder continued to circulate.

Shortly after Showery's arrest a veteran crime reporter formerly with the *Manila Chronicle* got wind of the story. Gus Bernardo, now working in Chicago as managing editor for the bi-monthly *Philippines Herald*, persuaded his publisher Eduardo Fernandez to let him track down the story.

Bernardo says he ran into a wall of silence; Chicago police wanted the case to remain buried. His publisher also failed to convince police they should let him see the case report.

"The police didn't want to reveal all the things that Mrs. Chua said about the case," Fernandez says. "They refused to cooperate."

But the *Herald's* managing editor had an advantage in his many personal contacts in the city's Filipino community. Within days of the orderly's arrest Bernardo had pieced together the bizarre story.

Especially fortunate for the newspaperman was his discovery that he knew the Chuas who were named in the case. He contacted the couple and they repeated their story for him.

Bernardo did some more investigating. He interviewed Mrs. Chua's Filipino co-workers and talked to other people who knew the doctor and his wife. By the time he finally wrote the story Bernardo was — and still is — convinced that he had come across a true case of spirit possession.

"I've covered murders for years," Bernardo says. "I know what's a crime and what's not. I know when people are lying to me. I found everything the Chuas said to be true."

Bernardo also says one of the most startling pieces of evidence did not appear in his article because he learned of it after the story was published.

"I was contacted by some people in the hospital who worked with Mrs. Chua," he says. "These sources told me that there were a couple of times that Mrs. Chua broke out singing in the dead woman's voice. They said they were frightened and reported it to their supervisor."

Bernardo's article appeared on the front page of the *Philippines Herald* on August 16, 1977 — seven months before an almost identical story appeared on the front page of the city's largest newspaper, the *Chicago Tribune*. But the only attention the *Herald's* article received was from a

police official who called Bernardo to congratulate him on a good job.

Again, this unusual story of a dead woman's vengeance fell into obscurity.

But all that changed on March 5, 1978, when the *Tribune* ran a front page account of the Basa murder. The paper's headline posed the question: "DID VOICE FROM THE GRAVE NAME KILLER?"

The *Tribune* learned of the bizarre case when an attorney for the 31-year-old orderly, Allan Showery, requested all police records on file. Showery was nearing trial. Once again the Chuas' testimony was being discussed — this time in public.

But along with the article came the first public expressions of doubt.

Shortly after the newspaper story appeared an Edgewater Hospital official told the reporter on a local newspaper that not only did Mrs. Chua know the slain woman well but she had worked side by side with her for two years. Police later stated they were aware of this discrepancy in Dr. Chua's statement. The hospital spokesman said Mrs. Chua also had worked with Showery.

"There's no way they couldn't know each other," stated Brad Cummings, the hospital spokesman. "They do team therapy in that unit. They worked side by side. They were all very close."

Cummings added that although Mrs. Chua worked alongside Showery for two years she made it known to several of her associates that she did not like him.

"She was very open about that fact," says Cummings. "She made it clear she didn't like him."

The hospital spokesman said he had his own theory about the case. He believed that Mrs. Chua acted out the voice from the grave as a way to tell police what she already suspected — that Showery had been responsible for Miss Basa's murder.

"I think she might have known something about Showery but she also knew she would be taking chances with her own life and her husband's life if she went directly to the cops," Cummings says.

He adds that after police arrested the orderly they recovered some of Miss Basa's missing jewelry from women at the hospital to whom Showery gave the items as gifts.

"It could be that Mrs. Chua recognized some of that jewelry," Cummings suggests.

Whatever Mrs. Chua may have thought or suspected, she continued to work in close contact with Showery for several months after Miss Basa's death. But then, on July 16, 1977, something unusual happened.

Mrs. Chua, who is described by the director of her unit as "getting high ratings" as an employee, walked into the hospital that afternoon and "totally blew up" at her immediate supervisor Ted Ellis.

Ellis, who coincidentally lived in the same building as Showery, said he remembers that day because of Mrs. Chua's sudden flare-up.

"It was a Saturday and she came in with her husband," he recalls. "I didn't even know what she was doing on the premises because she doesn't work on Saturdays."

The supervisor says Mrs. Chua started complaining about her job and

then "exploded at me out of the clear blue sky." He says the conversation had nothing to do with Miss Basa's murder. Witnesses recall that during the argument Dr. Chua walked over to Showery and, in an angry voice, said to him, "I know you. I know a lot about you."

Mrs. Chua was fired that afternoon for "gross insubordination" and told to report back to the hospital for official notification. When she returned the following week Mrs. Connie Kuhn, director of the respiratory unit, told the woman her dismissal was permanent.

Mrs. Kuhn says she remembers Mrs. Chua telling her, "I'm relieved because I'm scared of the people I work with. I'm especially fearful of Allan Showery."

It was around the time of her dismissal that Mrs. Chua began to speak in Miss Basa's voice — a phenomenon that Bernardo, his publisher and others say was not a ruse to ease a guilty conscience.

"These are intelligent and respected people in the community," states the *Herald's* managing editor. "If she suspected something they didn't have to wait so long to tell police."

"All they had to do was give the police the information without anyone knowing who gave it to them. Instead, they identified themselves."

Bernardo's publisher admits that it's a "strange" case but also describes the Chuas as being very respectable. "It may all sound like superstition," he says, "but as a child I often heard stories of spirits from the grave."

Other persons also support the supernatural aspects of the Chua's testimony. "In the Philippines there are

many people who believe this is common," claims Mrs. Nancy Pabico, now a Chicago resident. "Where I come from we believe in the spirit of the dead coming back through another person after three days."

One person who is willing to accept the Chuas' testimony is Thomas J. Organ, a top state prosecutor who is known for his no-nonsense approach to the law. Organ has been especially appointed to handle this unusual case. The prosecutor may have a vested interest in believing the Chuas but says he was skeptical until after he interviewed Dr. Chua whom he now describes as a "learned professional and a reputable person." He also frankly admits that in five years as a prosecutor, "I've never run into anything like this."

Police officials, meanwhile, are finding themselves a bit uncomfortable with the publicity surrounding this controversial case. After all, it isn't every day that one of the nation's largest police forces solves a case with supernatural assistance.

Even Stachula and Epplen are "not available" for phone calls that have anything to do with the Basa murder.

Privately, however, police officials admit the voice from the grave may have been concocted by the Chuas but state what is really important is that enough evidence was presented to them so that an arrest could be made.

Police do not believe the couple were involved in the murder.

Commander Joseph DeLeonardi, one of the city's top homicide detectives, best sums up the police department's attitude regarding the entire bizarre episode: "She gave us the evi-

dence we needed," DeLeonardi says. "It doesn't matter if she had a psychic dream or not."

For the Chuas, however, life may never be the same. Hounded by reporters from around the world eager for more details about the sensational case, they have had to change apartments, phone numbers and jobs.

Currently the Chuas are living incognito somewhere in Chicago. Even their lawyer will make no statements about what has happened to his clients. But in an earlier interview Mrs. Chua had expressed her feelings about what transpired.

"It's been traumatic for me and my husband," she said.



DAME MARGOT FONTEYN AND ESP

By Lina Accurso

DAME MARGOT Fonteyn, one of the greatest ballerinas in the world, recorded two extrasensory experiences in her *Autobiography* (Warner Books, \$2.50). She and her husband actually shared moments of crisis — although separated by many miles.

In the first instance, her husband Dr. Tito Arias, a Panamanian diplomat, awoke at three o'clock one morning gagging and gasping for breath. When Dame Margot asked if he had had a nightmare, he said he could not explain his feelings nor his inability to breathe. A few hours later, Dr. Arias' sister telephoned from Boston's Mayo Clinic, thousands of miles from Arias' Panamanian home, to say that their father had died — at three o'clock that morning.

The second incident involved Dame Margot herself when Dr. Arias lay in the hospital in critical condition, having been shot and paralyzed by a disgruntled office-seeker. Dame Margot was rushing from a ballet engagement in Italy back to Panama to be with him. She thought about him incessantly until, she said, "Suddenly, inexplicably, the thought was empty. I tried to find him but he was no longer there. I simply ceased to feel anything at all."

When she arrived at her husband's bedside, the doctor told her that at one point his heart had stopped beating but, he said, "We pulled him back from heaven by one foot." Dr. Arias had been dead momentarily and his wife — half a world away — had shared that moment.



A GOOD-HEARTED ROOSTER

WHILE CLEANING a rooster, cooks in the Ukrainian city of Dnepropetrovsk found it had nine hearts and three livers. The hearts were arranged like grapes on a stem. According to the newspaper *Trud*,

the farmer who had owned the rooster said it was an unusually heavy and extraordinarily feisty bird. V. Makovietseky, a professor of abnormal anatomy, called the cockerel a "unique phenomenon."

A SNUFFLY, SMELLY, SEVEN-FOOT WHAT?

Who knows what horrors lurk
in the dark recesses of
the Virginia woods —
and what do you do when
you come upon one?

By Marsha A. Capra



ON A VERY warm night in July 1965 my brother James Hudspeth and Tommy Garth, a close friend of ours, and I were camping out in a forested area between our home and the Bucknell Shopping Center off Highway 630 in Alexandria, Va. James and Tommy had insisted I go with them to the local beer joint for drinks; there they had consumed a substantial amount of the stuff. I don't drink and I didn't participate.

We returned to our camping spot around 3:00 A.M. and the three of us lay down to sleep. As a protective measure James and Tommy slept on either side of me. They soon were deep in slumber.

I remained awake, however, listening to the night sounds of crickets and frogs. But before long I too started to doze off. Just as I was about to fall asleep I heard a rasping sound. My eyes flew open and I immediately thought that someone — perhaps a dangerous person — with severe asthma had invaded our campsite.

Pretending to be asleep I slowly rolled over and groped in the darkness for our flashlight (we had no weapons). As I turned back an unbelievably foul odor hit me full force. It smelled like something that might have emanated from a dead, rotting carcass. Terrified, I nudged James and Tommy but to no avail. Apparently they were drunker than I had thought because I couldn't wake them no matter how hard I poked.

There was nothing left for me to do except take a look at the intruder. I turned my flashlight on and directed the beam to its target. What I saw then was nothing human.

Although I had aimed the flashlight for the intruder's head, I illuminated its left arm instead. But when the light touched it, it jumped to its right about a foot, then stood still facing me about 15 feet away. Slumped over but still standing seven feet tall, it was covered with long stringy gray-brown hair which hung from its body in a way that I thought resembled Spanish moss hanging from trees. It stood on two legs, its kneecaps bare, its legs bowed. Its stomach was large, round and bloated and its arms ended a few inches below the knees. Its fingers were long and slender and appeared devoid of hair.

Although I could see its head I was too frightened to shine the light into its face so I never got a look at its features. Suddenly the being moved sideways, away from me, then turned and dashed swiftly into the forest.

By this time I was waving the flashlight wildly and screaming. The screaming roused James and Tommy. When I related what I had seen they just laughed and said it must have been a raccoon. Unconvinced, I lay awake the rest of the night and was relieved when morning came and we all left camp.

For the next two months my brother continued to tease me about the incident. But one day the ridicule ceased — because he saw the strange being himself.

IN THOSE DAYS James and I were "night owls" who liked to take drives during the early morning hours when everything is quiet and traffic is light. One warm night that September we were driving around Hollin Hills,

an upper-class area of Alexandria, Va., in a car we had borrowed from our friend Tommy. We were admiring the houses and discussing our dreams of owning fancy houses ourselves one day. The time was about 3:30 A.M.

The southern edge of the forest in which I'd seen the strange being stretched behind the houses to our right. The area in which my sighting had occurred was 15 miles north of us.

We came down a slight hill and I noticed a short dead-end street running between two houses to our right. The distance from the entrance of the street to the dead-end barricade appeared to be about 100 feet. The barricade consisted of two wooden posts with five wooden slats attached horizontally to them. Painted white, the barricade was five feet high.

Suddenly I noticed something climbing it. Looking carefully, I was astonished to discover that it was the same being I had seen before — or at least one very similar to it. Frightened as I was, I could not take my eyes off the thing because I was afraid that if I turned away I would lose sight of it.

"James, look!" I whispered.

The being, its back to us, was climbing the barricade with one leg cramped on the top slat and the other leg two to three slats lower. I could see the leg on the top slat was bent outward and the foot was gripping the slat with what appeared to be a long slender toe or thumb. I noticed that the calf of the other leg was hairless and very thin. The foot was bracing itself in the same manner as the other.

The being then raised itself so that both feet were resting on the top slat and its whole body was crouched on

top of the barricade. Suddenly it sprang into the air toward the forest and into the darkness and it was gone.

I could hardly believe that I had been fortunate enough (if that is the appropriate term) to see the being twice. But as I sat there in amazement I was concerned that my brother might have missed it. Finally I asked him, "Did you see it?" He said he had.

I was relieved. Now I had a second witness and James could no longer tease me about raccoons.

Since then I have reflected often on my two sightings of these unusual beings. I have concluded that with the speed and strength these creatures (assuming that there is more than one of them) apparently possess, the first could easily have attacked and overpowered me if it had wanted to do so. Instead it chose to run into the woods.

As I watched the being the second time, I noticed it had a certain sort of human way of behaving. I thought it acted much like a child at play or an athlete who measures the distance with his eye before he high-jumps. It had not seemed to be trying to escape from us; in fact I doubt that it even knew we were watching it. It could have entered the forest by walking around the barricade but instead it climbed the barricade slowly; when it got to the top it stopped as if to check how far it could jump. I had the impression that it was playing a game. This suggests to me that not only are they nonviolent and nonaggressive but they may also be playful.

There is much else, of course, about these creatures that we don't know. I look forward to the day when we have some answers.

By Buel B. Buzzard

DID JACK Reitz's grandmother Fannie Crocker return from the world of spirit to bring him a message that would change his life? After more than 15 years of research and reflection, I have come to believe this is the best and most reasonable conclusion.

I met Jack in 1951 while I was conducting an evangelistic meeting in Lawton, Kans. At that time I had been an ordained minister in the Christian Church of Christ for 13 years and was thoroughly convinced that supernatural phenomena had disappeared with the death of the last of Christ's apostles. I believed that spiritual gifts were bestowed by God to inspire the writers of the Bible and when in about A. D. 90 John completed such in-



Jack Reitz holds the leg brace he wore for years after his leg was paralyzed from an attack of polio.

the OBJECT of SPIRIT AFFECTION

In his dream Jack's deceased grandmother said to him,
"God will let you walk before He takes you home to heaven."

spired writings with his authorship of the *Book of Revelation*, supernatural phenomena disappeared from the world.

I often wonder what my reaction might have been if on that June night in 1951, someone had told me that 10 years in the future Jack and I would meet again — under circumstances so dramatic that I would be forced to reexamine my whole theology.

About 1944 Jack had been stricken with polio which left most of his body paralyzed. After a lot of physical therapy, however, he was able to get into a wheelchair. Then he regained the use of all of his body except his right leg which would remain, according to the best medical opinion, permanently useless. Having improved to this extent Jack began to learn to walk on crutches. Later, he heard of a brace

which would hold his limb rigid and enable him to walk by lifting his leg with a strap attached to the foot. This was the way Jack was manipulating his body when I met him in 1951.

Of course at the time I knew nothing of his heroic struggle upward from what might have been a life of bedridden invalidism. He had an infectious smile and an obvious sense of well-being. I remember thinking that if this young man harbored any resentment against fate, it didn't show.

I was told by members of the congregation that Jack was a schoolteacher who had a fine rapport with young people and that he was an excellent musician, having written several musical compositions. I was intrigued enough to ask him if he would be willing to favor us with some special music that evening and he consented. The congregation hadn't overrated him. I was so impressed that I asked him to come back and repeat his performance several times. When the series of meetings in Lawton closed, however, we went our separate ways and lost touch for a number of years.

Unknown to me, Jack had decided to devote his life to full-time Christian service. He enrolled at Southwest Baptist College and majored in music. On graduation he returned to Joplin, Mo., where he was hired by the Forest Park Baptist Church as director of music and youth minister. How long he served in this capacity before 1961, I do not know. What I do know is that 1961 was the year which was to change his life and mine.

* * *

IT ALL began on a Friday night in February when Jack had a strange

dream. In his dream, according to Jack, his grandmother, who had been dead for some six years, came to his bedside and said, "Son, if you will trust God, He will let you walk before He takes you home to heaven."

Now, such a dream in itself is not unusual if we give credence to Freud's hypothesis that dreams express wishes. Jack assumed that was the case and simply relegated the dream to the department of wishful thinking. However, on the following Friday night the same dream was repeated to the last detail. Now Jack began to wonder if God, under certain conditions, intervened through dreams just as He had in Bible times. He was sufficiently intrigued by the dreams to relate them to his pastor, the Rev. Thurman Kelley.

The following Sunday the Forest Park Baptist Church started a revival meeting with Dr. C. E. Autrey, then chairman of the Department of Evangelism for the Southern Baptist Convention, as the evangelist. Jack, of course, was directing the music and things proceeded normally until Friday night, March 17.

As Jack tells it, he had gone home as usual and retired. During the night he awoke and when he turned over to look at his bedside clock, there stood his grandmother. She looked, he said, just as she had in life except that she seemed luminescent. As in his previous dreams, she said, "Son, if you will trust God, He will let you walk before He takes you home to heaven."

To say that Jack was startled would be an understatement. Was he suffering hallucinations? Could he bring himself to confide to his pastor that he had seen a ghost? It was one thing to

have a dream in which a dead person figured but it was something else to tell a modern scientifically-educated clergyman that he had been wide-awake when he saw an apparition. He mulled over the problem for the remainder of the night and all the next day. Finally he reached a decision. If he was having hallucinations, he had better see a doctor but first, he would keep his promise to the Reverend Kelley.

That night, as they stood in the vestibule welcoming parishioners, Jack related his experience not only to the Reverend Kelley but also to evangelist Autrey. Then he asked them to pray with him after services. They agreed to do this but the Reverend Kelley told me later they had felt considerable trepidation. They knew Jack's leg had been useless for many years. Suppose their prayers for instant healing were not answered? Would it destroy the faith of this fine young Christian? When they met again in the study after services, the two ministers talked to Jack for an hour or more, rationalizing his experience and trying to prepare him for disappointment. Finally they knelt and prayed — and a strange thing happened.

Jack told me later that he felt as if a sharp knife had pierced the small of his back and then traced the length of his shriveled leg. It was the first sensation he had had in that leg for 16 years. He had stood up and over his friends' protest that he would fall on his face he had removed the brace.

He had said, "If God wants me to walk He will let me walk to the door. If not, I haven't lost anything."

Dr. Autrey and the Reverend Kelley watched in wonderment as Jack Reitz walked to the door and back — and even ran. He has been walking without aid ever since. Today, 17 years later, he is director of music at the First Baptist Church in Noel, Mo., and also works at a full-time job.

Did his dead grandmother really appear when he was awake or was the whole experience autosuggestion? I don't know — but I do know that every step Jack takes is the manifestation of a miracle. If she did appear, as Jack firmly believes, it means that some part of us retains consciousness after the transition we call death. That consciousness not only knows what is happening on this plane but also is deeply concerned about the well-being of the objects of its affection.



A LATE DEVELOPMENT

THREE LONG Beach, Calif., boys committing a house burglary unwittingly left pictures of themselves scattered around the scene of the crime. Police said the youngsters picked up a Polaroid camera as part of the loot and snapped photos of one another. When the pictures popped out blank the boys apparently thought

the film was bad and threw the photos on the floor.

When a police officer arrived to take the burglary report the pictures had finished the development cycle — and the subjects were known to the victim's young son. Police arrested the three boys and recovered the stolen items — including the camera.

THE PERSISTENT VAMPIRE

From all over the world come reports of malignant night marauders who drain blood and energy from their victims.

Can such things be?

By Martin V. Riccardo

In this 1916 painting, *Kiss of the Vampire*, Boleslas Biegas depicts a winged birdlike creature which Europeans once believed attacked people in their beds.

A YOUNG English woman awoke one morning complaining of stiffness and her husband noticed two small red patches on her neck. They could find no explanation for these marks. But the young husband was concerned because he did know that for some weeks his wife's physical condition had been steadily deteriorating. Ever since they had moved into a building owned by an elderly aristocratic landlady, his wife had felt tired. The young woman's doctor believed her weakness was a result of overwork and anemia. Perhaps because of the contrast to his wife's condition the husband also noted that for some strange reason the landlady seemed



younger and more vital than she had at the outset of their association.

The young woman's neck wounds appeared a second time and even started to bleed a bit. Nightmares plagued her and she finally became so ill that she had to be hospitalized. Her condition did not improve until after she took a friend's advice and started to wear a crucifix and a blessed ring and to seal her room with holy water. As she began to recover it was noticeable that the landlady began to lose her physical vitality and to act openly hateful. The young couple finally moved from the place. Only later did they learn that former tenants had experienced similar problems.

Tom Ravensdale and James Morgan recount this incident (said to have actually occurred several years ago) in their book *The Psychology of Witchcraft*. The modern readers' immediate temptation, of course, is to dismiss it as a delusion or a hoax. Another possibility remains, however — that it is a case of *astral vampirism*, the practice of leaving one's body in order to drain blood or energy from those who are sleeping. Although the idea seems far-fetched, parallel accounts from other times and places lend some credibility to the concept.

From Denmark comes the tale of a man named Nielson who felt he was being strangled to the point of suffocation whenever he fell asleep. His health gradually deteriorated and his fear of falling asleep produced tremendous anxiety. Someone advised him to lie awake for several hours in bed one night while holding a sharp knife upright in his hands. When Nielsen did so, he saw the luminous shape of his lover



Today vampires exist only as a staple of horror films but once were feared as a very real menace.

Christine bending over him. When her form touched the point of the blade, the apparition let out a horrendous scream and vanished. He found bloodstains on the knife and sheets. In the morning he rushed to Christine's home only to be told she had fallen ill in the night and on doctor's orders had left the area for an indefinite period.

In a 1910 issue of *The Occult Review* Dudley Wright reported the case of a British medical officer's wife who became unnaturally ill and depressed while staying with her husband at a British post in the Far East. Her condition developed shortly after two officials had left the area because of their own inexplicable states of deep depression and ill health. One night she woke up screaming from a

dream in which she had seen a weird creature with the combined characteristics of a giant spider and a jellyfish. On another night she dreamed that a tall dark man bit her on the spine just beneath the neck and drained blood from her. After this dream she sensed somehow that her difficulties would be resolved and she slept well. The next morning she felt stronger and in better spirits.

Out walking with her husband that afternoon, she was startled to meet the very man who had attacked her in the dream — a well-to-do native cattle owner. She pointed him out to her husband, who approached the man with a warning. The native deserted the area leaving all his possessions and was not heard of again.

In her book *Psychic Self-Defense* the noted occultist Dion Fortune relates unusual experiences she had while in the company of a woman she calls "Miss L." When Miss L, who had joined Fortune at an English lodge, patted a normally steady horse, the animal jerked violently as if it had received an electric shock. It also became apparent that Miss L could not stand the sight of a small silver cross Fortune wore and she would not enter a room displaying any image of a religious nature.

During Miss L's first night at the lodge Fortune experienced a nightmare in which she felt a great weight on her chest and sensed an all-pervasive evil in the room. The next morning Fortune discovered that everyone else at the lodge, about half a dozen people, had had similar nightmares — with the exception of Miss L, who would not discuss the

matter. Even neighbors began reporting nightmares, which continued sporadically over the next few nights. There also was an outbreak of what were thought to be unusually bad mosquito bites which bled freely. Fortune found a bloodstain on her own pillow about the size of her palm.

One night after an argument with Miss L, Fortune had an extremely vivid, violent nightmare. Again she felt as if some enormous weight were crushing her. But this time she saw the head of Miss L, shrunken to doll's-head size, viciously snapping its teeth as it hung suspended in the air. Fortune thought it was just another bad dream until she learned two other residents had had similar experiences.

Later Miss L admitted that she believed she could "recall" past lives in which she had dabbled in black magic. As a child, she confessed, she had pictured herself as a witch who could bring harm to people simply by willing it. By the time she reached adulthood, her own mother and sister wouldn't let her stay at home because they were afraid of her. They thought she could unleash destructive forces against them.

* * *

I FIND IT interesting that in this last account Miss L professed to see an association between her apparent powers of astral vampirism and the malevolent powers of witchcraft. Certainly some of the ideas related to vampirism and negative forms of witchcraft are closely related. We can't take seriously the Halloween images of black-draped witches soaring on broomsticks or vampire Counts taking wing in the shape of bats, yet



Belief in vampire-witches who could change themselves into birds inspired Goya painting (top). Below, an 1870 drawing shows witch-transformation.

these concepts are linked to old beliefs so constant through time and universal throughout the world that it is hard to believe they do not have some basis in fact.

Night-flying bloodsuckers of the nether realms appear in some of the earliest writings of mankind. The Hebrew demoness Lilith (the "screech owl" or "night hag" of *Isaiah 34:14*) was thought to be Adam's first wife (before Eve), but Lilith flew away from him and Paradise because he refused to treat her as an equal. When God sent three angels to persuade her to return, she in effect told them where they could go.

As punishment all of her children by Adam were killed, but she herself lived on as a sworn enemy of mankind, remaining immortal because she never ate the forbidden fruit or because she partook of human blood. By the Middle Ages Europeans believed that Lilith seduced men in their dreams while sucking their blood; thus she became known as the queen of the *succubae* (sexual demonesses). Jewish tradition maintained that she drained the blood of children in vengeance for the children she had lost.

The early Greeks also knew of a vengeful seductive demoness who killed children by drinking their blood. They called her Lamia but the term eventually referred to a large number of murderous female demons who would entice men at night and then devour them or drink their blood. Later Greek tradition considered these



lesser lamias to be the devotees of Hecate, the goddess of witchcraft, graveyards, blood and the restless dead. Greeks believed she traversed the night skies with her followers, who included two special attendants, Mormo and Empusa, feared for their bloodthirsty cannibalistic habits.

In ancient Rome a belief developed concerning a creature known as the *strix* or *striga*, a term related to the Latin word for screech owl. The *strix* was a witch who could take the shape of a bird in order to attack and drink the blood of sleeping persons or to eat the flesh of the dead. Throughout the Dark Ages and even into modern times many Europeans lived in fear of such witches, which the Romanians called the *strigoi*, the French the *estrie* and the Portugese the *bruxa*. In some places such beliefs persist to this day.

It was clearly a gross superstition to believe anyone could fly or change into a bird in a purely physical sense. But is it possible some elements of truth were twisted into these strange superstitions for lack of a better explanation? In this context we should consider the fact that the image of a bird was often used to represent the soul or spirit. The Egyptians, for example, believed the ba or soul, having the form of a hawk with a human head, hovered over the body at death. The early Slavic peoples were convinced that at death the soul left the body in the form of a bird or flying creature.

Can these images of witch-birds have represented a type of astral projection — the process of traveling outside one's body? This phenomenon has been a part of human experience for a long time, known to primitive shamans

as well as to modern occultists. Now parapsychologists are conducting serious scientific investigations into its possible workings. The sensation of "flight," moving without restrictions of gravity or space, is a commonly reported feature of such out-of-the-body experiences. Perhaps the concept of the *striga* or witch-bird originally grew out of the conceived similarity between the flight of a predatory bird and a rapacious form of astral projection — namely astral vampirism.

This supposed ability to leave the body for malicious purposes may be related to the witches' alleged power of transvection, that is, the art of flying. During the era of mass witch persecutions in postmedieval Europe it was commonly reported that witches rubbed their bodies with a special ointment and recited a spell just prior to "flying" to the witches' Sabbath — the very same procedure mentioned by the Second-Century writer Apuleius when describing how a witch changed herself into a bird!

Many of the judges at European witchcraft trials accepted the idea that witches were transported in "spirit" to their assemblies, leaving their physical bodies behind. Jean Bodin, a French judge of the 16th Century, recorded the story of a man who found his wife sprawled unconscious by the fireplace. Fearing she was dead, he tried rousing her by beating and even burning her skin but got no response. Certain she had died, he left her there for the night. When he woke the next morning she was in her own bed moaning in pain. She later admitted she had attended a Sabbath.

Bodin also wrote of a condemned

witch who in 1571 was asked to demonstrate how she left for the Sabbath. After she had rubbed a greasy substance on herself, her body became rigid and insensible. Five hours later she revived and spoke of the places she had visited in spirit. More than a century earlier the theologian Johannes Nider wrote of a demonstration in which a woman rubbed herself with the ointment,* recited a spell and fell into a disturbed sleep. Upon awakening she said she had met with beings called Lady Venus and Diana.

It's not surprising that female figures such as Venus and Diana should be mentioned in connection with astral flight because from the Middle Ages onwards the presiding leaders at the Sabbaths were occasionally said to be female beings named Diana, Herodias, Gulfora and so on. These female authority figures may have retained their status from much older cults devoted to ancient sky-wandering women such as Lilith, Lamia and Hecate. If the old traditions were handed down more or less intact, then perhaps the knowledge necessary for astral vampirism also was handed down.

Astral vampirism may be the basis for more than just the *striga* legends of Europe. Malaysians speak of the *langsuir*, women with long nails and ankle-length hair who take on the forms of night owls after dark and suck the blood from children. Another Malaysian bloodsucker is the *penanggalan*, a woman who is said to detach her head and entrails from her body and fly off in search of blood. Again

this could be a symbolic representation of astral projection.

In areas around the Caribbean some native beliefs refer more directly to astral vampirism. The *loogaroo* of Grenada and the *sukuyan* or *jumbie* of Trinidad are witches who shed their skins and travel as balls of light to feed on human blood, while the *azeman* of Surinam and the *legarou* of Haiti reputedly take animal forms during their blood quests. In Africa the Ashanti tribesmen of Ghana believe that a phosphorescent light seen floating in the night may be an *obayifo*, a disembodied witch or sorcerer seeking blood.

Such beliefs are shared by the natives of relatively isolated Pacific islands. The Rev. S. B. Fellows, an early missionary to the island people of Kiriwina in the Trobriands, was told that a *bogau* (sorcerer) had the power to suck blood from people by supernatural means. Ethelbert Skertchley, a 19th-Century Pacific explorer, reported a bizarre experience which he said took place on the small island of Cagayan Sulu in the Philippines. The natives there believed that people known as Berbalangs, who inhabited one of the villages, could quit their bodies in order to feed on others. Skertchley wrote that one night he heard a loud moaning sound and actually witnessed an unearthly swarm of red lights flying through the air. Later a native, his face frozen with terror, was found dead in the path the swarm had traveled.

Skertchley mentioned that the lights he saw resembled fireflies, a description also used by Malaysians when speaking of the *penanggalan* and by

*See "Found — The Witches' Salve" by Jack Dunning, December 1960 FATE.

the Ewe tribesmen of Africa when speaking of the *adze*, a flying blood-sucking spirit of a sorcerer. Perhaps significantly, the Bulgarians once believed that when a buried vampire first begins his nightly prowls, he can be spotted as a series of sparks. And during the 18th Century officials of the Holy Roman Empire observed a light "like a flickering lamp" over the three-year-old grave site of a suspected vampire. They unearthed the body but, the story goes, before it was staked and decapitated they noticed the heart was still beating in the whole and healthy-looking "corpse!"

* * *

THE "LIGHT" effect is just one of the similarities between the classic "undead" type of vampire assaults and astral attacks by living persons. The very word "vampire" may itself be derived from the Turkish word *uber*, meaning witch or sorcerer, or from the Slavonic *upir*, meaning "he flies away." Furthermore, practitioners of black magic in Eastern Europe were often suspected of becoming vampires after death.

The undead vampire has been associated especially with the *striga* legends of Europe. For example, a Roman priest in the 17th Century wrote the *striges* had relations with dead men whom the devil reanimated. In some sections of Greece it was believed that when the body of an undead vampire was burned, a bird or insect might be seen coming out of the flames. Poles depicted vampire revenants as winged or feathered creatures. Romanian lore maintained that the *strigoi* or live vampires wandered at night with the *moroi* or dead vampires; occasionally they

would meet in deserted areas to work black magic. The *strigoi*, who could project their souls from their bodies, were assumed to become *moroi* at death.

All of this may provide the basis for those countless tales of East European vampires who were pronounced dead, were buried and then returned from the grave to drink blood. If we speculate that the vampires were not "dead" at all but rather in a state of vampiric hibernation this would explain why exhumed vampire bodies were reported as being fresh and even occasionally showing vital signs. (An 18th-Century Austrian physician is said to have detected a slight pulse in vampire "corpses.") Remember, bodies of witches often appeared to be dead during the time they journeyed in spirit to the Sabbath.

This is not even to speculate that the physical body actually left the grave. But while in trance or suspended animation, the "ghost" or "astral form" may have risen from the grave to seek nourishment in blood. Blood was considered in magical tradition to be a psychic reservoir of transferable energy and theoretically could have given substance to the ghost-form so that it actually resembled a walking corpse. To carry the idea one step further we could say those trained in the practice of the *striga* witchcraft cults planned and anticipated a vampiric existence in the grave.

Reports of undead vampires have greatly decreased in modern times, possibly because embalming practices and modern coffins make subterranean "hibernation" impossible. However, the threat of astral vampirism by the

living seems still to be with us. And it is dreadful to contemplate that, while the "New Age" of psychic exploration now upon us portends a time when we may fully harness the seemingly boundless powers of the mind, we also

could be unlatching a Pandora's box of malignant evil.

I wish to propose a simple rule that might be helpful to persons with a morbid turn of mind: let sleeping vampires lie.



BACK FROM THE DEAD

By W. Ritchie Benedict

A MAN who is alive today although once declared dead by doctors says he glimpsed another world when he "died."

Arthur Sanders, aged 61, of Mississauga, Ontario, was shot in the abdomen at point-blank range in May 1975 and declared dead. He later said that during that period of unconsciousness he felt he was floating away from his body.

"I seemed to be out in an open landscape which was glittering with an incredible golden light," Sanders said. "There was a clean blue sky above me and I seemed to be led on by a kind of shining mist that hovered near. I felt such a sense of joy and exhilaration as I had never known. What is more significant, this sense of utter happiness has not left me since that time."



THE BRIGHT RED JACKET

By Frank Ball

ONE OF the participants in the Battle of Point Pleasant, W. Va., on October 10, 1774, was a gay young lieutenant named John Frogg. His wife was a niece of Gen. Andrew Lewis who commanded the Colonial forces.

Lieutenant Frogg was rash enough to wear a bright red jacket into battle — which made him a perfect target for the Indian forces under Chief Cornstalk. Frogg was among the first to fall. Eager Indians wanted his scalp so badly and braved enemy fire so closely in efforts to get it that four or five lost their lives. The Indians apparently thought that because of his attire he was a high-ranking officer.

Lieutenant Frogg's wife and small

daughter were in Staunton, Va., and the little girl was asleep when the battle started 200 miles away. Suddenly she awoke, screaming that the Indians were killing her daddy.

Mrs. Frogg succeeded in quieting the child and getting her back to sleep for a while. But she awoke a second time crying and saying Indians had killed her daddy. Again her mother quieted her and got her back to sleep — only to have her awaken the third time refusing to be comforted.

Now the mother became alarmed — but all she could do was wait. Several days went by before members of the victorious army returned with the sad news that Lieutenant Frogg had died early in the battle.



The Shumate Tudor-style home in Silver Spring, Md., is about 50 years old. For a period of 11 years the antics of a ghostly prankster kept the family and neighbors amused.

Our Friendly Peg-Legged

POLTERGEIST

We now know ghosts are not all bad, for Siegfried (as we called him) did no real harm—although he scared the bejeebers out of us.

By Gene Shumate

FRRIENDS and relatives didn't believe us at first — now they do. A poltergeist or some otherworldly force shared our Tudor-style home in Silver Spring, Md., for about 11 years. The ghostly prankster scared the bejeebers out of us for a while but when he didn't do any real harm we began to realize that all ghosts are not bad. We hung on him (or was it her?) the good old northern name Siegfried, for whenever he was near the air was colder than usual.

Skeptical at first, we paid little attention to the unusual noises in the basement at night. After all, a 50-year-old house should be allowed to settle and creak in peace. But we had to rule

out this explanation when Siegfried began to groan and whistle in long low tones.

Early on (in 1966 or 1967) my wife Grace was doing the laundry in the basement and three different lights were burning. One after another they went out, leaving her in total darkness. When I went down with a flashlight I found the bulbs had not burned out; somehow they had been loosened in their sockets. We blamed Siegfried — and we also blamed him for articles that turned up missing, doors that opened by themselves and the bat that got into our daughter Gretchen's bedroom.

One Sunday afternoon in the winter



Grace Shumate peers into storage room which hides a large boulder. Footprints in sawdust were found leading to this doorway.

Gene Shumate worked with *Baltimore News American* and spent 21 years on *Washington Daily News*. He died February 18, 1977.

of 1968-69 Grace's sister Evaleen Watts, her three children, Grace and I were gathered around the dining room table when all of us heard an even thump, thump, thump — like something soft but heavy rhythmically hitting the asphalt tile floor in the basement. Our visitors paled. Bravely locking hands we went below to investigate.

I had been using a power saw earlier in the day and the floor was covered with fine sawdust. Clearly visible in the dust were footprints leading from my work area to an unused room. Strangest of all the prints had been made by a bare right foot, too large for anyone in our house, and a scuff mark

where a left foot should have been. The kids spied the prints first, shrieked in unison and have not returned to the basement to this very day.

In the old days when our home was built the technology to shear off rock which lay in the way of the foundation was unknown. Bricklayers simply worked up and around large boulders. When laying our foundation they left



a boulder that stretches almost the length of the house and rises eight feet above the basement floor. Long ago the unsightly rock had been enclosed in a special room with entrances at each end where I stored lumber and lawn furniture.

With the kids screaming and crying upstairs we adults followed the footprints to one of the doors of the "rock room." We found it unlocked and standing open, although I always kept it locked. Inside the room, to our amazement, we found a pile of objects that had been missing for years —

among them, a cookout brazier and a heavy bust of George Washington. Also among the clutter we found an old painting of a Victorian woman, tight-lipped and proper. We had never seen it before.

In the fall of 1971 our daughter Gretchen Jolles and her husband Jeff came to stay with us while awaiting completion of their home in Gaithersburg, Md. Despite the episode of the bat in her bedroom before she married we had never told her about Siegfried.

"Dad," she said to me one day, "every time I'm downstairs near the rock room I feel a strange tugging. It feels like there's a big magnet in that rock room. Funny, isn't it?" I laughed and shrugged it off.

Two nights later we were all awakened by an intermittent whirring sound in the basement. Once again we went down in a group to look around. Someone — I'm convinced it was that rascal Siegfried — had opened Gretchen's sewing machine, plugged it in and set it to stitching. This happened more than once before Gretchen and Jeff moved out.

Our outer basement door has five locks on it including a deadman bolt which requires a key to open whether from inside or out. We rarely open the door — maybe twice a year to clean the drain gutter in the areaway. But twice in the winter of 1974 we felt an icy draft while we were having breakfast. Both times we found that basement door standing wide open with no sign of forced entry — and the two keys to the deadman lock were safely upstairs on a key chain. Since then our dog, an alert schnauzer who once

loved to romp in the basement, refuses to go down there alone. But he often bristles and scratches on the door to the basement stairway; the heavy oak door is a mass of scars.

Lately my brother-in-law Joe Berry has been living on the second floor of our house. At the base of the staircase leading to his rooms there's a door with an old-fashioned lock, the kind that can be opened by any of the other door keys. However, we keep all of our door keys on the molding over the doors so that our grandchildren can't mischievously or accidentally lock them.

Joe runs a seafood restaurant which is open late into the night so he sleeps in every morning. One afternoon he awakened and although he was alone in the house he found himself locked in. Joe was tying sheets together so that he could lower himself out the window when he spied the mailman. Joe yelled to him for help and tossed out his front door key. The postman came in and opened the staircase door — using the key that dangled mysteriously from the keyhole.

More recently someone gave us a book from the Edgar Cayce Foundation in Virginia Beach, Va. The unopened package was tossed on a bed while Grace and I went out. On our return we found the book unwrapped and neatly opened to a chapter dealing with poltergeists.

Since then Siegfried hasn't been around. Maybe he moved on because we weren't afraid of him anymore and he wasn't having any fun. We truly miss him. How does one ask a friendly ghost to come home? All is forgiven.

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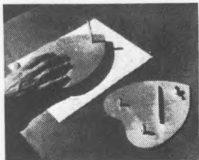
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SCENT OF MINT

By Carolyn Weeks

ON THE NIGHT of April 24, 1976, I was in pain from a physical problem for which I was soon to have surgery. We hadn't been in our Staunton, Va., home long so I was feeling particularly displaced and depressed.

My husband Wendell and I had gone to bed as we usually do around 11 o'clock. He fell asleep immediately but because I was so uncomfortable I lay awake for some time fingering the quilt my grandmother Ola Bixler Cornish had made many years before. In the years before her death in February 1969 she and I had a very special relationship and she had always been a tremendous comfort to me. I wished she were there to console me again. As I thought about her I felt close to her once more and eventually I fell asleep.

I awakened the next morning with a start. Our room was filled with the smell of mint. The odor was amazingly strong. I couldn't understand where it was coming from. I had not seen mint growing near our house, which after all was in the middle of town. All I knew was that as a child, when we lived with Grandmother near Bowling Green, Mo., I had always picked mint for her iced tea. It was my "job" and ever since then I'd never smelled mint without thinking of her.

I got up quickly — my husband was already downstairs — and went to the window to see if I could find the origin of the scent but I couldn't. As I stood there Grandmother's music box, which was sitting on the

mantel across the room, began to play. She had given it to me years ago when I had my tonsils out. To play it, one had to wind it



Carolyn Weeks

and then lift its lid. Yet now — unwound and with its lid in place — it played for several minutes. No one had been near it — except Grandmother.—Staunton, Va.

THE SAVING GRACE

By Genine Hanns

IN MAY 1976 I had a dream about the town of Ladysmith on Vancouver Island where some of my forebears had lived. It is a small town about 55 miles from my home in Victoria, British Columbia.

In my dream there had been a flood and

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the entire town was partly submerged. I was in a boat with a boatman and some other people, none of whom I recognized. I noticed something strange about the setting. The clothing my companions wore seemed to be from a period earlier than the present — perhaps the 1900's. Next it occurred to me that the devastation in the town might have been caused by a tidal wave.

"What am I doing here?" I asked the boatman. "I don't belong here."

"You are here to watch something," he told me. "And you must see it."

We rowed up and down the flooded streets observing destruction everywhere. People were trapped in their houses or hanging onto rubble in the water. At last we came to an old house with a wide verandah.

"See there!" The boatman pointed upward. I looked. On the second story a fire was raging. Smoke poured from an open window and voices drifted down to us.

"Children, you must get out of here quickly. Go downstairs. Hurry!"

"I can't, Mama. I'm scared," came the terror-filled cry of a small boy. A little girl screamed.

I saw the little boy nearing the window. In seconds his panic-stricken mother had grasped him and pulled him away — but she lost her balance and toppled over the windowsill into the floodwaters.

"Mother, Mother!" the boy cried, helplessly.

I turned to look at the water. The mother was floundering in its depths while the children screamed. I watched in fascinated horror as she went under. She drowned right before my eyes.

All the next week that vivid dream haunted me until on the weekend of May 13 I decided to go to Ladysmith. I felt com-

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pelled to find out if the dream had any meaning.

It was easy enough to find old-timers who remembered the tidal wave and the flood. A man by the name of John Turner remembered the disappearance of an Isobel Musson. (His mention of that name was electrifying: my parents are Vincent and Edna Musson and my grandparents are Carl and Grace Musson.) I continued to question Mr. Turner but he wasn't sure what had actually happened to Isobel Musson. Some people said she had deserted her children during the flood but a good deal of that was hearsay, he told me. She had disappeared mysteriously.

"I must know what happened to her," I insisted. "I have to be certain she died in the flood."

"You can check the Department of Vital Statistics in Victoria," he said. "They might be able to help you."

I returned to Victoria and approached the Department of Vital Statistics the following Monday. I asked to see Isobel Musson's death certificate. After much searching, they produced it. The cause of her death was drowning.

Now that I had this information I was more puzzled than ever. Why did the dream come to me? What did it have to do with me? One day I mentioned it to my father.

"Do you know who Isobel Musson is?" I asked.

Father's face went pale. "Isobel Musson is your great-grandmother."

"Then why did I never hear about her?"

"She is something of a dark horse in our family," he said. "She left your grandfather and his sister in a burning house to die. It was just a miracle their father got there in time to save them. He never forgave her. She eventually perished in the flood and through the years the family have all felt she got her just deserts."

Anger poured out of me. "It wasn't like that at all," I said forcefully. "She drowned trying to save the children. The fire broke out in their room and she went in to help them. The little boy who is Grandfather panicked and raced to the window, intending to jump out, I guess, and she rushed over in time to stop him. That's when she fell. That's what happened, Father. It isn't fair to blame her."

He gave me a quizzical look. "How do you know this?"

"Because I was there! I had a dream and I saw the whole thing happen."

He looked skeptical but he said, "Well, it could've happened that way, all right."

It was too late to get my great-grandfather's forgiveness for Isobel. He had died several years previously. I told my grandfather, though, and when he finally realized the portent of my dream it was as if he awoke from a deep sleep. The terror and pain of that awful day were wiped away and I saw the ghosts dying in his eyes.

Now I know why I had the dream. The spirit of Isobel Musson now sleeps peacefully. — *Victoria, B. C., Canada.*

RED ROSES

By Helene Kunnap

AFTER helping nurse my terminally ill mother Helene Kunnap for two years I was emotionally and physically exhausted when she died in October 1971. I felt I would need several months to recuperate — so it was an unpleasant shock when my relatives asked me, unfairly I thought, if I would fly north to Blaine, Wash., to nurse an uncle, Christopher Sorro, who was terminally ill. At first, hardening my heart, I said no — but later I knew I could not turn down Uncle Chris' plea that he be allowed to die at home amid familiar surroundings.

My sister Elsa and I left our San Diego home in January 1972 and flew to Blaine where we found the weather bitterly cold



Helene Kunnap

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and unpleasant compared to southern Cali-
fornia. We tended the old man's needs the
clock around, pursued by his constant com-
plaints and unreasonable demands. He
showed no concern for our exhaustion and
added verbal abuse to his incessant de-
mands. The weather grew colder, forcing us
to keep the windows tightly closed. Bitterly
regretting my decision to try to help I
yearned for the warmth of California.

One morning, tormented and exhausted, I
did not fall asleep until dawn and then I
dreamed of my mother bending over my
bed, love and concern in her eyes. In her
hands she held a bouquet of red roses
which she handed to me saying, "Here, I
want you to have these."

Awakening later I thought my mother
was alive and well again. When I realized it
had been only a dream I grew despondent
— until I became aware of the very strong
scent of roses in my room. As the windows
were tightly closed the scent could not have
drifted in from outdoors. Besides, roses
could not be in full bloom in January on the
frigid Canadian border! I am convinced my
mother came to comfort and encourage me.

When Uncle Chris' will was opened after
his demise six months later it became clear
that while he had been hard on Elsa and me
during those last months he had planned to
reward us after his death. His bequests en-
abled us finally to take the rest we needed.
— *San Diego, Calif.*

"SPAGHETT"

By Donna Bierschbach

I WAS only 17 in 1956 when I met a won-
derful man who became my dearest
friend and remained so even after death.

His name was Frank Lofaro but everyone
called him "Spaggett." Completely para-
lyzed by multiple sclerosis, he liked to get
out in a car, especially at night because he
couldn't sleep. He and his wife Beverly had
seven children so of course she was busy all
day and needed to get her rest at night. I
needed a home and they needed a chauffeur
so I moved in with the Lofaro family in
Saginaw, Mich.

A couple of years later I moved to
Detroit but I often made the 130-mile trip
back to Saginaw to visit the Lofaros. On
those visits I noticed that Spaggett's health
was failing; he seemed very frail.

On a Friday night in September 1959 I had a strange feeling that I just had to go to see Spaggett. I canceled my plans for the weekend and started for Saginaw early the next morning. When I was half a block from the Lofaro house I saw an ambulance pulling out of the driveway. I hurried to the house and learned that Spaggett had pneumonia and couldn't breathe; he had to go into the hospital.

I was frantic as I followed him. When I stood near his hospital bed looking down at his emaciated body I felt ice-cold. I began to shiver, then broke out in a cold sweat — and I knew. I knew Spaggett was going to die. At that moment he looked up at me and said, "Don't worry, I'll see you." Those were the last words Spaggett ever spoke in life. He died a few minutes later.

After the funeral I returned to my home in Detroit, full of grief over the loss of my friend. On my first night home I was sitting on the couch when suddenly Spaggett appeared. He was sitting in the chair across from me, smiling and saying, "I told you I would see you and not to worry."

I could see him clearly but I could also see right through him. During the next



Donna Bierschbach

three weeks he appeared to me many times in just the same way, helping me to get over my grief. We had wonderful conversations and he told me he would always be near.

In the 20 years since his death Spaggett has yet to break this promise. Whenever some major change is taking place in my life he always comes to me in a dream — like a guardian angel. — *Detroit, Mich.*

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Let The Genie In The Bottle And Happiness. It Has Done

The Incredible True Story That
by Kenneth

Five years ago, my life was a complete flop. I was really a loser! My take home pay was a joke, and nothing was ever left over for the luxuries I wanted and needed so badly. I was just plain unlucky, unsuccessful, and unhappy.

I tried to change my luck. I went to astrologers and fortune tellers. I bought good luck charms. I learned all sorts of chants. I even took courses and bought books on how to be more successful. But nothing worked for me. In fact, my life got even worse. I was really desperate—I had to do something **anything**. Then something unexplainable happened that TRANSFORMED MY LIFE ALMOST INSTANTLY!

SCUBA DIVING IN ST. VINCENT

I decided to take off and get away from it all. Since I love to scuba dive, I took the last few dollars I had, borrowed some more, and did something really crazy, considering the fix I was in. I went scuba diving in the Windward Islands of the Southern Caribbean. It turned out to be the luckiest decision I ever made in my life.

ATTACKED BY A KILLER SHARK

As soon as I arrived, I put on my scuba diving equipment and slipped into the warm, blue Caribbean waters. How peaceful and serene it was! My troubles were far from my mind as I swam and swam until I was about 300 yards off the coast of Young Island, an island in the middle of nowhere.

Suddenly, my troubles were back—but good! A killer shark about seven feet long was streaking toward me. I reached for my spear gun, but it didn't work. I was running true to form, and I was sure that this was the end! In half panic, I reached down to the bottom of the murky coral for something **anything**, to defend myself with. The shark was closing fast. I picked up this strange glass bottle and pointed it at the shark.

A MIRACLE HAPPENED

As soon as I touched the glass bottle, the shark darted and turned away. It was as if some strange, inner, powerful force **commanded** it to let me live. I couldn't believe it. Still shaking from head to toe, I slowly swam to shore, the bottle clutched tightly in my hand.

A NOTE INSIDE THE BOTTLE

I sat on the beach for a long while, collecting my wits. I looked down, and for the first time I noticed the bottle still in my hand. It had an exotic, almost Oriental shape. There was an old, corroded cork in its mouth. Inside the bottle, there seemed to be a note.

I pried the cork out, and I started to read the note. The note said that whoever possessed the bottle would gain riches beyond the owner's wildest dreams. And if the weird, mystical chant printed on the note was repeated daily, the owner of the bottle would be able to simply **choose** anything he desired in life. He could attract riches, gain great happiness, love... **anything!**

Being a skeptical person, I laughed and threw the bottle away. "What a ridiculous story!" I said to myself. But as I turned to swim back to the mainland, a voice seemed to come out of nowhere. I swung back toward the bottle, and there to my amazement was a strange man standing before me with the exotic bottle in his hand.

A GENIE APPEARS BEFORE ME

It was almost as if the man had come out of the bottle, like a genie. He told me that finding the bottle was the most important thing that had ever happened to me in my life, and he asked me to read the mystical chant again—out loud this time. I read the chant, and I started to feel some strange, powerful force come over me. I looked up, but the strange man was gone. There were no signs of him at all, not even footprints in the sand. But the bottle was still there.



This Bottle Has the Mystical Power to Bring Riches Beyond Belief, And Incredible Happiness, Love and Success To All Who Possess It—Absolutely Guaranteed!

ANOTHER MIRACLE HAPPENED WHEN I GOT HOME

I picked up the bottle, swam back to the mainland, and finished my vacation. Exactly four months later (in November 1973), I bought a beautiful new home with a heated swimming pool. I became president of my own thriving business. My bank account started to swell. I even started to win at Bingo consistently, to win contests and lotteries. I began to find the happiness, joy and contentment that I had been seeking for so long. It truly was a miracle.

MY LIFE KEPT GETTING BETTER AND BETTER

I put the exotic bottle on my mantelpiece, and kept repeating the mystical chant every day. My business boomed into a multi-million dollar business. My life kept getting better and better. I am so happy I can't begin to tell you!

STILL ANOTHER MIRACLE HAPPENED JUST THREE MONTHS AGO

One day an unemployed friend came over to my house, to borrow some money so he could pay his rent. He was a bachelor, very sad, lonely, and down on his luck. Girls wouldn't give him the right time of day.

We went into the den to talk privately, and he noticed the exotic bottle on my fireplace. He remarked what an interesting bottle I had. I told him the fantastic story of how I had come to possess the bottle, and how my luck had changed since I had it. He picked up the bottle, took out the cork, and began to read the chant printed on the note. He, too, sensed a change come over him—just as I had so many months before. He begged me to let him borrow the bottle for a few days, to see if it would change **his** luck as it had mine.

That was three months ago. My unemployed friend is now the owner of his own booming business. He just

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bought a brand new home in one of the finest neighborhoods in the country. And he is engaged to the most gorgeous gal you could ever imagine!

I SHARED MY GOOD FORTUNE WITH OTHER FRIENDS, TOO

When my other friends heard about my unbelievable luck, and the good fortune of my friend, they naturally wanted to know how they, too, could have a share of the good life we had discovered. Since I now had found everything in life I wanted, I decided to share my good fortune with five of them.

I commissioned a master glass blower to duplicate exactly the "Bottle of the Genie" and I had a printer reproduce the same mystical chant that was on the original note in the bottle I had found in the Caribbean. I gave five of my friends the replica bottles as gifts, and, to my utter astonishment, their luck began to change, too!

HAD I DISCOVERED A GOLD MINE?

Immediately, I began to think. There must be thousands of people in this world whose luck is running sour. Think how much each one of them would pay for the **real secret of good luck**—a secret that **REALLY WORKS**! If I could reproduce the bottle and the chant for them, as I did for my friends, I could actually change the world! And, I could become unbelievably wealthy doing it!

But was the astounding good luck that came to me and my friends a mere coincidence? Was there something special that made us different from other people? Or would the "Genie in the Bottle" work for everyone who comes into contact with it?

I MUST FIND OUT!!! I am sure that my friends and I are just like everybody else. I'm sure that the exotic bottle and its mystical chant can bring power, and success, and unbelievable good fortune to everyone who owns one. HOWEVER, I HAVE TO PROVE IT!!!

Because once I do, I can literally write my own ticket. How much would people pay for a bottle that would **guarantee** them "good luck"? Twenty-five dollars? Fifty dollars? **More?**

I NEED YOU TO HELP ME PROVE THAT THE BOTTLE WORKS

For a test to mean something, scientists tell me that the group being tested has to be made up of all sorts of different people. People like you. So I'd like you to join me in proving that my mysterious bottle really works for **all** men and women!

Send me just \$5—little more than the glass blower and printer charge me to make the bottles up—and I'll send you this exotic replica of the "Genie in the Bottle" right away. Remember, I'm willing to do this for my own selfish reasons. **BECAUSE ONCE YOU FIND THAT YOU TOO CAN BE RICH AND SUCCESSFUL—ONCE YOU HAVE ALL THE LOVE, JOY AND HAPPINESS YOU COULD EVER WANT—I'll be able to make yet another fortune for myself by selling the PROVEN good luck "Genie in the Bottle" to thousands of people at VERY high prices!**

But I will ask one important thing of you, in return. You must make me a solemn vow that you will write to me and tell me about your own good luck with the "Genie in the Bottle" and its mysterious chant. **YOUR LETTERS WILL BE THE PROOF I NEED! And I will pay a cash award of \$500.00 for the most interesting good luck story I receive.** (Of course, the story has to be true, and verifiable.) **YOUR GOOD FORTUNE IS ABSOLUTELY GUARANTEED, OR YOUR COST IS ZERO!!!**

As I said before, I am personally convinced that the "Genie in the Bottle" will work for you as it did for me. But my personal conviction, obviously, doesn't mean a thing to you.

So I want to make this remarkably fair offer. Even if you are now the most unlucky man or woman alive, **YOUR "GENIE IN THE BOTTLE" MUST WORK TO CHANGE YOUR LUCK, OR IT WON'T COST YOU A PENNY!**

You are **guaranteed** good luck or I'll send you your money back! And you are absolutely the **only judge** of how much your luck has to change—if you dream of having millions and you get only thousands, if you want houses and cars, if you want great love, vacations, fun—whatever your dreams, they must come true or you'll get your money back, without quibble or question! Just send back the bottle, and we'll send back your money. It's that simple. And, you can keep the mystical chant **absolutely free** for your trouble.

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Don't delay even a single minute. You've read the story, you've seen how my life, and the lives of my friends, changed dramatically for the better. Now it's time for you to act! **Change your life, too.** Get out of the rut of drudgery and despair, break the shackles that bind you to a life without hope, without joy, without money and success. Stop wishing things would be better and **make them better!** **CHANGE YOUR LUCK RIGHT NOW!** Start a new life for you and those close to you—make your choice for a better, happier, richer life.

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NEWS and REVIEWS



BACH'S VISION

MARCUS BACH, the author of 20 books, is as intelligent an interpreter of New Age philosophy as we have. In his latest book, *I, Monty* (Island Heritage Limited, 324 Kamani St., Honolulu, Hawaii 96813, 1977, 96 pages, \$9.95), he puts together his lifetime of knowledge, growth and experience to weave a fascinating parable about spiritual reality. Using the familiar symbol of a butterfly emerging from a cocoon, he takes us on an extraordinary adventure into his personal vision.

On page one we meet the hero, a monarch butterfly named Monty who is mechanically spinning his cocoon (called a "shroud" throughout the story). In the past, we are told, he has woven "strands in his mind" and gotten himself "wrapped up mentally." You may guess what happens next but you'll still be moved by this tender and appealing story.

Through Monty, Bach shares with us his mature vision of life. On reincarnation: "What I had considered darkness was that which had to be, and I knew with all my heart that this had happened to me over and over since time began and not to me only, but to everyone." On Providence: "It is easy and beautiful if only one can catch the feeling of the total plan." On ultimate reality: "If someone had crushed me, I would still have been me because everyone was me and I was everyone. . . . All was love and light."

Inseparable from the text and adding immeasurably to its impact are the full-color illustrations which appear on every page. They intend to depict what the world looks like to Monty. Delicate lines and brilliant color help lead us into the abstract astral realms and the mystical arena in which Monty moves, dies and is reborn.

I, Monty is a book for all ages. Children will enjoy the delightful story and find themselves portrayed in the school class that observes Monty's shrouded days. Adults will find new areas within themselves to explore and possibly will be comparing *I, Monty* with Marcus' nephew's *Jonathan Livingston Seagull*. But as parable characters Jonathan and Monty are only superficially similar and in my opinion Monty is far more interesting.

BIGFOOT AND BIG WORDS

PAGE RESEARCH has just released *Big Foot: Tales of Unexplained Creatures* (Page Research, P.O. Box 5012, Rome, Ohio 44085, 58 pages, \$3.25, paperback), a collection of reports and speculations about the hairy hominoids of North America. Many of the articles are standard-fare roundups of anomalous experiences but the booklet is different from most in that it highlights the psychic component of the Bigfoot phenomenon and ties the creatures to UFOs. One unique contribution, a piece

by June Young, recounts an alleged astral flight with a Bigfoot — certainly a first! I don't know how much *Big Foot* will contribute to the eventual solution of the Sasquatch question but it is a useful source book of reports for the researcher.

While *Big Foot* is fast and often entertaining reading, *UFOs and Other Craft: Adiatronic Field of Propulsion* (Page Research, 1978, 28 pages, \$2.33, paperback) is not only unreadable but incomprehensible. Most of the material was written and illustrated by Richard J. Benson, a pilot and inventor. I consider myself a fairly intelligent reader and moreover I possess a degree in science; I've read and understood a fair number of technical papers in the natural sciences; but frankly, after reading *UFOs and Other Craft* twice, I can grasp nothing of what Benson may be trying to say.

If there is a significant word in this rather lengthy paper (composed almost exclusively of multisyllabic words, many of which seem to have eluded even those diligent souls who compile dictionaries), the message remains locked up inside the author's head. To all intents and purposes *UFOs and Other Craft* is written in a foreign language — and Benson needs a translator. If anyone who has read this text can explain it to me, I'd like to hear from him.

For a complete catalog of Page Research publications and a sample copy of PR's UFO/Forcean newsletter, enclose an extra dollar when you write for *Big Foot* or *UFOs and Other Craft*.

VELIKOVSKY CONTINUED

IN 1950 A scholar named Immanuel Velikovsky submitted a book manuscript with the science-fictionlike title *Worlds in Collision* to a major publisher. In so doing, he unwittingly set the stage for one of the darkest episodes in the history of American science. The "Velikovsky affair," as it came to be called, erupted after Velikovsky proposed a series of radical new cosmological theories which took issue with the scientific consensus of the period.

Instead of answering the book, which had attracted considerable attention even before it appeared in print, scientists vilified and dismissed its author without discussing his ideas. Noted Harvard astronomer Harlow Shapley had not even seen the manu-

script when he condemned it as an adventure into the "black arts" and pressured Macmillan not to publish it. Macmillan published it anyway and the book quickly became a best-seller.

Then some university bookstores started to boycott Macmillan, which had a profitable textbook line. Astronomer Dean B. McLaughlin distributed a letter calling the book a pack of lies while at the same time admitting he had not read it. Eventually Macmillan capitulated, turning over the rights to Doubleday and firing the veteran book agent who first had brought Velikovsky to its attention. The controversy continued for years and gave social scientists an excellent opportunity to observe physical scientists dispassionately seeking truth.

The affair went into eclipse for a time but was revived in the early 1970's when a group of scientists began to reevaluate Velikovsky's ideas, publishing their research in an irregular periodical, *Pensee*, out of Portland, Ore. The renewed interest in Velikovsky prompted the American Association for the Advancement of Science to hold a special symposium at its 1974 meeting. It was there that Carl Sagan delivered his "definitive" refutation. Unlike most earlier critics Sagan addressed the real issues and attempted honestly to disprove Velikovsky's ideas. His presentation was powerful and persuasive. Could Velikovsky possibly answer such an attack?

Yes. In *Velikovsky and Establishment Science* (Kronos Press, Glassboro State College, Glassboro, N.J. 08028, 1977, 144 pages, \$5.00, paperback) he and his supporters answer Sagan (and several other speakers at the AAAS symposium) point by point. I don't know whether Velikovsky's theories ever will gain wide acceptance but it certainly is true that in his early books he made some predictions which seemed wildly improbable at the time but which scientific discoveries made since then have proved true. I fail to see how someone with a track record like that can be dismissed as a "pseudoscientist" (as skeptics from Shapley onwards have attempted to do), however one might feel about the ultimate validity of his theories.

If you have read Sagan's paper then *Velikovsky and Establishment Science* is required reading for you. But even if you are

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104, Nov.	270
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115, Oct.	300
116, Nov.	280
117, Dec.	300



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only mildly interested in Velikovsky's ideas, this book will provide you with a lot of food for thought.

THEOSOPIHY AMERICAN-STYLE

SEVERAL YEARS after the death of Madame Blavatsky in 1891 the American branch of the Theosophical Society withdrew from the group in India and England who had inherited the parent group and proceeded to pursue a separate course. The new leader of the international branch, Annie Besant, worked to rebuild the American membership of the parent group, which headquartered in Wheaton, Ill., a Chicago suburb. This group has again become a leading voice in the American spiritual community and in recent years its Quest paperback series has had phenomenal success in proselytizing theosophical ideals.

However, the old American splinter branch remains alive and well and working from its headquarters in Altadena, Calif. Its glory days under Katherine Tingley are past but it still continues an active national and international program. Theosophical University Press keeps Blavatsky's works in print and spreads its pre-Besant brand of theosophy. In recent years almost all of Theosophical University Press' titles have been reprints of Blavatsky's major works and the books of various American leaders such as William Q. Judge, Katherine Tingley and — most important — Gottfried de Purucker, leader of the Society from 1929 to 1942.

Among its most recent publications is a reprint of a 1922 book, *The Path of a Mystic* (1977, 129 pages, \$5.00 hardcover, \$2.50 paperback), in which Tingley deals with the often neglected practical side of theosophy. Certainly the final test of any philosophy of life is in the living. Realizing this, Tingley founded a theosophical commune and devoted her adult life to applying theosophy to problems of learning, growing and family living. *The Path of a Mystic* introduces theosophy in its most appealing aspect and may inspire some readers to delve into the heavy metaphysical treatises.

Gottfried de Purucker's *Fountain Source of Occultism* (1974, 744 pages, \$12.00) leads you slowly and gently into Blavatsky's cosmology. For those who never could abide the cryptic passages of *The Secret*

Doctrine (and who but the most dedicated student can?), de Purucker gives you the essentials without the hassles. Then should you become a dedicated student you can dig into all of de Purucker's other writings and through them come to know Blavatsky at a deeper level.

For those who are interested in occult history Charles J. Ryan's *H. P. Blavatsky and the Theosophical Movement* (1975, 358 pages, \$8.50) is required reading. Ryan, theosophy's knight-errant, with sword in hand, does battle with the critics who attack Madame Blavatsky's veracity and the authenticity of her writings. Those who are familiar with the charges of fraud, plagiarism and outright lying leveled by V. S. Solovyoff, A. B. Kuhn and others should know that none of these charges have gone unchallenged.

If you want a current catalog, write Theosophical University Press, P.O. Box C, Pasadena, Calif. 91109. Readers of scholarly inclination may wish to turn to a recent exhaustive bibliography, prepared at the University of California by Lauren R. Brown, of the American Society's publications. *The Point Loma Theosophical Society: A List of Publications 1894-1942* (Friends of the UCSD Library, LaJolla, Calif., 1977, 64 pages, paperback) is available from the Press for \$4.00.

OTHER REVIEWS

NATURAL AND SUPERNATURAL: A HISTORY OF THE PARANORMAL by Brian Inglis, Hodder and Stoughton, London, England, 1977, 490 pages, £9.95.

Natural and Supernatural traces the paranormal from primitive tribal societies through various civilizations to our present Western culture. Brian Inglis' point is that, no matter when or where they occur, psychic phenomena are fundamentally the same; the apparent differences stem primarily from cultural interpretations which vary according to the degree of logical and scientific sophistication. For example, the classical world emphasized divination and presumed direct inspiration by gods but tended to pay little attention to spirit phenomena. Nonetheless we know such phenomena occurred because they are men-

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tioned (albeit infrequently) in classical writings.

In the later "age of witchcraft" people interpreted psychic phenomena as the work of demons. Today this notion seems foolish but before we take too much comfort from that fact, we should realize that someday our modern parapsychological attitudes — which, for all their pretensions to representing the scientific avant-garde, continue to reflect old-fashioned Victorian materialism — may appear just as absurd.

Every age has developed its own theories and interpretations of psychic phenomena and Inglis examines each one in terms of its prevailing view — with the ages of shamanism, witchcraft, alchemy and mesmerism leading to the various periods of modern spiritualism and finally to the birth and development of psychical research. Inglis ends his survey with the inception of the kind of ESP study typified by Dr. J. B. Rhine and his experiments — a period which, incidentally, is drawing to an end as other approaches to psychic phenomena take over.

One of this excellent book's virtues is its presentation of some obscure but important issues in psychical research. For example, Inglis discusses the much publicized exposures of the mediums Slade and Monck but notes something less well known: that there also is excellent evidence that their physical effects were at times real. He refers to Professor Zollner's studies of Slade in which there was great parapsychological interest at the time but which now are automatically dismissed as worthless. If one reads the Zollner investigations anew, however, it becomes clear that many of the phenomena cannot be easily discounted. A skeptical analysis which Hereward Carrington prepared some years ago relegated Zollner's work to undeserved obscurity, but as I have pointed out elsewhere, Carrington's paper ignores or misinterprets certain of Zollner's observations. The fact remains, of course, that Slade frequently did engage in fraud. By the same token Monck produced some manifestations which remain unexplained but he also was guilty of creating phony phenomena.

The author recounts the abortive Cambridge sittings with Eusapia Palladino, the prevailing bias displayed by the Sidgwick

and the inability of Richard Hodgson to detect the simplest hand substitution occasionally resorted to by Palladino. The aftermath of this fiasco was typified by Henry Sidgwick's incredibly naive and arrogant remark in the *Journal of the Society for Psychical Research* that it was not the intention of the SPR "to direct attention to the performances of any so-called 'medium' who had been proved guilty of systematic fraud: accordingly I propose to ignore her performances for the future. . . ." As Inglis notes, "Not 'we' — simply I. . . ."

Inglis discusses at length the inability of the Victorian materialists to face facts which they could not fit into their orderly if limited universe — an attitude echoed today in *The Humanist's* frantic crusade against parapsychological science. Inglis observes that this fanaticism was shared by many parapsychologists who refused to acknowledge certain phenomena. Again there is a modern parallel: the incredible refusal of the majority of parapsychologists to give a fair hearing to taped voice phenomena.

Natural and Supernatural is a rich and rewarding book loaded with fascinating material. I have referred to a few points that are

of particular interest to me but there is much more here, including information and insights on classical psychism, alchemy, traditional spiritualism, psychical research and other matters. Inglis has done a superb job. — *Raymond Bayless.*

SHROUD by Robert K. Wilcox, Macmillan Publishing Co., New York, N. Y., 1977, 180 pages, \$8.95.

For centuries the Holy Shroud of Turin (Italy) has been venerated as the burial cloth of Jesus Christ. But equally as mysterious as the image of the crucified man visible on this ancient linen shroud have been the church politics and historical intrigues surrounding it.

Although it is a small book, *Shroud* is an invaluable study, not only of the controversy surrounding this fascinating relic but also of the psychology of the true believers.

Other books on the Holy Shroud — and there have been many — have promoted one shroud theory or another; *Shroud* is the only book to examine the men behind the theories. Robert Wilcox gives us a candid portrait of the leading personalities in Eu-



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rope and North America who have debated the origin of the Shroud of Turin.

To priest and layman, scholar and sensationalist, the Holy Shroud has proven an irresistible subject. Leonard Cheshire, Royal Air Force hero, toured England with a mobile shroud museum bus. Kurt Berna, also known as Hans Naber, was a German black marketeer who swore that Jesus appeared to him in a vision to claim that He did not die on the cross and that the shroud proves this. While investigating the shroud the Rev. Peter Weyland fastened himself to a cross between 700 and 800 times to study personally the effects of crucifixion.

Recent developments in science fringe areas, such as Kirlian photography and bio-radiation, now offer additional approaches to shroud research. The study of traditional portrayals of Jesus Christ in Eastern icons is said to reveal fascinating new clues.

Shroud examines these things and more. It's a fresh and welcome contribution to the subject. — Richard T. Crowe.

MYSTERIES OF THE PAST edited by Joseph J. Thorndike, Jr., American Heritage Publishing Co., New York, N.Y., 1977, 319 pages, \$34.95.

The people who run the prestigious American Heritage Publishing Company recently decided — after, I suspect, some nervous nail-chewing — to climb aboard the "ancient mysteries" bandwagon. The result is *Mysteries of the Past*, a conservative, dryly-written, handsomely illustrated book of "true mysteries," this being a somewhat self-serving term editor Joseph Thorndike uses so that we don't confuse what the AHP has chosen to publish with the "false mysteries" popularized by Erich Von Däniken, Immanuel Velikovsky and other heretics.

The book's 12 major mysteries include "Who First Crossed the Oceans?", "What Caused the Sudden Rise of Modern Man?", "Who Were the Mound Builders?", "Why Did the Ancients Not Develop Machinery?" and "How Has Climate Affected History?" Eleven of the 12 chapters are followed by one page minimysteries that ask, and sometimes answer, such questions as "Where Did the Etruscans Come From?", "Did Seafarers Map the World

Before Columbus?", "Who Was Prester John?" and "Are These 'Landing Strips of the Gods?'" — dealing gingerly with some topics heretofore reserved almost solely for Fortean speculation.

The book's major flaw is its frequent arrogance. The authors feel compelled to direct snide remarks toward any and all whose theories are at variance with the viewpoint of the Scientific Establishment; yet there is a singular lack of supporting documentation for many of the book's assertions. This is not to say that many of the assertions are not correct, but it appears that the authors deemed their audience so incapable of independent thought that they felt no bibliography was necessary.

These negative remarks aside, one must concede that the book presents a lot of fascinating material bearing directly on our past and pulls together in one place a diversity of information that would take most of us an incredible amount of time to duplicate, let alone surpass. Those familiar with ancient Pacific voyages through Thor Heyerdahl's account of the *Kon-Tiki* journey will find strong evidence which

contradicts the conclusions he drew from that trip. Believers in the idea that the existence of slave labor prevented the growth of technology in Greco-Roman times will discover cogent (and fascinating!) arguments to the contrary, as will those who still think of Neanderthals as "stooped, hulking figures, as much apes as men." And there is much, much more — a feast of facts for the inquisitive reader.

The authors do admit that many mysteries still remain and that science does not have all the answers. Heartening indeed! — *George W. Earley.*

THE UNDISCOVERED COUNTRY by Stephen Jenkins, Neville Spearman Ltd., Sudbury, Suffolk, England, 1977, 240 pages, £3.95.

What is one to make of a book like *The Undiscovered Country*?

Truth to tell, I'm not sure. It reminds me of my several conversations with the Latin-American paranormal writer Salvador Freixedo, from which I have emerged shaken, perplexed, exasperated and awestruck.

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Invariably I am left with the feeling that either what I have just heard is rank balderdash or it is the first word from the 21st Century — which only my own obtuseness and intellectual cowardice prevent me from following. I feel much the same after attempting to follow Stephen Jenkins into the abyss.

Country is a strange book. John Keel's *UFOs: Operation Trojan Horse* and Jacques Vallée's *Passport to Magonia* are the only remotely comparable books. Jenkins, however, eschews Keel's alarmist approach and his chatty personal style differs markedly from Vallée's coolly analytical treatment. But in common with Keel and Vallée, Jenkins sees UFOs in essentially paranormal terms as a manifestation of an elusive other-reality. Unlike them he has some background in Eastern thought, especially in Wheel of Time Tantric Buddhism which he gained in Tibetan monasteries. He writes:

"I was given a long note one freezing winter's morning by a Tibetan-speaking Mongolian on the possible existence of what I can only call interpenetrating levels of being, each occupying, so to speak, 'this' area of space, but each mutually exclusive of all the others."

He summarizes the elaborate Buddhist and Hindu views of these "parallel universes" (as we Westerners call them) and the beings who inhabit them. He goes on:

"The most surprising (doctrine) to my Western-trained mind was the regular insistence by these very able and far from obscurantist teachers that metaphysical existences, the 'heavens' listed in Mahayana teaching, were uniformly of a planetary nature. The same notion is found in some Hindu schools of thought where it is held that our existing physical universe is composed of one-quarter physical and three-quarters metaphysical planets. My own teacher who was pretty deep in this ocean of abstruse speculation was even more explicit. He insisted that particular metaphysical planets were located in particular regions of space, in individual constellations."

This leads Jenkins to consider afresh the bizarre claims of various contactees whom most ufologists tend to dismiss as lunatics or liars, often although not always with good reason. Some of his findings are rather startling; others are less than impressive. In

many ways Jenkins has swallowed far more than he should have, probably more from ignorance than from credulity. (The bibliographic references suggest he is not as well-read in the literature as he should be.) For instance, he seems unaware that the Scorton contact case long ago was exposed as a fraud. And his endorsement, however qualified, of George Adamski's yarns is close to unforgivable.

Jenkins turns from contactees to leys, a phenomenon which fascinates many British anomalists but of whose existence I am by no means convinced. Jenkins believes those areas where leys cross ("nodes," he calls them) are particularly receptive to paranormal phenomena. As evidence he cites other people's experiences as well as his own. It's all very interesting and thought-provoking but hardly conclusive. He makes enough of a case to keep us from rejecting the idea out of hand but so far all other efforts to connect Fortean events with specific geographical locations have come to naught. I am not sure Jenkins' effort will fare better under further investigation.

Jenkins' sweeping view also takes in ap-

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partitions, religious visions, mythology, an-
cient history and Jungian psychology. His
insights are often striking, especially when
he is discussing the archetypal content of
certain paranormal manifestations. Even
when he is demonstrably wrong, he usually
manages to be interesting. His book is so
charming, in fact, that it may lull the criti-
cal faculties of even the most cautious read-
er. No doubt about it, Jenkins is as educated
and intelligent a fellow as ever sat down to
write a book on Fortean phenomena.

Yet in the end *Country's* faults outweigh
its virtues. The reader finishes the book
feeling baffled and disturbed, suspecting
that Jenkins may be onto something impor-
tant but not clear about what that some-
thing is.

Perhaps Jenkins, who promises a sequel,
will tell us next time. I look forward to that.

— Jerome Clark.

**PSI: SCIENTIFIC STUDIES OF THE PSY-
CHIC REALM** by Charles T. Tart, E. P.
Dutton, New York, N.Y., 1977, 241 pages,
\$12.50 hardcover, \$4.95 paperback.

In *Psi: Scientific Studies of the Psychic
Realm* Charles Tart reports on his 20 years
of adventures and frustrations as a para-
psychologist. He admits, "I have stopped
attempting to prove the existence of psi
phenomena. This has been true for para-
psychologists in general. Almost all work
in the field for a long time now has been at-
tempts to find out the nature of these
phenomena and how they work." The book
proceeds from that assumption.

Tart discusses the many complex issues
of parapsychology — including the difficult
problem of building a theoretical model for
the operation of psi phenomena — in clear,
readable prose. Intended for a general au-
dience, *Psi* is an excellent introduction to
the scientific study of the paranormal. —
John Bisaha.

ALSO NOTABLE

TELEPHONE BETWEEN WORLDS by James
Crenshaw, DeVors & Co., Marina Del Rey,
Calif., 1977, 232 pages, no price listed.

This classic study of the mediumship of
Richard Zenor, first published in 1950, appears
now in its 10th printing.

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.



VIVE L'IGNORANCE!

Ruth M. Flynn's article, "The Myth of Pyramid Power" (April 1978 FATE), is one of the vaguest, most asinine reports I have ever read. Her "experiments" give rise to many questions.

Was the pyramid really a pyramid or was it just a structure with a square base and four sides meeting at an indeterminate apex? A real pyramid, to be valid in experiments, must have angles of $51^{\circ} 51' 14.3''$ to apex.

Was the pyramid aligned to true north? Was it free of interference from television sets, microwave ovens, radios (including CB), transformers and fluorescent lights?

The "experiment" lasted from March 11, 1976, to April 1, 1976, a grand total of 21 days. If you think that is long enough to make a difference in growth, may I point out that the pots in which the plants were supposed to be growing were only two inches square? Even the most amateurish plant fancier knows that plants must be immediately transplanted from those tiny pots, for they do not contain enough soil for nourishment.

Were the leaves of each plant counted and measured? Were the plants watered with pyramid-treated water?

Ruth Flynn started her experiment expecting a negative result. Since it has been scientifically proven that plants respond to many stimuli, those negative thoughts were not conducive to an impartial experiment and no doubt affected the results.

I am amazed that your author, after calling her experiment a "crude test," has the gall to say that "pyramid shapes have no influence on plant growth" after only 21 days

of working with plants that had been mistreated.

But her vagueness really soars to celestial heights in her last sentence: "There seems to be no basis at all for the claims made for pyramid power; it appears to be merely superstition."

Does Miss Flynn think she performed a "test"? *Vive l'ignorance!* — Constance Coe, Coe Research Center, Inc., Fort Lauderdale, Fla.

* * *

The idea of Ruth Flynn's experiment is valid but her pyramids are made of cardboard. Her conclusion should be, "Cardboard pyramids do not help plant growth."

Would a paper automobile or cardboard jet airplane give worthy transportation? — Joseph M. Adler III, Crystal Lake, Ill.

* * *

I am greatly disturbed by the procedure your author used to test the validity of pyramid power. The pictures indicate that many of the rules for achieving successful results with the pyramid were not followed.

For instance, one picture shows the plants resting on a table which has thick metal legs and there is an electrical outlet nearby. Metals have influenced results in my experiments in a detrimental way and the presence of a strong electrical or magnetic field will also influence pyramid effects. Pyramid energy is an extremely subtle vibration which is affected and altered by many outside stimuli.

I have experimented with pyramids for about six years with many failures but far more successes. I tested the growth rates of young rabbits and achieved a 41 percent in-



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crease in weight for pyramid-hutched animals. I followed all the specific rules set by other experimenters, staying away from metallic objects, strong electrical or magnetic instruments, establishing proper orientation to the earth's magnetic field and most important (at least to me), keeping a complete open-mindedness so that negative feelings would not alter test results. The aspect of positive or negative thinking seems to be an important element in achieving results.

I believe that most "scientific" tests are conducted by empirical researchers who go into the tests with preconceived ideas and consciously or unconsciously affect their results. — *James W. Brock, San Antonio, Tex.*

I do not agree with Ruth Flynn that the pyramid has no power to foster plant growth.

In the spring of 1977 I had a two-year-old package of gardenbush peas (not pole peas). I started some of the seeds in an egg carton to see if they would germinate. In a couple of weeks they were growing.

During this time my husband built a pyramid for our vegetable garden. We planted several rows of peas from the same package under the pyramid and then planted the peas from the egg carton outside it. In time the peas under the pyramid grew so heavy that we had to stake them up and I harvested enough peas to fill more than a large pillowcase. The peas on the outside grew but only about two and a half feet tall. These plants provided peas for only a few meals.

One side of the pyramid must be lined up with true north. Ruth Flynn does not mention this orientation. No wonder she failed. — *Mrs. Thomas P. Wall, Seattle, Wash.*

After reading Ruth Flynn's "The Myth of Pyramid Power" I said to myself, "What a pity that the accepted scientific approach is so limited in delving into the psychic — and what is such a shortsighted pragmatic article doing in FATE?" I would expect to read such stuff in *Science Digest* which, incidentally, printed a totally unscientific pyramid article. What is the world coming to?

It has been my contention since 1971,

when I first began pyramid research, that the pyramid produces an energy which is controlled by the experimenter. Hence the results are inconsistent. But I think you'll have to agree that if only one razor blade in 1000 gets sharp under a pyramid, it proves that in some instances pyramid power works. They always get sharp for me, perishables are preserved, and a friend of mine who was paralyzed from the waist down is now walking — thanks to pyramid power, to which I owe my own miraculous recovery from hepatitis.

I will provide more information to any FATE reader who sends me a stamped self-addressed envelope. — *Jesse Kennedy, P.O. Box 757, Biloxi, Miss. 39533.*

Congratulations on publishing Ruth Flynn's article, "The Myth of Pyramid Power." It's about time someone showed up the hucksters and flimflam artists for what they are.

One of my friends was almost deceived into investing in what I consider to be a rather shady business — selling pyramids by making fantastic claims. One day last year my friend Tom came to my laboratory to demonstrate "the fantastic energy of the pyramid." He brought along a variation of a tesla coil. He proceeded to show me that a fluorescent tube held near the high voltage terminal of the tesla coil would barely glow.

He then suspended from the ceiling a three-foot pyramid made of small aluminum tubes, tied it to the tesla coil and triumphantly demonstrated that the fluorescent tube would then light brilliantly.

I told him that all he had done was tune the output of the tesla coil with the geometric capacity of the pyramid. (Geometric capacity is a property of space. A sphere with a radius of r centimeters has a capacity of about $1.1r$ picofarads. Other geometric figures have characteristic capacities and figures made of rods or wire with open spaces between have about the same capacity as a solid figure.) I told Tom he could have done the same thing with a metal window screen or a ball of barbed wire.

To make my point, I took a couple of discarded aluminum chassis which had once held electronics equipment and tied



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them loosely together and put them in place of the pyramid. The fluorescent tube now glowed twice as bright as under the pyramid.

Tom collected his material and tesla coil and left — and severed his relationship with the pyramid company.

There may be such a thing as pyramid power but my guess is that it is hogwash in a pyramidal pile. — *Gaines M. Crook, Chatsworth, Calif.*

NOT A LEGEND?

I have no doubt that a kangaroo — or several kangaroos — may have been observed hopping around in the north central states in the 1970's, as reported by David Fiderer and Loren Coleman ("Kangaroos from Nowhere," April 1978 FATE). However, can't we finally lay the "Jersey Devil" to rest?

The Jersey Devil is *not* a legendary creature from New Jersey folk history. It was and is a hoax which was perpetrated not in 1900, as your authors have dated it, but six years later. It was a very successful hoax dreamed up by one Norman Jefferies, publicity manager for A. C. Brandenburg's Arch Street Museum in Philadelphia, Pa., and his aim was to replenish the Museum's dwindling revenues.

The publicity stunt began with a news story from southern New Jersey:

"The 'Jersey Devil' which has not been seen in these parts for nearly 100 years has again put in an appearance. Mrs. J. H. Hopkins, wife of a worthy farmer, distinctly saw the creature near the barn on Saturday last and afterwards examined its tracks in the snow."

Another news story ran: "And the devil was seen. Reputable citizens described in detail his horrific form, the great wings, the frenzied countenance, half-human and half-animal, the long tail, the 11 feet, the deadly vapors which were exhaled in a mixture of fire and smoke. The fiend was ubiquitous. He was seen in the rural parts of Pennsylvania, Delaware and Maryland, all on the same night."

Reporters gathered, plaster casts of footprints were taken, prominent citizens were frightened and women went into hysterics as a result of meeting the creature. The Associated Press took up the story and an ex-

pert associated with the Smithsonian concluded it was a pterodactyl. Several mills in Gloucester closed and the Broadway theater in Camden closed for several nights.

Prof. Samuel P. Langley (of aviation fame) was consulted when the Jersey Devil was reportedly seen in New Jersey and California on the same night. He conjectured that given its wingspread and the time difference, it was quite possible that the beast could fly across the country in a few hours.

When Jefferies was challenged to capture the beast, sure enough, a group of "farmers" were photographed at Huntington Park with a bizarre animal chained to a tree. The Jersey Devil looked amazingly like a kangaroo except that it had long green stripes, green whiskers and great wings. And as sure as God made little green apples, the creature was exhibited in the Arch Street Museum. When a curtain was drawn the Jersey Devil leaped forward with a roar and the crowd fled — making room for the next showing. Jefferies, the publicity man, had attracted the crowds and the money poured in.

Jefferies had bought the kangaroo from an animal dealer in Buffalo, N. Y. Bronzed wings were fastened to the beast with a rabbit-skin harness; the leap forward in the show was inspired by a small boy with a stick. Poor, bedeviled kangaroo — lining the pockets of two-legged "devils."

The 1906 episode was the first but not the last of the Jersey Devil stories. On July 24, 1930, at Mays Landing, N. J., the devil appeared to Mrs. William Sutton (any relation to Amanda Suttis of the same city in your story?) who saw it in her cornfield, according to the Philadelphia Evening Ledger. Other stories followed but this time no mills closed down and no sideshow agent "captured" the Jersey Devil. — *Rosalyn Ingalles, Seattle, Wash.*

Norman Jefferies' hoax of 1906 was not the beginning of the "Jersey Devil" yarn. He simply took advantage of a longstanding folk tradition which the Gloucester, N. J., Historical Society has traced back as far as 1790. There is every reason to believe it was around before then.

According to the legend the Jersey Devil came into being in 1735 after a Mrs. Leeds of Estellville, N. J., discovered she was

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pregnant for the 13th time and snorted that if she was going to have another child it might as well be a devil — and it was. At birth the demon cursed its mother, flew up the chimney and took up residence in the swamps and pine barrens of southern New Jersey, where it has lived ever since.

Over the years the tale (of which folklorists have collected some 30 versions) grew in the telling until the Devil was held responsible for every major calamity that befell the state and some people even maintained that its appearance presaged the coming of war.

No one argues seriously that the Jersey Devil ever existed. The persistent legend, however, has made some Jerseyites think immediately of the fabled creature when they have encountered such real mystery animals as Mrs. Sutts' phantom kangaroo. — The Editors.

JOSEPH J. WEED DIES . . .

Joseph J. Weed, noted author, teacher and student of the psychic, died on February 3, 1978, in Palm Beach, Fla.

We who knew him well feel that few living souls possessed his knowledge of esoteric philosophies and few measure up to his mental stature. Joe taught through the authorship of several books, one of them *Amazing Secrets of Psychic Healing* which I coauthored.

He was a humble man but at the same time proud of the growth he had attained. We mourn his passing. — Benjamin O. and Margaret L. Bibb, Statesville, N. C.

STRETCHING CREDIBILITY

Parts of the story "Tragedy of the Bachelor Ghosts" in your February 1978 issue need explanation.

First, how could partially burned logs from the old cabin have been found in the grass after 80 years? Wood rots.

Second, Ezra went into a barroom carrying a log four feet long and two feet in diameter. That piece of wood should scale out at about 80 board feet and even at five pounds a foot, it would be a heavy load for a man to carry on his shoulder.

Third, the author writes, "We could see where the main street had been from traces of ruts made by wagon wheels in the muddy soil. . . ." That's a wonder that eclipses the

ghosts themselves! — N. Nelson, San Diego, Calif.

GIVE CREDIT WHERE DUE

I would like to assure Jim E. Byrne whose letter titled "Digging Deeper" appears in your March 1978 issue that if a Druid were alive today, the world would not "consider him a master of knowledge."

Let's give credit where credit is due. It was the Irish Culdee monks and not the Druids who left behind the evidence reported in Barry Fell's book, *America B.C.*

When the Norsemen sacked Ireland the Culdees fled to Iceland and Greenland and eventually down our eastern seaboard and inland. The Druids were long gone at this point in time and it was the Culdees who spread Christianity and succeeded even in Christianizing members of the family of Eric the Red.

Evidence of their dress and movement is described at length in the Norse sagas and in legends of the Mandan Indian tribes. Religious books using the ancient Gaelic writing have been found and even today Gaelic words are prevalent among the Indian tribes of northern Maine, especially the Algonquins. — June S. Lankowski, Shelburne Falls, Mass.



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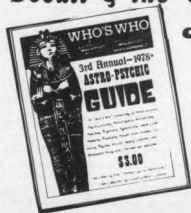
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**"MISERABLE NOVELIZATION"**

I must take issue with John White's review of *The Hab Theory* (March 1978 FATE). I reviewed the hardcover version of this novel for the Hartford, Conn., *Courant* in September 1976 and noted that the book "is a catastrophe novel whose major premise . . . was lifted without credit from a nonfiction study *Cataclysms of the Earth* by engineer Hugh Auchincloss Brown. Allan Eckert even took Brown's initials — H.A.B. — and named his cataclysmic theorizer Herbert Allen Boardman!"

Since Eckert "borrowed" without credit from Brown's book (which was published by Twayne Publishers, New York City, in 1967), perhaps John White is not to be faulted for not knowing of Brown's seminal work. However, Brown deserves the credit and I hope my comments will rectify in part the "oversight" brought about by Eckert's miserable novelization of Brown's theories. — George W. Earley, Bloomfield, Conn.

A SERIOUS OMISSION

There was a serious omission in my review of *The Hab Theory* (March 1978 FATE). The second paragraph on page 112 should have read, "Periodically, every 5000 years or so, the earth's crust slips over its molten interior or the planet tumbles over in space as a single unit." Its omission distorted the view of the author Alan Eckert which is expressed in *The Hab Theory*.

As George Earley has pointed out the fictional character whose initials are H. A. B. was based on Hugh Auchincloss Brown, author of the *Cataclysms of the Earth* published in 1967. Brown died a few years ago at the age of 96. Eckert consulted with him while writing *The Hab Theory* although this is not explicitly stated in the book.

Brown must be credited with developing the modern form of the pole shift concept. He began his research shortly after the turn of the century and published articles about it as long ago as 1949. His work is being carried on through the Pole Watchers' Newsletter, an informally-produced monthly information exchange among those interested in the pole shift concept. FATE readers may obtain free copies of the newsletter

(Continued on page 129)

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REPORT FROM THE READERS

(Continued from page 120)

from Mrs. Dorothy Starr, 4430 Boundary St., San Diego, Calif. 92116. (A remittance to cover the cost of postage would be appropriate.) Mrs. Starr has produced the newsletter at her own expense since 1969; she is one of the unsung servants of humanity, dedicated to awakening the public and the scientific community to the possibility of a pole shift. — *John W. White, Cheshire, Conn.*

A NONEXISTENT HOSPITAL

In Bill Dorsch's story, "My Plane Crashed Without Me" (January 1978 FATE) he says he spent four days in a hospital in New Cumberland, W. Va. Having lived all my life in Weirton, only six miles away, I can find no record of a hospital ever having been in New Cumberland. The only hospital in the area is Weirton General a few minutes from my home. — *Larry J. Bunner, Weirton, W. Va.*

THE AUTHOR REPLIES:

In a letter to the editors of FATE supplying additional information about my experience I explained that I was in a hospital in East Liverpool, Ohio. It was not I who said the hospital was in New Cumberland. — *Bill Dorsch, Little Rock, Ark.*



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