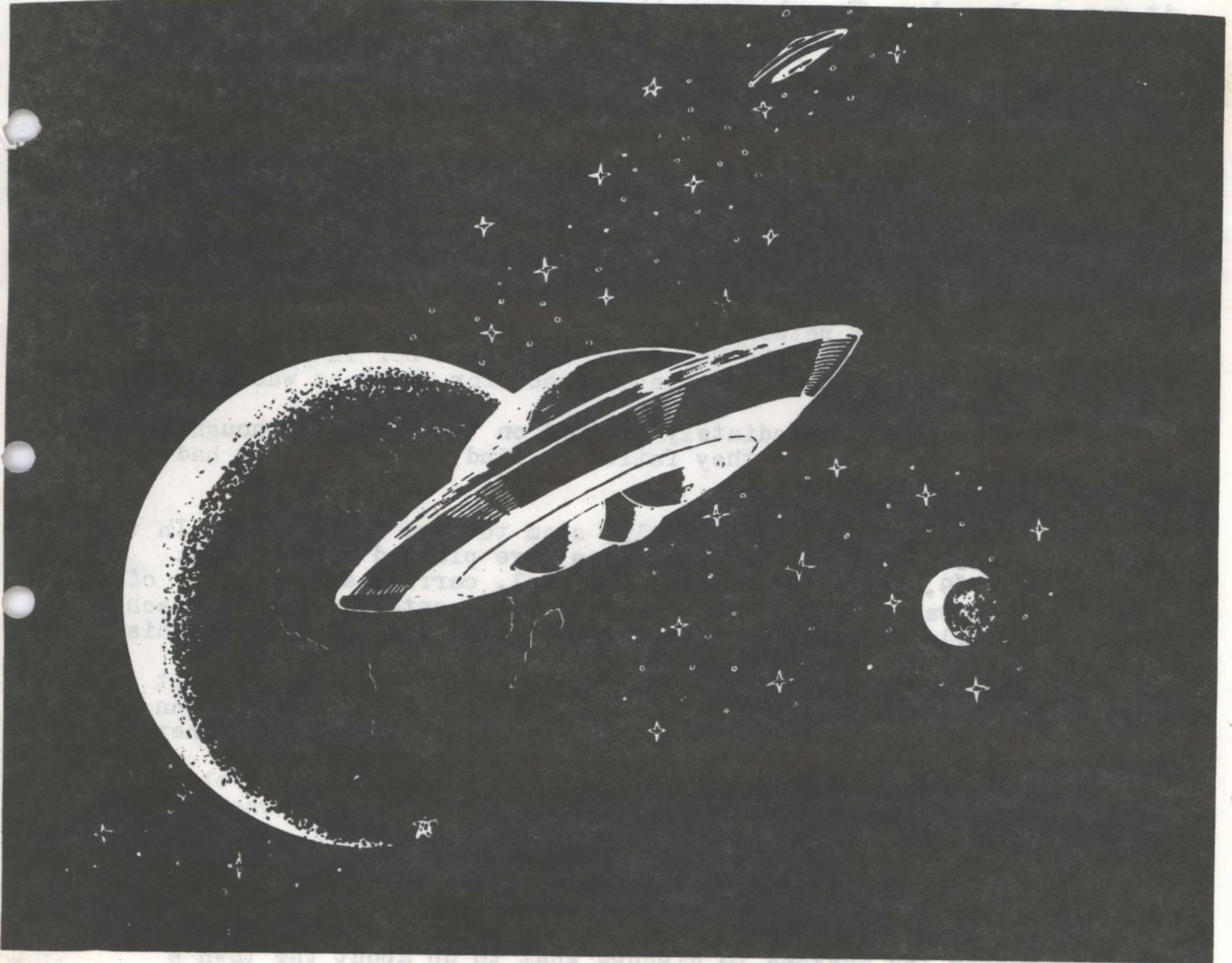


QUEST

VOL. SIX NO. ONE (WHOLE NO. 29) SEPTEMBER-OCTOBER, 1974 75¢

FIFTH ANNIVERSARY ISSUE



DISAPPEARANCES AND REAPPEARANCES by Kurt Glemser

On June 7, 1969, Carolyn Cascio, 24, rented a light plane and headed for Montego Bay from Pompano Beach, Florida. The plane carried one other person, Richard Rosem.

The plane landed in Nassau where it took on enough fuel for four hours of flying time. Miss Cascio then flew to Grand Turk Island, a distance of 250 miles.

Three hours after take-off from Nassau, Grand Turk airport received a distress call from the Miami Beach nurse. Miss Cascio informed the tower that the direction finding equipment was not functioning properly. She also stated that she was circling "two islands and nothing is down there."

Guests at a Grand Turk hotel later verified that the plane was circling overhead. The hotel should have been visible to the pilot as it was a clear day. The plane continued to circle for half an hour, then flew off.

Miss Cascio's last received message was; "Is there any way out of this? I'm out of fuel. I'm sinking!"

No trace of the airplane or its occupants was found.

A UPI dispatch of March 29, 1973, from Cairo gave the following report:

'Under the headline "A Strange Incident" the Middle East News Agency Tuesday carried the following story:

"A 20-year old bride Mrs. Mirfat Ahmed Shihata was walking with her husband, Anwar Said, in an Alexandria street around midnight last night.

"The couple was returning from a visit to friends when the land suddenly opened up under the woman and swallowed her in an awful moment that sent her husband into a state of shock for which he was hospitalized.

"A rescue squad immediately arrived on the scene. Although they dug to a depth of 10 yards they failed to find the woman. She had been married four months."

The disappearances, fortunately, seem to have dropped off. In the past few years mysterious reappearances have plagued researchers.

ANOMALY #9, edited by writer John Keel, carries a news story of a young man who walked out of the Atlantic Ocean onto a deserted beach in Key West, Fla. The youth, some 17 years old, did not remember his name nor how he got into the ocean.

"It was like waking up and opening my eyes," he said. "I felt rain on my head and it was dark. I was drifting or floating. I can get back to that point, in the water, and I can't get back any further. I don't know who I am."

When he reached the beach the youth was wearing cut-off blue jeans and a t-shirt, with a rusty knife at his side and a cheap compass in his pocket.

The Phoenix Gazette, of February 26, 1973, under the headline "Everyone Says He Was Absent" carried the following story:

'Royse City, Texas (UPI) - The city council called an emergency meeting during the weekend to discuss what to do about the town's

missing police department - one man and a squad car - when word came that Chief Luther A. Davis was home after an 11-day absence.

'Davis would not comment on his whereabouts except to say, "Somebody must have got their wires crossed. I haven't been missing."

'The city council of this north central Texas town of 1,535 had issued an all-points bulletin for the chief and his bronzed squad car.

"He just disappeared and didn't even tell the typist where he was going," said city secretary Joe Golden.

'Dallas police said the squad car was seen parked in Dallas at one location for several days, but when an officer was sent to get it last Thursday, it was gone.

'Davis' wife said she was unable to help city officials. She didn't know where her husband was either.

"There may be a logical explanation for all this, but from where I sit, it would have to be good, and I can't see how it could be logical," Golden said.'

Months later the mystery was repeated in another small town. The Albany Times-Union, Tuesday, October 9, 1973, carried the below news story and titled it "Chief 'Lost' 25 Hours":

'Newport, Vt. (AP) - Control of public statements about the investigation into the 25-hour disappearance during the weekend of Barton's village police chief was officially restricted Monday.

'The chief, Roger Plante, 43, was reported to have suffered no serious injuries, according to his attending physician Dr. Terrance Gage.

'Dr. Page said Plante suffered contusions and abrasions of the face and forehead and added "other than being very lame, he's quite all right. He is mentally alert."

'But, Orleans County State's Atty. John Howard said "information obtained through the interview with Chief Plante has to date proved futile."

'Howard said reported evidence was being examined to better evaluate what happened between late Saturday and late Sunday.

'His prepared statement also said, "State's Atty. John Howard has ordered no more information be released by any police officer involved in the investigation."

'A massive search for Plante, chief of a two-man police force for the north-eastern Vermont community of about 1,500 persons, began when his cruiser was found abandoned along the side of a road, about a half-mile from the nearest occupied home.

'The window in the driver's door was shattered, and police evidence markings indicated two pieces of cloth, a wallet and a boot were found on the road.

'However, the interior of the car, other than strewn with shattered glass, showed no signs of disturbance.'

Meanwhile, foreman researchers are disproving some of the classic disappearance cases.

Lucius Farish in "On Maintaining An Even Keel" (Caveat Emptor November/December, 1973) questions the authenticity of the Oliver Larch case.

Oliver Larch (or Lurch) reportedly vanished on December 24, 1889 (other dates have been given) from a farm near South Bend, Indiana. No trace of an Oliver Larch could be found in South Bend records, nor

was any report of the incident uncovered. Weather reports also refute the tale. The temperature was an unusually high 60 degrees with no trace of snow on the ground. According to the story Oliver's footprints abruptly ended in the snow.

Brad Steiger in his book "Strange Disappearances" found a similar case in a rare book by Ambrose Bierce. In this incident one Charles Ashmore of Quincy, Ill., disappeared on November 9, 1878.

Researcher Ronald Dobbins, of Mesa, Arizona, investigated the case of the disappearance of 30 Eskimo inhabitants from Anjikuni in Canada's Northwest Territories. The disappearance supposedly occurred in August, 1930.

The case was first reported by the NEA news service and has appeared in books by Frank Edwards and others.

Dobbins contacted the Royal Canadian Mounted Police who searched their records for the incident and even contacted two of its ex-members who had been stationed in the area at the time. The former RCMP officers had never heard of the disappearance nor could any records of the incident be found.

A Special Feature

BENDER AND STUART: Are They Telling The Truth By Gary Severson

(Reprinted from UFO Sighter, Fall, 1964)

I have never thought much of contactees. They always seem to meet spacemen in the middle of the desert when no other human is around. The spacemen always seem to give them a message that is vital to the world. (And for a small sum this message can be obtained from the contactee.) They never bring back with them concrete evidence; only wild tales of a "great awakening" or "coming disaster".

I find it difficult to believe these people. It's possible that they are reciting to us what they believe is the truth. But to me it sounds more like a "publicity hoax". They just aren't able to convince me that they are sincere. When I first read about Albert K. Bender and John Stuart I wondered if they were just two more contactees. I was thrilled about Bender's hush-up, and excited with Stuart's mishaps. But I wasn't going to believe them until I heard their story. Now they have both revealed their stories. I have reached my conclusions accordingly.

As you read Bender's book (Flying Saucers And The Three Men) you immediately become entranced by it. Bender writes with a warm sincerity, and as you read this book you cannot help thinking that you have known him all your life. Stuart, on the other hand, has an entirely different style. His book (UFO Warning) portrays him as no elaborate writer. He also lacks the deep sincerity of Bender. Both of these men are amateur authors. This fact alone justifies their different approach to their narratives and the sometime crudeness in their writings. But this doesn't prove that they are imparting the truth or that they are lying.

Bender, as did Stuart, told his story a decade after it happened. Surely, if he wanted to become rich and famous he should have made it public right after it occurred or at least directly after Gray Barker's book "They Knew Too Much About Flying Saucers" was on the market. But he didn't. Why?

Maybe because it's true.

Some people will not take the facts as they are. They have to twist them. I have heard people say that Bender was under hypnotic treatment and his fascinating experience happened only in his mind. I say hogwash. People have proudly stated that once while Bender was on Long John's program he spelled the name of the world his visitors had come from before he spoke it, this implying he was acquainted with the written, and not the spoken word. To this claim I can only say that Bender spelled the word first and then spoke it merely because he knew if he audibly uttered the word before he spelled it, the listeners to the program would naturally conceive it was spelled the same way it was pronounced (Kazik - pronounced Kayik). This kind of reasoning is like making a mountain out of an anthill. Why can't people see Bender's story just as it is? Why do they have to write things into it? Maybe they're afraid it's true.

Stuart's story is similar to Bender's in many ways. However, it is also quite dissimilar. It is harder to believe Stuart than Bender. Probably this is because they are two entirely different characters. There is none of the warm geniality in Stuart's account as there is in Bender's, only cold facts.

Two points in particular allow me to question Stuart's story. First why did he change Doreen Wilkinson to "Barbara"? It is a very easy process to look in Gray Barker's book and discover that the person Stuart worked with was not "Barbara" at all but Doreen Wilkinson. Why the change of names? If he could change Doreen to Barbara could he not also change the names of the other people in his book, thus preventing anyone from questioning them and discovering if he were telling the truth? Of course, he may have reasons for doing so. His story is a shocking one. Those concerned would probably just as soon forget that they ever heard of flying saucers. Then, too, maybe Stuart doesn't want to drag those concerned back into the picture, for to do so could bring some embarrassment and a needless damage of reputations.

Second, why did Stuart put the incidents pertaining to Barbara (Doreen Wilkinson) in his book? Aren't they superfluous? It would appear that he invented them to make his story more interesting, which should be an understatement since his story is most difficult to grasp as it is. But maybe they aren't as irrelevant as they seem to be. Stuart and Barbara worked late into the night most of the time discussing UFOs. Isn't it possible that the strain finally got to Barbara and this is why she behaved as she did? Perhaps this is why Stuart elected to include these situations at all. He could have done so simply because they are true.

I, myself, believe both Bender and Stuart are telling the truth, although I am a little skeptical of Stuart. I think the main reason Bender and Stuart are not believed is because their stories are too unrealistic, too stupendous, and too astounding. You really can't expect people who have always believed there were no monsters, ghosts, witches, vampires, werewolves, ghouls, and other apparitions, visible and invisible, to believe the incredible narrations of Albert K. Bender and John Stuart. However, this does not make them liars.

One thing I know for sure, I believe Bender and Stuart and until I learn different, I'll keep on believing in them.

BOOK REVIEWS By Steve Erdmann

Earthprobe by Hayden Hewes (International UFO Bureau, Inc., P. O. Box 1281, Oklahoma City, Okla. 73101. 1973. \$2.00)

As accounts slowly dribble in about the various UFO study groups that have investigated the recent Missouri UFO flap, I suppose the research of Hayden Hewes, self-styled "UFO expert", will stand as substantial enough to give us a fair picture of the UFO flap that ravished Piedmont, Mo., and other areas around that locale.

The highlight of the book is the Reggie Bone sighting, the original sighting of a circular object with pulsating red, amber and white lights, that frightened coach Bone and five members of his sports team on Route 60 near Clearwater dam.

"It was hovering and trying to decide whether or not to land," the coach said of the UFO before it went straight up into the night sky without making a sound.

After Bone's sighting there was a rash of UFOs reported. Some say they saw it surface from Clearwater Lake and rise in color and height until it disappeared from view. Others said they saw the UFO "skim" across the water of the lake. Policemen have seen it. Airplane pilots have seen it. Some say they have photographed UFOs from the flap. And near Ellsinore, Missouri, Mrs. Raymond Strucker says she saw the UFO that allegedly left four markings from its landing gear just off Highway 60. Hewes estimates that over 200 witnesses saw UFOs in that area.

Although Hewes' research is fairly complete, not everyone has been happy with it. Other research groups feel that Hewes' early arrival on the scene has generated more darkness than light, and even Dr. Allen Hynek, chairman of the Northwestern University astronomy department, attributes many of the sightings to hysteria and "me-too-ism". There has been talk of a "space ship invasion" and other unproven nonsense. Photographs sworn to be actual shots of the UFO have been identified as "lens flares".

In this last case, a member of the St. Louis UFO Study Group went down to duplicate the exact circumstances under which Maude Jefferis took her "gyroscope" UFO photo. A lens flare - even of more convincing quality, resembling a disc - appeared on his film, near the exact spot as on Mrs. Jefferis' photo. The member of the study group attributes it to a light fixture nearby and reflection from a lake and the build of the terrain.

The drawings of UFOs in Appendix A are variant. Variance seems to be the only sure thing about the Piedmont flap.

"Shifting the static from the tune is a pretty tall order," said one member of the St. Louis UFO Study Group.

An Assassin's Diary by Arthur H. Bremer. (Harper's Magazine Press. Harper & Row Publishers, Inc., 10 East 53rd Street, New York, N.Y., 10022. \$6.50)

This book is a virtual word for word, unedited, uncut production of 113 pages of Arthur Herman Bremer's diary that he kept prior to his arrest for the shooting of George Wallace, Governor of Alabama.

The first 148 pages are presumably buried somewhere in the vicinity of the furnished room in which he lived on the near west side of Milwaukee. Until those pages are found, or Bremer confesses, the

remainder of his diary is no clue to the circumstances that led to the attempted assassination.

Harding Lemay, author of Inside, Looking Out, writes the introduction, but he even falls short of hitting at the true conspiracy of Arthur Bremer. It is true that Bremer was a victim of the times - of a criminal age - "innocently aping the activities of the beautiful killers on the television screens, those true heroes of a culture that escapes its common responsibility for a blood-drenched distant country by nightly immersion in the adventures of those who have guns and will travel," writes Lemay.

But Bremer can hardly be said to be the product of a general society, because he was, moreover, a product of a specific elite: the Communist Party.

Lemay specifies that Bremer played a role - a role in which Bremer sways from an "untrained actor", loathing himself, to a day-dream world where he could well be "the man from U.N.C.L.E." But was Bremer such a failure that his diary contained only this impression? Without a doubt, Bremer showed traces of erratic behaviour - but was it without a purpose?

Lemay doesn't give an answer. Alan Stang, former business editor of Prentice-Hall Inc., and television writer, producer and consultant, conducted his own investigation into the Bremer business. He discussed Timothy Heiman, the former undercover agent for the Milwaukee Police Department, and his disclosures that Bremer was a continual associate of the Communist underground in Milwaukee. One of the foremost associates of Bremer, Stang discovered, was Michael D. Cullen, draft card burner. Stang also discovered Dennis Salvatore Cossini (Kushmann) - a Cuba-trained revolutionary. All this is simply outlined in Stang's report to the American Opinion Press.

If the Communist implications are true of Bremer, than the complexity of his attempted assassination - and many other assassinations - are still unanswered. Unless Bremer's diary is viewed in this light - and further investigations into his background are conducted, then we haven't really discovered the 'why' of Bremer.

If Arthur Herman Bremer was led astray by a "society that betrayed him by cheapening the values we all live by," then we must also acknowledge the "foreign powers" that also used him - used him to discredit his own country and prostitute idealistic goals of the nation he spat upon.

Harding Lemay, and Harper's Magazine, apparently don't seem to be people who would care to dig that far into the background of Bremer.

NEWSFRONT

"I have 15,000 hours in flight behind me and have never experienced anything like this," said a Malmo City pilot in Sweden. It was about three o'clock in the morning of January 26, 1974, that a Swedish airliner Boeing 727 on route from Las Palmas to Sweden, met fifteen shining, disc-shaped objects at an altitude of 20,000 metres over Lisbon, Portugal.

UFO-Sweden Magazine reports that when the V-shaped formation had passed the airliner, a Portuguese TAP plane called ground control in

Lisbon and reported the same thing. Later a Norwegian and a British crew reported the discs also. All sightings were made totally independent of the others.

Ground control, however, did not track the objects on its radar.

The Senate internal security sub-committee estimates that drugs for more than 5 billion marijuana and hashish cigarets entered the U.S. in 1973.

This indicates "consumption far exceeds any previous estimates," the panel said.

The sub-committee's estimate of imports was based on Drug Enforcement Administration figures on seizures of marijuana and hashish, both products of the cannabis plant, for the first nine months of 1973.

Using these figures and projecting them for the final three months of the year, the estimates assumes that roughly 10 times as much marijuana and hashish gets into the country as is seized by authorities.

Senator James Eastland (D, Miss.), sub-committee chairman, called this a fairly conservative rule of thumb and said it indicates that total consumption of marijuana in 1973 was roughly 17 million pounds and of hashish about 500,000 pounds.

In London, a British member of Parliament has joined in the clamor to ban the American film "The Exorcist", reports the news agency Reuter.

The film, about a young girl possessed by the devil, has attracted massive publicity in England following reports that it caused vomiting, hysteria and fainting among audiences throughout the United States.

In London, a preview of the film in March had an invited audience reeling and fainting.

The latest call to ban the film comes from Conservative member of Parliament Rhodes Boyson. He is backed by the opinion of an eminent, real-life exorcist, Canon John Pearce-Higgins, who has said people seeing the film run the risk of becoming possessed themselves.

Case of the restless skull

COLLECTING skulls was Dr. John Kilner's pet passion. He had them specially polished and encased in ebony boxes which he displayed round his home.

But one he didn't own, and which fascinated him most of all, was the one on a skeleton at West Suffolk Hospital, near London, where he worked in the 1870s. Part of the at-

traction was the skeleton's gruesome history.

By court order, it had been taken from the butchered murderer.

The murderer, 23-year-old William Corder, was hanged publicly at nearby Bury St Edmunds Prison in April 1828 for killing a girl.

For years, Dr. Kilner greedily eyed

the skeleton, which was used for teaching students.

Then, one night, he stole it and put in one of the showcases in his home.

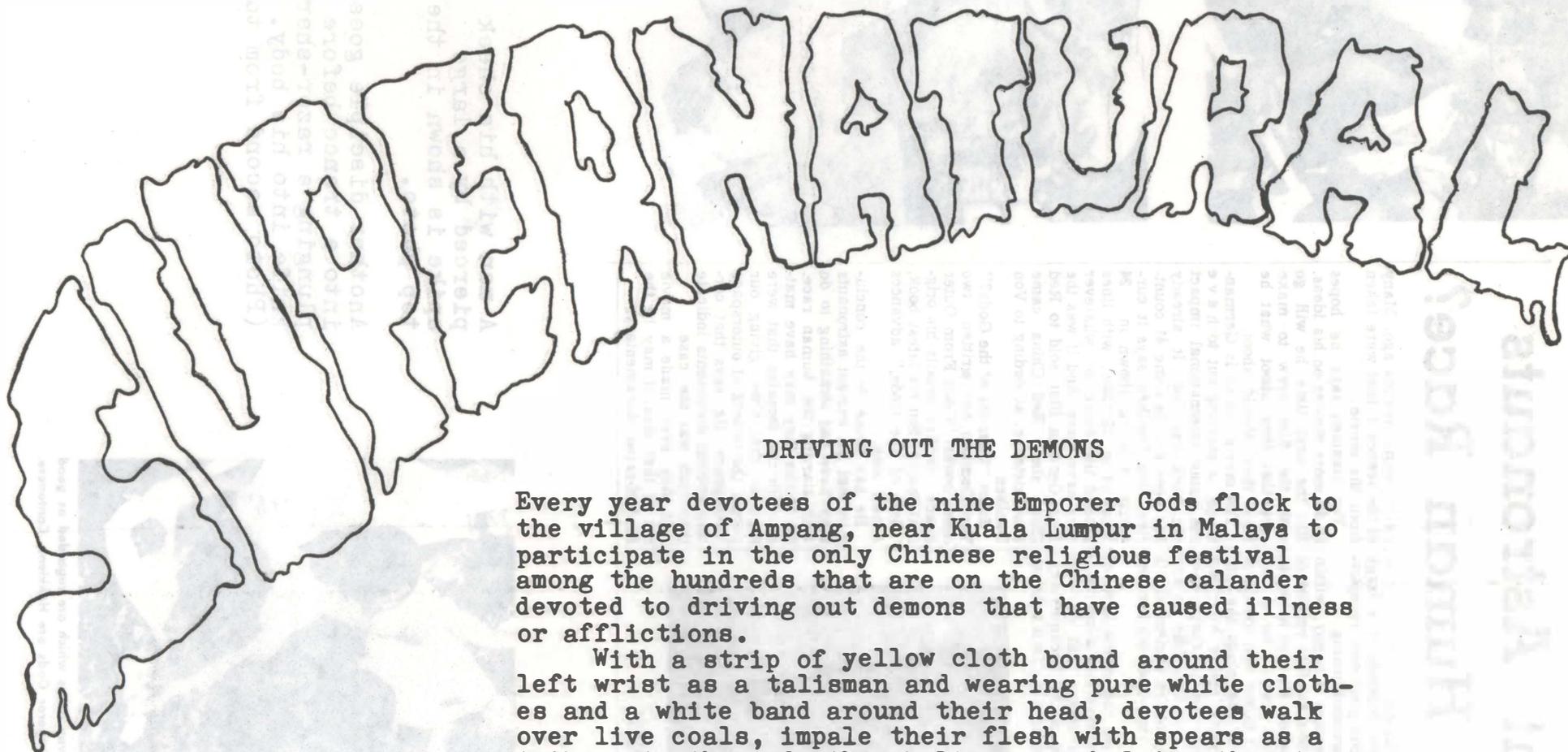
Immediately, his life became a nightmare. An evil spirit roamed the house muttering and breathing heavily and, often, sobbing was heard. Eventually, a vivid white hand

floated through the air and smashed the skull's showcase.

The doctor was so horrified, he gave the skull to a friend. And so much similar terror befell him that he finally gave it a Christian burial.

The tormented soul of killer Corder lay down to rest at last — and never bothered anyone again.

The National Star February 16, 1974



DRIVING OUT THE DEMONS

Every year devotees of the nine Emperor Gods flock to the village of Ampang, near Kuala Lumpur in Malaya to participate in the only Chinese religious festival among the hundreds that are on the Chinese calander devoted to driving out demons that have caused illness or afflictions.

With a strip of yellow cloth bound around their left wrist as a talisman and wearing pure white clothes and a white band around their head, devotees walk over live coals, impale their flesh with spears as a tribute to the gods they believe are helping them to cast out the demons of evil.

Did Ancient Astronauts Father The Human Race?

HOLLYWOOD (NEA) — Movie documentaries are making a strong comeback. We've lately had strong and successful documentaries on whales, sharks, elephants, insects. Now there's one on ancient astronauts.

"Chariots of the Gods?" is based on the incredible book success of the same name, written by a cherubic looking little Swiss named Erich Von Daniken. His book, as nearly everybody knows, advances the theory that the world was visited by astronauts from outer space in prehistoric and Biblical times.

The movie attempts to prove the theory by showing the places Von Daniken had written

about. Whether or not it convinces you depends to a large extent upon your own receptivity and preconditioning.

Von Daniken is happy, within reason, about the film version of his best-seller. He says he wrote "a kind of script" for it but they didn't follow that too closely. Some of the things the film omitted didn't please him. But he does like the fact that it does show, for the first time on any film, some of the ancient sights which he says back up his thesis.

If you see the movie some of the scenes may look a bit familiar. That means that you will have seen a TV documentary, In Search of Ancient Astro-

nauts, some months ago. Many of the scenes in that were taken from the movie.

Von Daniken says he hopes to do more movies on his ideas. But the next time he will go with the film crew to make sure that they shoot what he feels they should shoot.

The movie, which is German-made, is starting out to have the same international impact the book has had. It already has been sold to some 41 countries. Von Daniken says it currently is being shown in 24 theatres in Moscow, with lines around the block, or whatever they have there. And it was the first German film sold to Red China since Red China came into existence, according to Von Daniken.

Since "Chariots of the Gods?" Von Daniken has written two other books. "Gods From Outer Space" further details his original theory. But his latest book, "Gold of the Gods," advances a new idea.

He has come to the conclusion that his ancient astronauts may have had something to do with starting the human race. He thinks they may have mated with the females that were here at that time, giving our people the benefit of outerspace intelligence. He says that certain ancient documents indicate that such was the case.

If they ever made a movie out of that idea, it may be the first X-rated documentary.



ERICH VON DANIKEN



A man with his cheek pierced by a large spike is shown in the top photo.

Another disciple goes into a trance before plunging a razor-sharp knife into his body. (Photo second from top).



After ceremony, men, women, children take away ashes which are regarded as good luck symbols. Most of the followers of Nine Emperor Gods are Hokkiens, Cantonese.

THE PORTRAIT WITH THE LIVING EYES

THE NATIONAL STAR, Feb. 16, 1974, PAGE 36

THE STAR LOOKS AT THIS INCANNY WORLD

THE most extraordinary feature of the very strange portrait of the Virgin Mary is the eyes.

It's not just that they radiate a divine glow. The amazing thing is that they are alive. Three human faces, so tiny they can only be seen under immense enlargement, are delicately implanted there.

And how they got there is one of the strangest mysteries of the last 400 years.

Legend has it that the entire portrait, which hangs over the main altar of the Roman Catholic Basilica of Our Lady of Guadalupe in Mexico City is a miracle in itself.

On December 12, 1531, a 57-year-old Aztec Indian called Juan Diego, ran breathless to the local bishop and said the Virgin Mary had appeared to him in a vision.

The prelate, Bishop Zummaraga, hurried back with him to the scene.

Fibers

And there, he testified later, the portrait suddenly materialized in front of him — without human hands, paint or brush touching it.

The painting is strange in several ways.

For a start, it is not on canvas but a material made of loosely woven cactus fibers.

■ CARLYLE STEVENS reveals the uncanny story of a "miracle" painting of the Virgin Mary which has baffled church and art experts for 400 years.

Cloak

They are said to have come from the cloak the Aztec Indian was wearing when the Virgin appeared to him.

Normally cactus fiber disintegrates within 20 years, yet the painting has remained vividly intact for 443 years.

Another odd feature is not a single brushstroke can be seen on it.

It seems to have been produced by a type of chemical wash similar to modern photographic process.

The Roman Catholic Church is always cautious of certifying anything as a miracle and no doubt there are many Catholics who are skeptical about the portrait.



The Virgin Mary portrait ... is it a miracle painting?

But, in 1929, a photographer produced shock evidence that even the Church authorities had to acknowledge.

The photographer, Alfonso Gonzales, was examining negatives of pictures of the painting.

To his amazement, he discovered those tiny images of the three human faces in the Virgin's eyes and told church officials about it.

He was immediately forbidden to speak about it publicly.

Crazy

Nothing more was heard of the astonishing revelation for 26 years.

Then, in 1955, another

photographer, Carlos Salinas, made the same discovery while enlarging similar pictures.

Giant enlargements were made to see if the minute faces could be identified.

One was named as Juan Diego, the Aztec to whom

the Virgin is said to have appeared.

Another was said to be Juan Gonzales, a man who acted as interpreter for Diego when he reported the vision to Bishop Zumarraga.

The third face was a

complete mystery and has not yet been identified

Church authorities asked experts to subject the portrait to careful scrutiny.

And on May 26, 1956, Dr. Javier Toroello, an eye specialist, issued his findings.

He said the images were

situated as they would be in the eyes of anyone looking at three faces.

Two months later, on July 26, another eye specialist, Dr. Rafael Lavoignet, gave similar testimony.

"Yet," he added, "it should be impossible to ob-

tain such a reflection from a flat, dark surface like the portrait!"

However it happened, the portrait with the living eyes is a very strange masterpiece.

Kitchener-Waterloo Record, Sat., Oct. 20, 1973

INSIDE RELIGION

The malpractice of faith healers

By REV. LESTER KINSOLVING.

Diabetes is once more proving to be the Waterloo of the

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faith healers.

In August there were deaths in both Canada and California due to faith-inspired throwing away of insulin.

In Toronto, potential faith-healer, Mark Cowan, told a coroner's jury that he had hoped to use his 20 year-old wife as an exhibit of a "miracle cure" and went on to dispose of her insulin.

In Barstow, Calif., Mr. and Mrs. Lawrence Parker were jailed on charges of manslaughter after they withdrew insulin from their 11-year-old son, Wesley.

The Parkers then joined

some 200 other people in staging a ghoul's delight in the local funeral home. They attracted national attention by refusing to allow the boy to be buried for six days because, they assured everyone, his resurrection was imminent.

(The boy was finally buried and the parents are currently held in lieu of \$10,000 bail.)

The Parkers claim that they were told by a visiting evangelist at the Barstow Assembly of God, that their boy had been healed of his diabetes.

But Rev. William Robertson, the denomination's Southern California district superintendent told me that Parker, months earlier, had become involved in a furious argument regarding the denomination's failure to share his belief in demon possession, and the visiting preacher had not preached on faith healing, had never told the Parkers that their boy was healed, and had only prayed for healing.

"We believe in divine healing that does not endorse or condone throwing away of life-saving medications merely because the individual is presumed healed," said Robertson.

It is, of course, easy for the emotional people who jam faith healers' services to misunderstand the sermon.

This kind of misunderstanding may well have been the reason why on July 5, 1959, diabetic Wanda Beach, 37, threw away her insulin and died after telephoning her mother to explain that she had been "completely cured" by a travelling faith healer named Oral Roberts.

Roberts, now a very-big-time TV producer, (having deserted the Pentacostal Holiness Church for the Methodists) was not available for

comment at Oral Roberts University or, according to staffers there, anywhere else.

None of the staffers at this glittering campus (the pride of Tulsa) knew anything about Wanda Beach.

There is no question, however, about misunderstanding of the late faith healer, A. Allen, who wrote: "The gift of healing needs no help from doctors, for it is all-powerful to remove a cancer or a tumor."

(Allen died in 1970, in an San Francisco hotel room, of what coroner Henry Turkel diagnosed as acute alcoholism.)

Then in March of 1954, Van Nuys, Calif., school teacher Cora Louise Sutherland died of tuberculosis after having exposed thousands of school children to the disease cause she had refused, as a Christian Scientist, to take an x-ray.

Instead, reported Time magazine, she resorted to a Christian Science practitioner who charged her \$65 per month to "treat" her prayer and readings from Mary Baker Eddy.

To contend that freedom of religion is at stake is to suggest that it would be permissible for religious fanatics to revive the worship of Molech (II Kings 23:10) and its insistence on burning children to death as an act of human sacrifice.

Such a horrible fate was, of course, not the intent of the Parkers of Barstow.

But like Cora Louise Sutherland, young Wesley is no less dead as the victim of what should be recognized and prosecuted as miracle malpractice.

Cold sober

Starkle, starkle little twink
Who the hell you are I think
I'm not under what they call
The alcofulness of incohol
I'm not drunk, as thinkle peep,
I'm just a little short of sheep
Tee martoonis make a guy
Fool so feelish don't know why,
Really don't know who's me yet,
The drunker I stay the longer I get,
So just one more to fill my cup
I've all day sober to Sunday up.

British youths turn from drugs to magic

LONDON (Reuter) — Young people who have switched from drugs to black magic and witchcraft in their search for excitement are being blamed for a spate of ritualistic robberies from English churches.

Their growing interest in the black arts is seen by church leaders as a reaction against the materialism of the affluent society and revulsion against the churches.

The discovery of witches' covens in what were thought to be respectable residential districts has resulted in many churches being locked when they are not being used for services.

Thefts of valuable paintings, statues, processional crosses and altar candlesticks have been reported by churches.

A ciborium filled with consecrated communion wafers stolen from St. Albans Abbey 20 miles north of London and two candlesticks taken from the altar of a nearby Roman Catholic church were said by local clergy to have probably been seized for use in a pagan ceremony.

An expert in occult subjects said the wafers may have been taken to prepare for a pagan ceremony on May eve (April 30), a special day for devil worshippers.

The Church of England is taking the witchcraft threat so seriously that several clergy who have made a special study of the occult have been asked by their bishops to give guidance on the power of exorcism to remove "demonic possession" curses.

In the west of England 200 people who believe they are the victims of witchcraft curses already have sought

exorcism from the rector of Wych Rissington who earlier had tried to protect valuable ecclesiastical objects in his own church by reciting the now rarely used "communion service" which places 10 curses on wrongdoers.

But it did not deter a thief entering Wych Rissington church and stealing an ivory carving depicting two angels taking the body of Christ from the cross.

Until recently a macabre tourist attraction in Wych Rissington was a museum of witchcraft including equipment that had been used in black magic ceremonies. The rector said public opinion drove the museum out of the village and it now is established in Cornwall County where the power of black magic is taken seriously, especially among the farming community.

Witch book sold

LONDON (AP) — A rare first edition of a 16th-century book on witchcraft sold at Sotheby's auction for £2,200 (\$5,000). The book is Reginald Scott's *The Discovery of Witchcraft*, published in 1594. Few copies survive because the book was banned on publication and ordered burned by the public hangman.

K-W Record

March 20, 1974

Kitchener-Waterloo Record, Fri., Feb. 22, 1974

'Possessed' parishioners keep Paris priest busy

By JOHN VINOUCUR

PARIS (AP) — The exorcist has office hours.

And a beige waiting room, and a carpeted consultation nook, and a pretty good working relationship with the devil.

Two floors down from the headquarters of the archbishop of Paris, Francois Cardinal Marty, the "possessed" begin lining up at 8 a.m. on Wednesdays waiting for Rev. Henri Gesland, 66, to arrive for work at the modern building of the Paris Roman Catholic archdiocese.

A small, gnomish man with a white rim of beard along his chin, Father Gesland slips be-

hind his chair and begins a day of listening. He is the church's official exorcist for the Paris region, but as far as he is concerned the devil is a rare visitor.

"Since my appointment in 1968, I've had more than 3,000 consultations," the priest said. "There have been four cases of what I believe to be demonic possession."

Recently, with French newspapers reporting on America's interest in the film *The Exorcist*, Father Gesland's waiting lines have grown.

"A large proportion of my visitors think someone has

placed a spell on them. I have a number of people from the West Indies and from Portugal and sorcerers are a part of their life. If someone tells a simple person that there's a spell on him, he can be traumatized.

"There are others who find that life is treating them so badly, that they are so short of luck, that there must be some very special explanation for it. I give practical advice in most of the cases. 'Are you eating enough?' I might ask. And then I might suggest that they see a general practitioner or even a psychiatrist."

But for all the "zozos"—the priest's expression for jokers—that he sees, there have been the four cases in which he did recite the Litany of the Saints and the 53rd Psalm, in which he splashed holy water over the possessed and ordered the evil spirits to flee and not return again.

Strangely, Father Gesland's most convincing struggle with demons involved two 13-year-old girls—about a year older than the character played by Linda Blair in the film, which has not yet been shown in France.

"This child was at a dif-

ficult age, puberty, and you draw what conclusions you want from that," the priest said, "but there were reports from many people that there were many strange things about her. First, she brusquely changed from a normal child to one who insulted everyone with incredibly filthy language. When she walked in front of lamps, the lights would go out. When she sat in rooms, things fell from the mantle or a table.

"We decided exorcism was in order. I did three sessions that lasted two to three hours each.

"When I showed my cross, she hurled against the floor and kicked me. But finally the devil did depart.

"Later when her parents were leaving the church, the child opened her mouth and a miraculous medal fell out. We had been with her every second. She could not have placed it in her mouth."

The other 13-year-old spoke Italian and German when she was possessed even though she did not know either language, Father Gesland said. He said that she, too, was freed of demons through exorcism.



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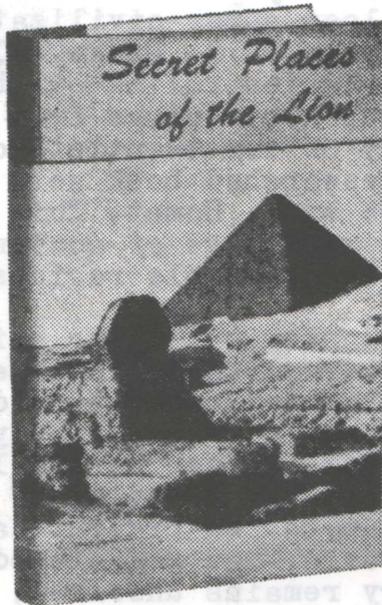
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