

FATE

OCTOBER 1966

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THE STRANGE AND
THE UNKNOWN

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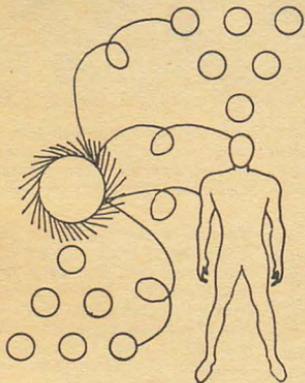
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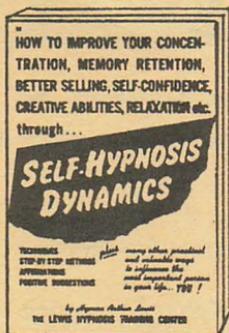
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I See by the Papers

QUOTE OF THE MONTH

Stop right there. I don't read science fiction any more. The facts are wilder than the fiction.

—DR. BERNARD M. OLIVER

WILDER THAN FICTION

WHEN THE American Astronautical Society held its symposium "The Search for Extraterrestrial Life" late in May Dr. Bernard Oliver, vice president for research and development for Hewlett-Packard Company, was introduced as a "science fiction buff". He interrupted that introduction with the above quote.

And what are some of the "wild facts" that have displaced science fiction? A few days after the symposium adjourned, of course, Surveyor 1 made its landing on the Moon. Scientists now speak about the exploration of Mars by the 1970's.

Dr. Oliver himself believes that the best prospects for reaching intelligent life in space lie not in Mars but in making radio contact with other planetary systems. He urges a \$3,000,000 to \$5,000,000 program for antennas



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and receiving systems covering 100 square miles to listen for messages from out there. Even if other civilizations are not trying to reach us, he believes, we could listen to their intra-planetary messages.

Dr. Frank Drake of Cornell University declared there is "a high probability" of a radio contact with another intelligent civilization within 30 years of our constructing an adequate search program.

What are the statistics for this venture? Perhaps half of the

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stars in our galaxy have planetary systems—though this is far from proved. Perhaps only one in 10,000 such planetary systems have intelligent life. Even so there are so many stars in our galaxy that this would mean a million highly developed civilizations!



"WE ARE NOT ALONE"

THE CATHOLIC Church participated in the symposium with a hand firm enough to indicate that it seriously is considering the theological problems posed by discovery of other inhabited planets:

Dr. Ernan McMullin, professor of philosophy at Notre Dame University, declared that "the possibility of a plurality of worlds has been discussed by theologians since the 14th Century".

But it was left for the Rev. J. Joseph Lynch, seismologist of Fordham University, to gain the applause of 400 scientists who attended the closing session of the meeting.

God's desire "would be better satisfied by having myriads of galaxies inhabited by intelligent beings", Father Lynch assured the assembly.

"It seems reasonable to suppose some of our extraterrestrial

neighbors would survive the test (of acknowledging God's supremacy, which he said caused some angels to fall) and some, like ourselves, fail as we did in the person of our first parents (Adam and Eve).

"We would expect, therefore, at least two broad classes of extraterrestrial neighbors: Those who survived the test and those who failed." There might even be a civilization worse than ours, Dr. Lynch declared: "A race fallen but not redeemed — a possibility I do not care to entertain — would be far inferior to us."

Dr. Harold Klein, assistant director for life sciences at the United States Space Agency's Ames Research Center, commented on this theological dissertation: "I confess I am surprised at the positive position taken by him. It is obvious the church is prepared for the contingency we may find intelligent life on other worlds. It is coming to grips with the problem."



AND NOW THE MOON!

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pected — scientists were already beginning to settle some controversies about the lunar surface.

It does not appear to be dusty — at least it is not in the immediate vicinity of the space vehicle. A gas jet was fired seven times from the vehicle to the moon's surface and no speck of dust was photographed.

The surface appears to be like the photographs show it to be — particles from $\frac{1}{50}$ th of an inch to huge blocks that appear to be hard rocks. In between there are rocks of many sizes and clumps of material like wet soil. Some of the rock is reminiscent of lava in which gas bubbles have burst.

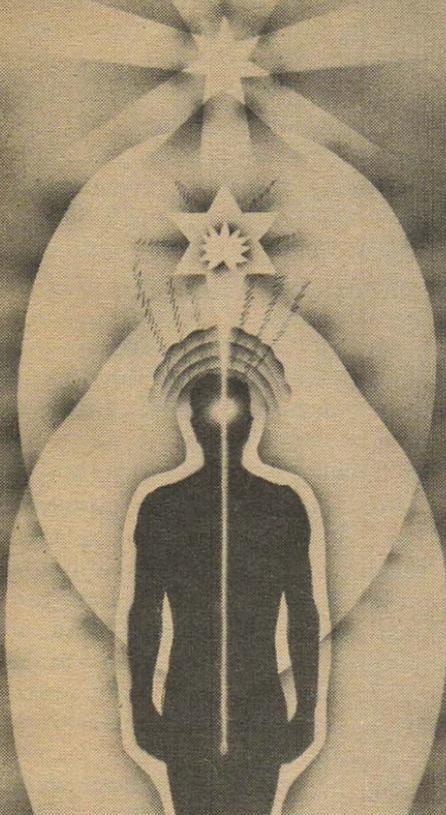
Still, questions such as the nature of the lunar seas remain unanswered. Surveyor itself appears to be resting, only one degree off vertical, within an ancient, irregular crater. The terrain close to Surveyor is a gently rolling plain, marked with craters from thumbnail size up to several hundred feet.



JUDGING ANIMALS

WE TEND TO judge animals by human standards. Sometimes this may be right, at others wrong. I presently am surrounded by two standard poodles which have proved adamant against accepting a Persian

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cat brought home for the summer by my daughter. They stalk the cat constantly and if we can get through the next weeks without a major encounter we will have achieved a triumph. They are being animals, reverting to their wild heritage, and I do not expect them to act like humans.

Nonetheless, as I write this in the hot days of summer, I am surprised at the instances of human-like behavior that some other animals show. Perhaps this is what makes it news. Is such behavior rare in animals?

For instance, in San Antonio, Tex., Frank Morr runs a tree service and keeps a few animals on his farm as a hobby. Late the past winter he bought Abby, a heifer, and Sammy, a male lamb, shortly after they were born. Both animal babies were bottle fed.

By the end of June both were five months old—good and unusual friends. For Abby the heifer is blind and Sammy the lamb looks after her. They sleep together and the first that wakes waits until the other also is awake. The lamb finds water for the calf and things to eat and leads the blind creature to its food and drink by bleating. Late in May Abby got lost and Sammy led her home through a hole in the fence by bleating

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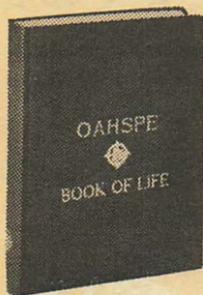
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directions. Sammy surely realizes that Abby is blind and intends to take care of her.

* * *

The Associated Press brings us a similar story from Livingstone, Zambia. For six days a puppy trapped in an animal snare was kept alive by a crow. Both animals were pets of a couple living at a temporary road construction camp. The puppy had disappeared and no trace of it could be found. But the owners noticed that the crow would take a bit of food in its beak and fly off, returning a short while later for another scrap of food. The couple followed the crow and found the trapped puppy — in almost perfect health.

Dr. William MacNae, zoologist at Witwatersrand University, said that "this is further proof that birds, especially crows, can become animal lovers themselves." Another zoo official said crows sometimes form unusual friendships and "when put to the test are usually courageous and faithful allies".

MacNae added: "The earliest reference to this type of thing was the feeding of the old testament prophet Elijah by the crows when he meditated in the wilderness."

But how does one define human-like behavior? Is friendship

among human beings to be judged in one way and animals in another? Or can it be dissected as Dr. William G. Conway, general director of the New York Zoological Society, dissected it when commenting on the above story. It appears to reflect parental reaction to a "begging behavior" he explained.



ANIMAL INTELLIGENCE?

WHEN VETERINARIANS at a Duluth, Minn., animal hospital heard scratching at the front door they opened it. In walked Poncho, a three-year-old beagle full of porcupine quills.

The vets knew the dog from previous visits and pulled out the quills, then telephoned Poncho's owners. Apparently the dog had walked at least two miles to the hospital seeking aid.

This certainly shows animal intelligence but if Poncho is so all-fired smart, why does he keep mixing it up with porcupines? One encounter with a porcupine would be enough for any human but dogs don't learn this lesson, it seems. Like my standard poodles they have a hunting instinct that overrides their "human sense".

* * *

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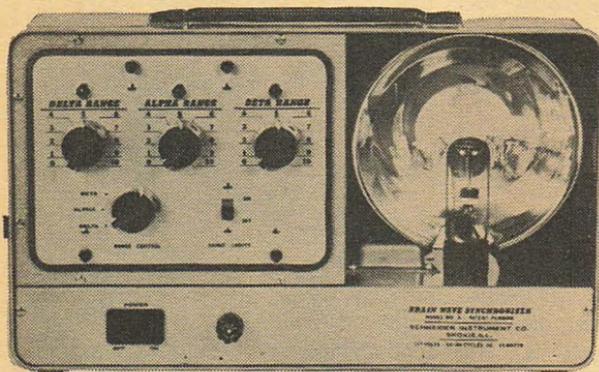
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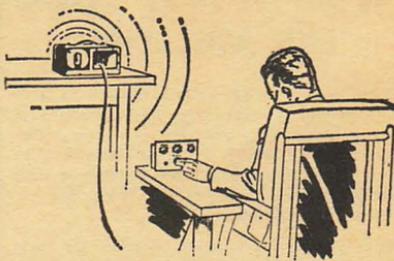
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Journal of American Institute of Hypnosis,
Oct. 1965, page 34.

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Compiled and edited by David Techter,
Executive Secretary, Illinois Society for
Psychic Research, Chicago, Illinois.

This third annual bibliography is your indispensable guide to the current literature on psychic matters. Over 1200 books, articles, stories, reviews, and scientific reports. Psychic research, telepathy, spiritualism, apparitions, dreams, witchcraft, mysticism, psychokinesis, reincarnation, and dozens of other topics, complete with index by subject. A special feature of the 1964 bibliography is the extended coverage of psychedelic drugs, now the single largest entry under the index. Each of the three annual bibliographies contains distinctive materials and does not duplicate the other two.

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known expert on bees. Late in May he was in the hospital at Paris, Ill., recovering from an emergency appendectomy.

Hospital officials are accused to having dogs come there in search of their masters but they were quite unprepared for the pets that come after Mr. Killion. A large and active swarm of bees took up residence in a maple tree in front of the hospital. They called Gene Killion, a son, to convince the swarming bees they should move on.



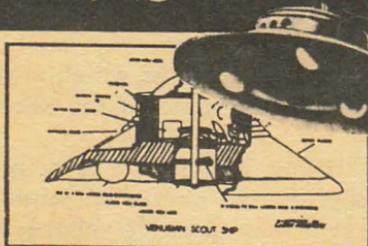
MONSTER FISH?

BEFORE WE leave the fascinating subject of animals for this month we wish to remind you about the huge and still unidentified fish that appears to live in Lake Iliamna on the Alaskan Peninsula.

A few anglers have tried in vain to catch one of the monsters. Recently *The American Legion Magazine* reported that pilots flying over the lake have seen the fish and that one fish snapped a stainless steel aircraft cable being used as a fishing line. The fish resemble no known species, are estimated to be between 15 and 20 feet long and to weigh as much as five tons. The lake is 80 miles long and well

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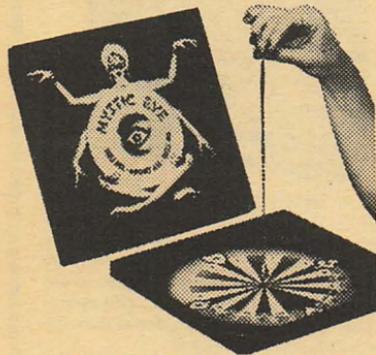
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over 1,000 feet deep. It is suggested the fish could be a prehistoric species that became landlocked.



NEW IDEAS

MAN'S MIND seeks order where none may exist and perceives patterns which may be only in the mind of the perceiver.

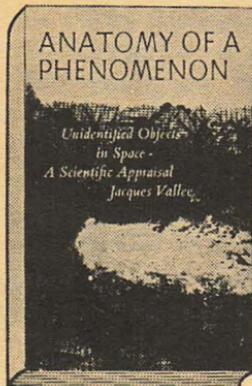
It long has been a principle of physics that nature is symmetrical—that positive charges in the atom balance negative charges, for example, and that even "antimatter" is an exact mirror image of the "matter" with which we are familiar.

Nonetheless, it has appeared for the past 10 years that symmetry is not universal and that the "laws" on which our physics is based are wrong. Special rules were "discovered" to explain these special cases and the world of physics continued to believe in symmetry even though a good many physicists became increasingly uneasy about it.

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WE MAY BE NEXT

BIOLOGISTS AND paleontologists long have estimated that it takes about one million years for an animal species to evolve, become differentiated and established. Now Dr. Bruce Heezen of Columbia University has suggested why this may be so.

At the Second International Oceanography Congress at Moscow University early in June, Dr. Heezen reported for members of his research team a theory that the origin and extinction of species may be caused by the periodic disappearances and reversals of the earth's magnetic field. The theory was advanced in a report on the study of rock cores obtained from the ocean floor.

Apparently reversals of the magnetic field occur at intervals of from a half million to one million years and themselves

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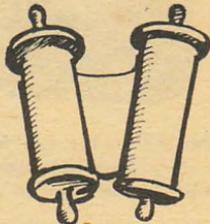


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At present the magnetic field is decreasing in intensity and if the decrease continues at the present rate it will reach zero in 2,000 years. "I don't want to be an alarmist, but we may be next," Dr. Heezen told the *New York Times* reporter in Moscow.



SHY SPOOK OF CHILLIWACK

THE 12-ROOM house at 342 Williams North in Chilli-

wack, B.C., may or may not have a spook but this past June it had hundreds of visitors who came and went away disappointed.

The story began when Hetty Frederickson and her husband Douglas moved into the house last December. Soon Mrs. Frederickson became convinced the house was haunted. She had her reasons. . . . A bed insisted on moving across one of the rooms to its chosen resting place beneath a window — not once but “nine or 10 times”. Chest drawers opened by themselves. The front door would open and close, followed by the sound of footsteps on the stairs. And then there would be the sound of breathing in a supposedly empty room.

In addition, Mrs. Frederickson had constant nightmares involving a woman lying on the floor of an attic hall. Around two o'clock one morning she saw a light that looked like a human shape in the window of a second floor bedroom.

All this so obsessed Mrs. Frederickson she decided to paint a portrait of the woman she kept seeing in her dreams. Her painting depicted a woman lying on the floor with a terrified expression on one side of her face. Mrs. Frederickson did not complete

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the other side of the face . . . just left it dark and undefined except for a tiny white dot for the eye.

Now here's where things really begin to get spooky. The painting has taken to completing itself! The dark side has lightened and it has acquired features, including an eyelid, a nostril and the outline of a cheek. Moreover, the side that Mrs. Frederickson did complete is changing too. It appears to be gaining a thin moustache and a heavier shadow under the cheek.

In fact, the portrait of a woman is turning into that of a man.

Mrs. Frederickson says she

has confirmed that a man who once lived in the house committed suicide by drowning in a slough nearby. Now she is investigating rumors that a woman was walled up in a fireplace.

Mrs. Frederickson has turned the portrait over to Prof. Geoffrey Riddehough of the University of British Columbia.

Measurements of the face have been taken to determine to what extent it is changing.



CHAIN OF SUICIDES?

PAUL JENSEN, coroner of San Mateo County, Calif., is

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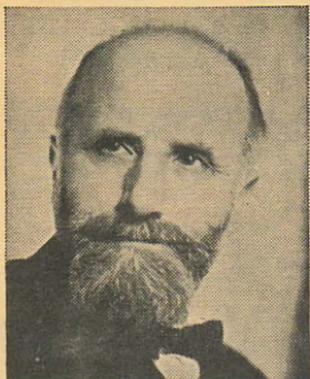
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DIFFERENCE OF OPINION?

WE OFTEN make the point (perhaps too often) that science operates on a provisional basis, and what may be true today is not necessarily true tomorrow.

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He noted that he and an associate produced crude oil by spraying methane gas with atomic radiation and said: "My

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ON THE CONTRARY?

WHILE DR. LIBBY made his exciting suggestion, another Noble laureate, Dr. Harold C. Urey, proposed that the moon may contain something quite different — water!

In his studies of the moon's surface, Dr. Urey sees evidences of old water courses. He sees what appear to be short river valleys that look like the river valleys on earth — and may still be underlain with water.

And the moon's mares, or seas, photographed close up by Ranger appear to him to be too smooth to have been formed by lava flows. More likely they were formed by water, he believes.

Crude oil or water, take your choice. Perhaps both exist on the moon — perhaps neither.

And whatever happened to green cheese?

TWIN STORY

ON THURSDAY, May 20, Donald R. Woodford, 47, was operated on for stomach ulcers at Hollywood Presbyterian Hospital.

The same day, in Fort Smith, Ark., Woodford's twin sister, Mrs. Ruth Hunt, was operated on for stomach ulcers at Sparks Memorial Hospital.

Neither twin knew the other was undergoing surgery.

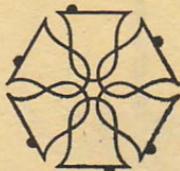
Another sister of the two reported that when Ruth was pregnant, and having stomach pains in Arkansas, "Donald wrote us that he was having cramps in Los Angeles."



FROM DOWN UNDER

IT MAY BE that the Australians have more imagination than we do or perhaps the air down under is more invigorating. At any rate, the claim is made, and backed with photographs, that Lindsay Schmidt owns a monkey that drives a tractor. It also is claimed that Johnnie can turn the engine off and on. Schmidt says he first learned about his pet's ability when the monkey jumped on the tractor and grabbed the steering wheel to stop it from running away downhill.

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On second day Patrolman Jack Wardlaw, left, and Sgt. David Sisco of Wanaque police, patrolling Ringwood Avenue, saw UFO soaring over 300-foot-high dam.

By Edward J. Babcock
and Timothy Green Beckley



FATE

Observers saw UFO emit light beam toward frozen surface of Reservoir, later discovered melted portion.

Reservoir Patrolman Geo. Dykman spotted mysterious craft while making his regular nightly rounds.

UFO

Plagues N.J. Reservoir

None of the usual spoofing can explain away this peculiar visitor. Eyewitnesses were too numerous.

LISTEN, THIS SOUNDS crazy — but I saw something in the sky! Do you know what it is?"

In the second week of January, 1966, an excited citizenry posed this question numberless times to police on their North Jersey radio hookup in Pompton Lakes.

While the astounded residents pleaded for an explanation the police were dumbfounded. Even today a veil of secrecy hangs over the activity at the Wanaque Reservoir, the Garden State's largest water storage basin, some 15 miles long. Heavily-armed police still maintain a



nightly patrol around the Reservoir.

The first chapter of the yet unsolved aerial mystery began on Tuesday, January 11, 1966, at 6:20 P.M. The initial report of "something in the sky" came into Ringwood and a flurry of reports followed between 6:30 and 9:00 P.M. from Ringwood, West Milford, Oakland, Paterson, Totowa, Wayne, Butler, Riverdale, Pine Lakes, Wanaque, Wyckoff and Haskell. Hundreds of persons telephoned police departments to report seeing the UFO. Calls flooded the Wanaque

police headquarters and local radio stations said their switchboards were "lit up" for hours.

The UFO, spotted over Ringwood at 6:20 P.M. traveling southward "like the devil," was sighted over Oakland at 6:25 P.M. still heading south. It was described as a white garishly bright disc two feet in diameter.

The craft then made quick stops at various locations: Raymond Dam, Lakeland Regional High School, the Houdaille sand pit in Haskell and finally the overhead bridge on Ringwood Avenue. From there it moved



Wanaque Mayor Harry T. Wolfe, right, and unidentified councilman were among those who witnessed UFO's gyrations.

southeast toward Pines Lake in the town of Wayne and suddenly disappeared.

At 6:30 P.M. the Passaic County police in Pompton Lakes began to hear about the mysterious object. They received 30 calls from residents and motorists who reported a white oval light haphazardly gliding in the sky. Police in Wanaque, West Milford, Ringwood and Totowa all confirmed the report after observing the UFO from their prowl cars about 6:45 P.M.

Patrolman Joseph Cisco of the Wanaque force reported sighting it about 6:45 P.M. He said the object moved toward the north



Reservoir Patrolman Charles Theodora first reported that hovering craft left hole in ice. He also tried to get photo of object but failed.

and west at moderate speed and he first thought it was a star or planet but the movement and intensity of the light made him question his own observation.

A little after seven o'clock Mr. and Mrs. Anthony DeLano saw the object from their front porch in Haskel. Mrs. DeLano said it was red and that its light varied in intensity. She said it traveled in a northwesterly direction from Pompton Lakes to Wanaque and hovered over the Raymond Dam section of the Wanaque Reservoir.

Mr. and Mrs. DeLano were not the only ones to report this peculiar sight over Raymond Dam. When reports to this effect came to the Pompton Lakes police from Oakland, Ringwood, Paterson, Totowa, Wayne and Butler,



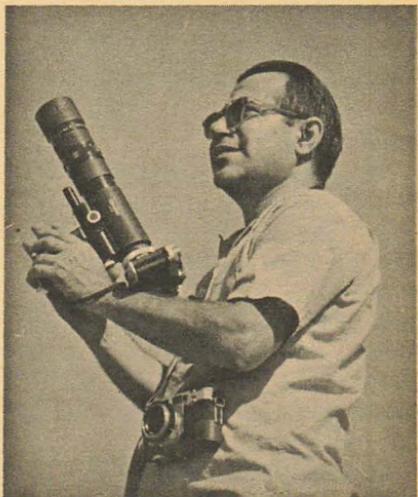
Five-minute time exposure at 11:30 P.M. on first day of UFO's appearance clearly shows object brighter and larger than stars.

the radio monitor communicated this to Wanaque Patrolman Joseph Cisco who in turn radioed Reservoir Patrolman George Dykman.

Even as Dykman was receiving the message two excited teen-agers came running to his prowl car.

"Look, look!" They pointed excitedly. Dykman gaped along with Michael Sloat, 16, and Peter Melegrae, 15. Just above the trees the weird disc hovered over the 300-foot-high Raymond Dam, some 200 to 300 yards from the police station.

"It was very bright, about two feet in diameter," Dykman later



Avid photographer-researcher August C. Roberts shows the equipment he used to capture successful photo of object.

reported, "and as it dipped over the dam a round light about nine feet in diameter was reflected in the water. It was the weirdest thing I ever saw. It was so bright I thought if it came any closer it would have blinded us."

A similar report minutes later supported Patrolman Dykman's view. Reservoir Patrolman Charles Theodora said, "This thing is fantastic. It looks like a big glowing white mass. Sometimes it's possible to make out a vague shape, something like an egg. There seems to be a red glow around the edges." He watched it flit around at tremendous speeds ". . . like a shooting star." From where he observed the UFO it looked ". . . the size of a street light," the officer said.

"It raced about six miles up and down the dam at supersonic speed. At one point it flashed a ray of light on the ice. When Patrolman Al Campana and I rushed to investigate, we found a hole in the ice about 40 to 50 feet in diameter. There's no explaining it. The rest of the dam is iced up solid."

At 7:45 P.M. Patrolman Dykman notified Mayor Harry T. Wolfe that "something strange" was happening near Raymond Dam. The mayor decided to see for himself. With him were

Councilmen Arthur Barton and Warren Hagstrom and the mayor's 14-year-old son Billy.

Billy spotted the UFO at once. Flying low it glided "oddly" above the Reservoir ". . . like a huge star," he said. "But it didn't flicker. It was just a continuous light that changed from white to red to green and back to white." The older observers estimated "the oval" measured between two and nine feet in diameter.

Civil Defense Director Bentley Spencer and Richard Vrooman, a Civil Defense member, soon joined the city officials. Spencer proceeded to the top of the 1500-foot-long Raymond Dam with Reservoir employee Frederick Steines. From that vantage point they saw the object ". . . dipping, gliding and circling over the water." They later reported they saw ". . . a bolt of light shoot down as if attracted to the water — like a beam emitted from a porthole."

"The object reflected on the water," said Spencer. "We couldn't really distinguish a shape but the reflection had a bluish-red tint. We watched the thing circling above the Reservoir — up, down, away . . . If I was a drinking man I don't think I'd ever have another!"

About eight o'clock another re-

port came in from Howard Ball, the suburban editor of the *Pater-son Evening News*. He was driving up a hill on Colfax Avenue when he saw the UFO. He thought it was the planet Venus because of its brightness but he already had realized it was in the wrong part of the sky when it proceeded to pass directly overhead. "It looked like an airplane but it was too low," he said. "And a funny thing . . . it made no noise."

Continuing reports tracked the object as it glided in a southerly direction and stopped over Lakeland Regional High School at 8:30 P.M. Reporters there attempted to photograph it but "the thing" eluded their lenses and vanished. The object reappeared at 8:40 P.M. over the Houdaille sand pit in Haskell where firemen were burning Christmas trees. Residents stared spellbound as the object moved toward Pompton Lakes.

About 8:45 P.M. Wanaque Councilman John Shutte reported to Wanaque police that he had sighted the object at the overhead bridge. "No doubt about it," he said. "It was there. I saw it, a brilliant white object, two or three feet across and its color — no, not color, shade — kept changing, turning green, then amber, then reddish."

Until just before nine o'clock Pompton Lakes police continued to receive telephone calls, all inquirers betraying the same frightened wonder: "I saw something weird. What is it?" Whatever it was, it disappeared at 8:58 P.M., leaving a hole in the ice to be accounted for.

According to observers the odd movements of the mysterious visitor were enthralling. Some persons described it as "toying" with police, citizens and borough officials by performing dives almost into the Reservoir. At times it seemed to be looking down on the upward-gazing spectators from its stationary position high in the heavens.

The excitement hardly had dwindled when Wanaque Patrolmen David Sisco and Joseph Cisco notified headquarters at 2:10 A.M. they had spotted "the thing" traveling at great speed over Wyckoff. Five minutes later, Cisco and Sisco were taking turns peering through binoculars in an attempt to pin down its position. "It's over the Reservoir again," they asserted.

Sergeant Sisco described the UFO as ". . . sort of round with a point on the top and about the size of nine or 10 stars clumped together." He thought the object might have been ". . . something the government has that they

don't want us to know about yet." However, he expressed concern that since the object always was "... seen around bodies of water it might have been draining water from the Reservoir." Patrolman Joseph Cisco noted that it "... seemed almost to come to rest at the top of Raymond Dam."

About 2:30 A.M. Wanaque Patrolman Jack Wardlaw and Sgt. David Sisco, on duty on Ringwood Avenue, saw the object soar behind the 300-foot-high dam, rise again and slowly fade away toward the north. Ten minutes later Wanaque Reservoir Patrolman Charles Theodora snapped a photograph of the object in which it appears as a light blur against the background of the dark sky. For almost two hours longer the object hovered over Raymond Dam, then disappeared at 4:15 A.M. "... as if someone had turned off a light switch."

Since by this time the entire community had been alerted, it isn't strange that Mrs. Joseph Cisco observed the UFO at the same time her husband did. The Cisco home is located some 500 yards from Raymond Dam and she, her mother and neighbors observed the UFO until its Wednesday morning disappearance at 4:15. She saw jets in the

area and thought they came from Stewart AFB to investigate and she reported that when the UFO disappeared five Air Force helicopters also were in the sky.

By daylight on Wednesday, January 12, it seemed as if the excitement were over. Then at six o'clock in the evening the UFO made its third appearance of the day. Wanaque Civil Defense Director Bentley Spencer saw it over Raymond Dam and shortly thereafter Patrolman Jack Wardlaw spotted "the bright white disc" near his home in the Stonetown section, a little west of the Wanaque Reservoir.

Wardlaw said, "It seemed only a block away, maybe 1,000 feet up. Don't ask me what it was. I do know it wasn't a helicopter, a plane or a comet. It literally *shot* to right or left. It stopped. It moved straight up — and then it moved down and disappeared to the north."

Sgt. David Sisco confirmed Wardlaw's description of the UFO's movements. He was on patrol at 6:30 P. M. when it dived noiselessly into view. "It glided, then streaked faster than any jet," he said, "and when it rose, it went straight up."

Jet planes appeared over Wanaque between 7:30 and 8:00 P.M. Wanaque Reservoir police conjectured they were checking on

the rash of sightings and attempting to locate the UFO.

Reservoir Patrolman Charles Theodora reported he last saw the UFO at 8:00 P.M. and just about that time Mr. and Mrs. Michael Tulumello of 14 Marshall St., Irvington, were turning off Route 22 at Bloy Street in Hillside. Mrs. Tulumello said her husband ". . . nearly ran off the road" when he saw the UFO hovering at what seemed to be a low altitude. Then she ". . . almost fell out of the car" as she leaned out to watch the object. They couldn't stop to watch the UFO because of the heavy traffic.

Mrs. Tulumello said, "It wasn't a jet or a helicopter. There was no sound — nothing. It wasn't moving; it was low and hovering. But as we turned off Route 22 I did hear a roar of motors as the thing disappeared toward Newark."

For the time being the strange visitor had vanished and the North Jersey police forces were thankful. Some 40 prowl cars watched the skies Wednesday night but no other sightings were reported to Wanaque headquarters or the Pompton Lakes police radio system — until late evening.

Two Clifton men saw the UFO reappear between 10:30 and

11:00 P.M. From a vantage point on Westbrook Road overlooking the Reservoir Peter Hreno and Dennis Reynicks said they saw the weird light hover a few feet above the Reservoir's surface, casting a reflection that ". . . lit up the whole surface of the ice."

Reynicks tried to take a picture of the object but it "went away" at that point and then returned. Hreno said, "This time it had a reddish tinge and it was always bobbing and weaving."

Wanaque police headquarters now was in one big mess. Phone calls and inquiries continued to pour in and the mayor and his councilmen had their hands full trying to convince residents that "little green men" were not invading North Jersey.

Much later, just as police and borough officials were hoping for a breather the whole thing started again!

The UFO made its fourth and final appearance at the unholy hour of 4:10 A.M. in the Wanaque industrial section and two treatment plant workers got an eyeful.

"It came from nowhere and disappeared the same way," mused Tom Garrison, a treatment plant operator. He and a co-worker, Mike Pezutti, a chlorine operator, watched it for nearly an hour.

Garrison said, "It was as big as a baseball and it kept coming down lower and lower until it was even with the treetops. The bright white light coming from it seemed to dim and then brighten, like the thing was rotating. It was bigger and brighter than any star I've ever seen and it made no noise all the time Mike and I watched it."

Pezutti described his view of the UFO: "It was much, much brighter than a star and it kept moving around, back and forth, up and down. We both had seen it Tuesday night the first time it appeared but then it didn't move as much."

Pezutti confirmed Garrison's observation that the dancing light "... sort of faded now and then, as if it might be turning as it came down." Neither man ventured to estimate the UFO's size, or distance from their observation point.

"It definitely wasn't a star, a helicopter or any kind of airplane," they agreed.

The Reservoir police did not see the UFO Thursday morning. "It was too low for them to see," Pezutti said. "Their view was blocked by Raymond Dam."

Now it seemed the UFO indeed had disappeared and North Jersey police were glad of it. Wanaque Mayor Harry T. Wolfe,

having withstood some 24 hours of apprehensive questions, summed up official feeling: "May it never come back! I'm exhausted!"

* * *

NO LESS A mystery than the UFO is the U.S. Air Force's investigation of the Wanaque sightings. Officials at McGuire Air Force Base, Wrightstown, N.J., and Stewart AFB, Newburgh, N.Y., said they had heard of the UFO from the Wanaque Police "... but acted as if they wished they hadn't," reported the *New York Journal-American*.

According to *Journal-American* reporter Jack Mahon, "Both bases clamped a tight lid of silence on the subject and denied they had sent planes to investigate." He also reported that Wright-Patterson AFB in Ohio even denied the sightings occurred!

Wanaque police routinely had checked with area metropolitan, commercial and private airports and received the information that no helicopter or plane had filed a flight plan that included the sighting area.

Throughout the night of January 11 the Wanaque police appealed to Stewart AFB and McGuire AFB for an explanation. Stewart AFB control section reported no military aircraft in the

area. Later that night, McGuire AFB told the Wanaque police that what they had seen was a weather balloon which had been launched from Kennedy International Airport.

That same night U.S. Weather Bureau Observer Phillip Del Vecchio of Paterson first attributed the reported sightings to the brightness of the planet Venus and explained that the beam of light ". . . might have been caused by some type of military craft."

Shortly after midnight (now Wednesday morning) word came from Stewart AFB officials that an Air Force helicopter with a powerful beacon had been on a mission over Wanaque about the time the UFO was sighted. At this point McGuire AFB called the Wanaque police rescinding their balloon explanation.

A few hours later (6:30 A.M.) Major Donald Sherman at Stewart AFB denied reports that helicopters or any other aircraft from that base were in the Wanaque area during the period of the sightings. Major Sherman said he was unable to release any further information.

Explanations from Washington and Wright-Patterson AFB added to the confusion. On Wednesday afternoon the Pentagon announced that what everyone had

seen had been an Air Force helicopter equipped with a powerful beacon.

Shortly thereafter, Wright-Patterson AFB released the pontification that the sightings could be attributed to the planets Venus and Jupiter and an Air Force helicopter. The spokesman said the helicopter and Venus easily could have been seen over Wanaque from 7:30 to 8:30 P.M. Tuesday. The planet Jupiter was visible at 2:00 A.M., the time of the second appearance of the UFO. Wright-Patterson said no military aircraft were in the vicinity at the time. However, the Air Force was unable to explain the "flitting" movement of the light described by some observers.

The Air Force also failed to explain the photograph of the UFO taken by famed UFO photographer-researcher, August C. Roberts. Mr. Roberts' film captured the UFO as it vanished straight up from a position above Raymond Dam. The dam, trees and stars are clearly visible in the photograph and the object also stands out clearly, leaving a trail of light. Roberts said, "It seems strange that the Air Force should send jets to check on its own helicopter."

Richard Scott, a student at Stevens Institute of Technology in Hoboken, N.J., and Jack

Burchill, and aerospace student at New York Institute of Technology, Westbury, L.I., collaborated on this analysis:

"It doesn't twinkle so it isn't a star. It's too bright to be a planet or a celestial body. It gives off its own light. It can't be a helicopter, for it is soundless and appears to move at a speed of more

than 1,000 miles an hour."

The bright white disc which streaked across three counties and periodically hovered over the Wanaque Reservoir will provide ample food for consideration and conversation for many months to come. Indeed, thousands of eyewitnesses still talk about the mysterious visitor.



BOMBSHELL AT THE BRIDGE TABLE

By Mary Reynolds

A TOP mathematician and an advanced computer agree that the probability of four bridge players drawing four perfect hands at the same table is .0000000000000000000000000000447.

Dr. Oscar Wesler of the Department of Experimental Statistics at North Carolina State University made the computer's 30-digit figure more understandable by putting it this way: "If everybody in the world shuffled, cut and dealt a bridge game every second, it would take billions of years to get four perfect hands."

Yet two groups of North Carolina bridge players report it happened twice in six weeks.

Mrs. Robert Fraasa dealt herself a perfect hand of 13 spades

while playing with three other members of the Tarrington Avenue Bridge Club in Charlotte, N.C., on February 10, 1966. Her amazement was echoed by Mrs. James Hancock, who had a full hand of hearts, by Mrs. R. M. Westmoreland who had 13 diamonds, and by Mrs. Clinton C. Pressley who held 13 clubs.

In Raleigh, N.C., on March 24, 1966, Mrs. B. S. Richa who was playing with members of the "Glamor Girls" Bridge Club "almost fainted" when she found herself holding 13 spades. Her table companions also were in a happy state of shock. Mrs. Virginia Weems was holding 13 hearts; Mrs. M. C. Garner, 13 diamonds; and Mrs. Harry Hunt, 13 clubs.





THE GHOST IN THE YELLOW DRESS

Many persons saw the apparition and her story soon came out — but what did she have to do with the blackjack deal?

By Eddie A. Albalos

IN 1933, AT THE HEIGHT of the Depression, five of my countrymen and I came to this country from the Philippine Islands to work on the fertile farms of California. I had been an expert driver in my native land and it didn't take me long to qualify for a California operator's license. When I had enough money I bought a used car.

As itinerant farm workers we went to the San Fernando Valley in southern California. My companions chose me to act as their foreman on any job we found. San Fernando is famous for its citrus crop, especially oranges, and we were hired by Harry Belumini, an orchard owner, to pick his oranges.

The country house he gave us

to live in was a two-story, old-fashioned building painted dark maroon. Some of the walls were cracked with age.

"You can stay downstairs, Ed-die," he said in his deep voice. He had dark piercing eyes and coarse short hair graying at the temples.

"How about upstairs, Mr. Bel-lumini?" I asked.

"I don't see any point in your crew staying upstairs. There are enough rooms downstairs," he replied quickly.

"Well, it does save us the trouble of going up and down," I agreed.

"That's good, young man. I know we can get along all right."

I didn't think much about his insistence that we stay out of the upper story. Since my companions and I were simple people, new to this country, we didn't question a boss's instructions.

Orange trees surrounded the huge old house. It was a lonely dwelling in a vast forest of trees except for a small clearing in the front where I parked my car. I used the car for errands and to take my men to town.

One Saturday afternoon after we got our pay four of my crew asked me to take them into town. One, 22-year-old Rafael Serventi, who wanted to save most of his

wages, volunteered to stay in the camp. I didn't blame him, for he still owed the money he had borrowed (at exorbitant interest) for his transportation to the United States. Anyway he had the police dog to keep him company. The boss had loaned us the dog as a guard for the house at night and when we were off in the orchard. Since the animal was dangerous to any prowler he was chained to one of the stair posts.

At this time Chinese gambling joints were numerous in California wherever Chinese or Filipino farm workers lived. Many of my countrymen have a compulsion to gamble. Any kind of gambling — lotteries, blackjack, poker, cock-fighting or four-square Chinese-Sekoy — all have a subtle fascination we can't seem to resist if we have money in our pockets.

On this particular Saturday evening I had \$90 in \$10 bills and about \$5.00 in change. With growing excitement in the anticipation of winning, I entered one of the Chinese gambling joints in San Fernando. I started playing blackjack at a table where the limit was \$25 a hand. Displaying \$50 on the table, I bet \$5.00 at first — and lost. The dealer was a voluptuous Chinese, probably the wife of one of the club owners. She took my money in no

time. I was sweating and shaking but on a sudden impulse I took out the other four \$10 bills. She grinned and looked ever so pleased!

In full realization that my big loss would be hard to retrieve, I kept to the minimum bet — \$1.00 — until I lost the whole \$40. I glanced at the clock and noticed it was two minutes to seven. An overpowering force made me take all my change from my pocket and at exactly seven o'clock I bet all of it at one time. The dealer's slant eyes gleamed.

And my luck changed. I had blackjack. From that moment I made large bets and always beat the dealer. I accumulated almost \$500 and the Chinese woman was flabbergasted. As I left the table she told me it was uncanny.

I went to my car and found my passengers already there, ready to go home. I handed each of them \$5.00 and told them about my luck. They could hardly believe it.

When we arrived at our camp Rafael rushed toward us. He seemed nervous and pale.

"What's wrong with you?" I asked. "You look like you've seen a ghost!"

Crossing himself and mumbling Jesus and Holy Mary, he replied, "I saw a ghost, all right, a ghostly lady in a yellow sum-

mer dress and a summer hat!"

"At what time? When was this?"

"Just at twilight — seven o'clock probably," he said, his voice still quivering.

"Are you kidding?" jibed Gaspar Flores, one of the older men.

"Don't you believe me?" the young man asked.

"Why should I?" Gaspar taunted.

I stepped in then to stop their arguing. I knew the young man had had some frightening experience to be so shaken up. I asked him to tell us in detail what strange thing had happened.

As soon as he began his bizarre narrative we were spellbound. He said that when dusk won over the daylight he was sitting in the front yard stroking the dog's back. Suddenly a lovely lady wearing a yellow summer dress and hat appeared walking toward him. He noticed she wore a distinctive perfume — but the dog's hackles were rising. The dog began snarling viciously and the young fellow had a hard time holding him. A moment later the dog seemed terrified and wanted to retreat from the unknown woman.

Rafael asked if she wanted something but she didn't answer — simply passed by him and

went straight up the stairs. The dog then quieted a little but continued to tremble. As the realization struck him that the lady was an apparition, an elusive phantom, Rafael admitted he was so scared he bolted to his bed and hid under the blankets.

Then I told him about my odd winning streak at the gambling table and we figured out that my change of luck had occurred about the time the ghostly lady appeared to him. It might have been coincidence but all these happenings were very strange.

In the next week we watched for her but the ghostly lady didn't appear. I thought perhaps she didn't care to come when there were so many people around. When Saturday came I asked who wanted to go to town with me. With alacrity they started for the car — all of them.

"But there must be one to stay here," I said.

Their answer was a unanimous negative.

They expected the unearthly lady to haunt the camp again. I had to resort to bribery. I told them that anyone who dared to stay home would get a handsome sum of money, for I had a hunch the lady might show herself again and her visitation meant that luck was in store for me. To prove his disbelief in the super-

natural our skeptical Gaspar volunteered to act as watchman.

"You're a doubting Thomas, my friend," I said, but I respected his audacity. He seemed in high spirits when we left.

"To see is to believe, Ed," he called after us.

A few minutes before 7:00 P.M. I went again to the same gambling joint and I was elated to find the same Chinese woman dealer at the table. Again I lost — more than \$100. The dealer smiled and remembered me. She reminded me that my luck was bad again.

But she was wrong. Shortly after seven my good luck came. No matter what the dealer did (she even changed the decks of cards) I beat her whenever the stake was big. The boss came and said I had to stop. They talked in Chinese which I couldn't understand, but they made it clear that I could not play any more. My winnings were greater this time than before.

Again my passengers were waiting for me in the car. They guessed I had won just by looking at me. I gave money to each of them.

This night the full moon was shining bright. The country road was serene and we could see clearly. When we were within a mile of our camp we saw a hat-

less man running fast to meet us. I had to brake hard to keep from hitting him. We were surprised to find the disheveled man was our skeptical companion from camp.

"I . . . I . . . saw the ghost, *patron!*" he gasped, almost incoherently. "The lady in the summer dress!"

"All right, get in the car and tell us about it," I said.

His appearance showed he was greatly shaken. In fact, he was terror-stricken. When we got home I gave him a belt of straight whiskey to calm him. Crossing himself, he began to tell us his unpleasant experience.

The ghostly lady in the yellow summer dress, Gaspar said, emerged from the orchard at twilight. Instead of barking this time the chained police dog snarled in terror and retreated as far as his chain would permit. My man still thought the woman was a real person so he spoke to her — but she remained solemn and silent. He sought to block her way at the foot of the stairs and then he became aware that she was "made of nothing", as he put it. Yet he could see her! At this point fear of the supernatural had seized him. He couldn't move but stood transfixed in indescribable terror.

He watched the woman vanish

into the upper story. Then a weird unearthly moaning commenced. It seemed to come from one of the upstairs rooms and the sounds were those of a woman in great pain. He broke from his bonds of terror and ran.

This was enough for my men. They decided to quit in the morning, no matter what promises I made in an attempt to change their minds. The next day I fetched Mr. Bellumini and told him our story.

"Your camp's haunted, boss," I said. "On the last two Saturday evenings two of my men saw a ghostly lady."

"They've seen her too!" he cried. "Tell them to gather around and I'll tell you about her.

"Three years ago on a very hot day a young woman came around looking desperately ill and in the last months of pregnancy. I had no idea where she came from but when she asked if she might stay in one of the upstairs rooms I couldn't refuse.

"It was a Saturday and when evening came the poor woman was moaning and obviously in labor. I went to get a doctor but by the time we got back the mother and her unborn child were dead."

"Since then the people I have hired to pick oranges, like your

two men, have seen her apparition. I myself have encountered the spirit lady twice. No one will stay to pick the oranges after they see the ghost of the unfortunate woman in the summer dress and hat," he concluded sadly.

"I hope someone will be kind enough to pray that God may take mercy on the souls of the girl and her unborn child," I

said, "but I can't keep my men here. I'm sorry."

I really regretted leaving Mr. Bellumini but we went on to the central part of California, the San Joaquin Valley, where we worked in the asparagus and sugar beet fields.

Sometimes I go to church on Sunday and I always light a candle for the ghostly lady in the summer dress.



THE GRAY LADY OF LIBERTY HALL

PERSISTENT reports of ghostly happenings issue from Liberty Hall, a famed landmark in Frankfort, Ky. Recently Bob Watson, 27, a reporter for the *Frankfort State Journal*, spent three nights in the old three-story brick house, built in 1796 and now a museum, investigating a report that mysterious footsteps had been heard there. He told of candles and a modern gas lantern being extinguished, of doors opening mysteriously and of strange sounds, like moans.

Mrs. Robert Coleman, caretaker of the museum, states that although she has not seen any ghosts, odd things do happen, such as a chair found rocking rapidly in an empty room and books left out at night found on their proper shelves in the morning.

Mrs. Coleman relates that visi-

tors to Liberty Hall before it became a museum have told her of encounters with the "Gray Lady", one of several ghosts said to roam the old structure. One woman visitor reported that as she climbed the staircase toward a bedroom she passed a woman in a long gray dress. She spoke a greeting but received only a smile in return. She later asked her hostess about the lady in gray and was told that the house had no other guest.

Another woman told Mrs. Coleman that one evening while sitting with a sick friend at Liberty Hall, she suddenly looked up and saw a woman in a gray dress smoothing the bed covers around her friend. As she sat frozen in her rocking chair, the woman left the room. She literally walked through the door — which did not open or close.

Scientology

and the FDA

Public will pay high price for its apathy — if even government agencies become electronic snoops.

By Richard Edmond Saunders

MOST AMERICANS take religious freedom for granted. Some may be vaguely aware that it is guaranteed by the first amendment to the Constitution because some of the very early settlers on this continent came in search of just this freedom, but their general attitude is one of indifference.

Unfortunately their lofty assumption that churches never are harassed in this country is incorrect. Even more unfortunately, an agency of the federal government itself — the Food and Drug Administration — has been responsible for some overt harassing.

On January 3, 1963, a truckload of United States marshals raided the Founding Church of Scientology in Washington, D.C., on the order of the FDA. The minions of the law tramped through the halls of the church, interfered with the religious services in progress, and seized large amounts of church property —

which the Scientologists have not been able to get back in all this time despite a lawsuit for its recovery.

As was subsequently disclosed, the principal objective of the seizure were machines known as E-meters. These E-meters resemble lie detectors and function in much the same way; that is, they are used to gauge emotional responses. Although they are much smaller than lie detectors they are very sensitive.

True, the church is small and relatively unknown. It doesn't have a lot of money for a long lawsuit to protect its rights and to recover its property. But as its counsel contended, the violation of the principle of religious freedom was no less flagrant than if the forces of the law had forcibly entered the biggest Catholic church in town and confiscated its holy water or had insisted on examining the wafers and wine used sacramentally in other churches.

The press could not get itself very worked up over the raid on the Scientologists. Apparently it did not see much of a story in the incident because Scientology was not very prominent as a religion — if indeed it was regarded as a religion at all in newsmen's minds. However, as was brought out, the FDA gave the press advance notice of the raid.

There is little doubt that the whole affair would be forgotten now if it were not for Congress. Despite the low esteem in which it now seems popular to hold it, Congress always can be counted on to come to the rescue when fundamental rights are challenged. It did so in this case.

The matter came to the attention of a Senate Judiciary Subcommittee headed by Sen. Edward V. Long (D. Mo.) which already was engaged in investigating invasions of privacy by government agencies using such means as electronic eavesdropping, wiretapping and unwarranted seizures. In fact, the FDA already had been called on the Subcommittee's carpet and strongly rebuked for going too far in its snooping activities.

At the outset of the hearings on the raid on the Scientologists it became apparent that the essential issue was the use to which the E-meters were put. The print-

ed transcript of the hearing, which became available for the first time early this year, is full of assertions by the Scientologists that these machines are used during what they term the "confessionals" or "auditing" of members. The point is stressed that while they are helpful in this process, they are not indispensable.

On the other hand, the FDA charged that according to the literature seized, the machines were used to diagnose or cure various diseases, that they were mislabeled because nothing was printed on them stating how or for what purpose they were to be used — although the label clearly proclaimed they were for use in Scientology.

As it broadly interprets its mission, the Food and Drug Administration regards any physical object or substance for which medical powers are claimed as coming under its jurisdiction. Officials of the agency say this is what made them decide to move against the Scientologists, making full use of their powers of seizure. They also allege they had complaints from persons who paid for treatments without receiving beneficial results.

The Scientologists told the Congressional Subcommittee a far different story. They made

clear their organization was a church in the full meaning of the word. Wayne Rohrer, a minister of the church, said it was officially recognized as a church by the District of Columbia authorities and had the right to perform marriages and other services.

Asked by the Subcommittee's chief counsel Bernard Fensterwald, Jr., to give a brief account of the essential beliefs of the church, Rohrer read the following excerpt from the creed: "We of the church believe that the spirit can be saved and that the spirit alone may save or heal the body."

The Scientologists emphatically denied they ever had claimed the E-meters could cure diseases. After having obtained this testimony under oath along with the supplementary statement that the machines were used in a religious and not a medical way, Subcommittee Counsel Fensterwald expressed bewilderment as to why the FDA had taken the action in the first place.

"I do not see, then, what business it is of the Food and Drug Administration," he said.

At the Subcommittee's request a short demonstration of the apparatus as used in measuring emotional response was staged. Oscar R. Brinkman, the attorney for the Foundation Church of

Scientology, agreed to clutch the handles through which the machine operates and answer a few inconsequential questions put to him by Reverend Rohrer.

One question asked was whether he was nervous in the Subcommittee presence. His answer, "Very much so," indicated a certain amount of reaction, Rohrer informed the amused Senators.

A lot of clarifying data was placed in the record from letters Senator Long received from a businessman constituent in Missouri who also is a Scientologist. Among other things the Missourian brought out a fact about Scientology that seems not to be generally understood: although it is a religion in its own right there is nothing exclusive about it; members of other churches may join it.

For example, Senator Long's constituent said he was an elder in the First Presbyterian Church of his hometown as well as a member of the Church of Scientology "as they are compatible with each other".

He wrote that the church used E-meters in a process "that would be similar to 'confession' in the Catholic church." He said, "Instead of a person confessing whatever 'sins' he cares to confess, the Church of Scientology

uses a long list of questions that would cover almost any sin committed by anyone. Often the sin that is causing the most guilt is the one a person is most reluctant to talk about." He went on to explain that this is where the E-meter proves of value — in indicating what needs to be pursued in more detail if the person's mind is to be relieved.

He said he thought it significant that the FDA "has never seized an electric shock machine used by psychiatrists although many people have been electrocuted by them".

He also made the point that others made: the FDA has not picked on other churches.

The raid on their church and the confiscation of their property were not the only outrages they suffered at the hands of the FDA, the Scientologists told the Senators. Scientologist Attorney Brinkman said it was a matter of court record that the agency had sent a spy to join the church and ferret out all the information he could.

"We know that there were a great many agents involved in this case but we have the names of only four or five of them," he said. "We know there were many more than that. They have gone all over the country to find evidence against the church."

In addition, Brinkman said, "We suspect — and we have some reason for the suspicion — that they tapped the telephone lines of the church. We know that our mail was delayed. We believe that there may have been a mail cover on the mail of the church."

Although it can't be documented, both the Scientologist and Senate staffers strongly suspect that the AMA was largely responsible for instigating the FDA's investigation. The agency does not admit this; its explanation, as stated before, is that it had received complaints.

The official position of the FDA regarding the general pursuit of its activities as stated in press conferences, on radio and during special interviews, is that to save people from food or drug poisoning, the agency must be able to act immediately and to wield extraordinary powers. They have to seize contaminated foods or dangerous drugs with utmost promptness, they explain. Obviously this involves hasty decisions which later may prove to have been a mistake; but where lives are at stake, they insist, there is no alternative.

As an illustration they call attention to a number of deaths that occurred a few years ago from botulinic poisoning. The

source was traced to smoked fish packets originating in food processing plants in Michigan. The FDA acted with alacrity, seized the fish packets as they were being distributed, from the shelves of grocery stores and delicatessens, closed down the plants until the danger could be eliminated, and thus saved the lives of uncounted other consumers who might have eaten the poison food.

But Senator Long is far from satisfied that the FDA and the other agencies his Subcommittee has checked are using their powers with proper restraint. He has expressed particular concern over invasions of privacy by the use of electronic snooping devices and the planting of spies.

There seems no doubt that the Subcommittee will speak out strongly against government agencies using their powers to interfere with religion — particularly when no menace to health or safety is involved. The Subcommittee will make known its position on these matters and will recommend corrective action when it files its report sometime in the future.

The Scientologists have suggested a number of amendments to the law that would provide better protection in the future.

One of these suggestions is for stricter procedure in the issuance of search and seizure warrants by United States District Courts to government agencies. Such warrants should be supported by sworn testimony of affidavits based on the personal knowledge of those making them, they say. Testimony before the Subcommittee showed that the FDA had no such sworn testimony when it raided the Founding Church of Scientology.

According to the Scientologist's attorney the warrant had not been sworn to and had no affidavit. It was "merely the statement of the United States Attorney and two of his assistants," he said.

More specifically, Brinkman contends it should be just as hard for a government agency to get a warrant to invade the premises of a private citizen or a church in a civil case as it is in a criminal case.

He noted that rapists, murderers and drug sellers have their rights protected against summary action by law enforcement agencies but citizens and churches in civil cases do not. He said that at present the FDA "can invade the premises and take whatever they want without a sworn warrant."

This investigation suggests physical marks are transferred from one body to another in rebirth.

Reincarnation of Siamese Sgt. Thiang

By Francis Story

THE SIAMESE army sergeant was small and wiry, with rugged features but otherwise unremarkable except for a large disfiguring birthmark, a capillary naevus, which spread from above his left ear downward toward the base of his skull. The dark red puckered skin, on which no hair grew, looked like clotted blood.

I met him at the Military Camp at Surin in central Thai-

land in 1963 when I was investigating the case of a Buddhist monk who was said to remember his previous life. Sergeant Thiang San Kla was sent to me by his company commander, Capt. Nit Vallasiri, as another example of a man who remembered a former life.

Cases of persons who believe they can remember having lived before are not unknown in the West but in the East they are

ABOUT THE AUTHOR

Francis Story was born in England and at the outbreak of World War II had achieved status in the British scientific community as research consultant to a major manufacturer of ophthalmic instruments. During the war Mr. Story served with the Royal Army Medical Corps, commanding the Military Ophthalmic Center for the South East Asia Command, Calcutta, India. A Buddhist for many years, he returned to India after the war to study Buddhist philosophy and the psychology of Buddhist meditational systems. He is the author of a number of books on Buddhist thought, including *THE FOUR NOBLE TRUTHS*, *SANGITI*, and *THE CASE FOR REBIRTH*. He now lives in Ceylon and is connected with the Buddhist Publication Society.





Sgt. Thiang San Kla totally recalls previous life as his own father's brother Phoh, unerringly identifies deceased Phoh's belongings, friends.

Position of Thiang's birthmark corresponds to wound that ended Phoh's life. Knife thrown at close range penetrated Phoh's skull, moving downward as it struck, instantly killing him.



much more common. This is to be expected for ordinarily we recall most easily the things we are predisposed to remember and the influence of Buddhism and Hinduism creates a favorable atmosphere for this kind of memory. In Western societies children who create so-called fantasy worlds usually are discouraged at the outset. But in Asia a child's mental creations are taken seriously as possible memories of a former life, par-

ticularly if they seem to contain material outside the child's normal range of knowledge. Recently some of these claims have been investigated by Western parapsychologists.

During the past 18 years, which I have spent in various Asian countries, I have come across a number of such spontaneous cases of apparent reincarnation, mostly in India, Burma, Thailand and Ceylon. They seemed to me worth methodical

investigation but only recently, thanks to financial backing from the Parapsychology Research Fund of the University of Virginia, have I been able to make detailed on-the-spot studies of them.

The case of Sergeant Thiang belongs to a most interesting category, that in which birthmarks or congenital deformities correspond to injuries remembered to have been sustained in a previous life. Briefly, this is his story:

Born in October, 1924, at Ru Sai village, Surin Province, he had marks resembling tattooing on both hands and feet, in addition to the birthmark on his head. Also, his right big toe was slightly deformed, with a thickened nail and skin puckered like scar tissue.

At the age of about four he told his parents in halting childish speech that he was his father's brother reborn and that he remembered perfectly his previous life and death. He insisted that his real name was "Mr. Phoh" and became angry when people addressed him as "A-pong" (Baby). Phoh had been the name of his father's brother who had died in July, 1924, three months before Thiang's birth.

As soon as he could talk Thiang related to his parents all the

most important incidents of Phoh's life. He had been wrongly suspected of cattle-stealing and was set upon by some villagers. One of them threw a knife at close range and it penetrated his skull causing almost instantaneous death. The stabbing was at the exact spot where Thiang's capillary naevus presently is situated and its position corresponds to the downward motion of the blade as it struck.

For several months before his death Phoh had been suffering from a suppurating wound on his right big toe and he had "protective" tattooings (magical symbols believed to give immunity from weapons) on both hands and feet in the same places where the congenital markings now appear on the hands and feet of Thiang.

Thiang remembers seeing his own body lying on the ground and wanting to return to it; but it was surrounded by people and he was afraid to approach. He saw the blood oozing from the wound. His description of this part of his after-death experience is reminiscent of the accounts given by persons who have been "out of the body" while under anaesthetics or at other times.

In his disembodied form he then visited all his relatives and

friends and felt grieved that they could not see him. He thought of his brother with affection and wished to be with him. At once he found himself in his brother's house. There he felt in some way drawn to his brother's wife who was having her breakfast. She was pregnant and in Thiang's own words, he felt himself irresistibly impelled to enter her body. During the remaining months of her pregnancy he retained his consciousness, being aware sometimes of being outside her body. Later when he told his mother this she remembered that before his birth she had had a dream in which her husband's brother Phoh appeared to her saying that he wanted to be reborn as her child.

Thiang's father died about two months after the child began to talk but he had heard enough to convince him that the little boy was indeed his brother returned from the grave. Not only had he related events of Phoh's life which were known to them but he had related things they had not known but had been able to verify through others. He knew the names of all the members of both families and was able to recognize and identify the deceased Phoh's friends.

When he was about 15 Thiang's mother died. He then was placed

in the care of an uncle who ordered him not to talk about his previous life. When the boy disobeyed him the uncle punished him by inflicting burns on his chest. Opening his shirt Sergeant Thiang showed me two scars where he had been burned in this way.

The late Mr. Phoh, who had been about 40 at the time of his murder, had a wife, Pai, who died in 1962 at the age of 76. When Thiang was about five years old she came from her home in the village of Ar Vud, where Phoh had been living and where he had met his death, to find out whether the stories she had heard of Thiang being her husband reborn were true. Ar Vud is approximately 25 kilometers (15½ miles) from Thiang's birthplace, Ru Sai, but even today there is not much communication between the two places. She brought with her a number of articles that had belonged to her late husband, along with others that had not. Thiang easily identified the objects which had belonged to him when he was Phoh; he also proved his identity to her by relating intimate matters of their family life. When Pai became convinced that her husband indeed was reborn she became a Buddhist nun. She felt that as she was not a married

woman, yet could not consider herself a widow, she had no alternative. Thiang showed me a photograph, which he evidently cherished, of her in her nun's robes.

Two witnesses to this story, which was well-known all over the area, had come along with Sergeant Thiang to see me. One was Sgt. Manoon Rungreung of the same army division who said he had been familiar with this story of Phoh and his rebirth from childhood and was convinced of its truth. Physically there was no resemblance between Phoh and Thiang, he said. Phoh had been "tall, fair and handsome" whereas Thiang is the reverse.

The second witness was a man of 72, Nai Pramaun, of the Municipality Office, Surin. He formerly had been Assistant District Officer and a young man at the time of Phoh's murder. He had known the late Phoh and had known Thiang from childhood. He told me Phoh actually was a cattle-thief and a notorious character in his lifetime. Nai Pramaun had investigated the case of the cattle-theft and the murder in the course of his duties. On hearing the rumors concerning the rebirth of Phoh he had gone to see the child who was then between four and five years

old. Thiang had recognized him at once and had addressed him by name. He also had given correctly all the names of the persons concerned in the affair. Nai Pramaun had examined the child's birthmarks and found they corresponded exactly with Phoh's death wound and the other marks he had had on his body. He found also that Thiang remembered the man who had killed him, a villager named Chang, and wanted to take revenge. Fortunately Thiang never met Chang who died while he was still a boy. Nai Pramaun confirmed all the other facts of the case as being precisely as Thiang had related them. He told me the story is well-known throughout the district and nobody doubts it.

One interesting feature of the old man's testimony is that it completely demolished poor Thiang's attempt to whitewash the character of his previous personality who according to his version had been "wrongly suspected" of cattle-stealing. Nai Pramaun despite his age appeared to be vigorous and alert, with a clear memory. He gave his evidence with assurance and replied promptly to all my questions. He was obviously an example of the good, old-time provincial government officer,

thoroughly reliable and accustomed to responsibility.

The day following my interview with Sergeant Thiang I was visited by Capt. Nit Vallasiri, Company Commander, C Company, Military Camp, Surin. He had come to volunteer further information and to learn my opinion of the case. He said he long had been familiar with the story of Sergeant Thiang's previous life and confirmed everything I already had been told. He added that some years ago Sergeant Thiang had laid claim to some land adjacent to the army camp on the grounds that it had belonged to him in his previous life as Phoh. He gave up this claim only on being assured that no court would uphold it. This incident had earned Thiang the army nickname of "The Landlord" by which he is known to everyone. It appears that he had recognized the land as having belonged to him, when he was Phoh, without being informed of this fact and, in making his claim to it, he had given correctly the circumstances under which Phoh had acquired it.

Asked about Thiang's character and intelligence Capt. Nit Vallasiri said he was emotionally stable, a good soldier, and had showed a high level of intelligence in army tests. His ambi-

tion and intent were to take his discharge from the Royal Thai Army to take up the post of headman of his village.

I investigated this case on January 22, 23 and 24, 1963, at Changwad Surin. My interpreter was Dr. Thavil Soon Tharaksa, Provincial Health Officer of Surin District. Two American Peace Corps workers then stationed in the locality were present during the interviews by my invitation. This very pleasant young couple afterwards confessed that Thailand had given them a new and utterly unexpected experience.

The transference of physical marks from one body to another in the process of rebirth — rather, their reproduction in a new body — is a recurring feature of many of these cases. It can be explained, I think, only by the assumption that there is a psychosomatic interaction brought about by a strong mental impression during the previous life or at the time of death. It seems to belong to the mind-body relationship that can cause a weal to appear on the arm of a hypnotized person who, being told he is going to be burned, then is touched with a cold object. Thus, apart from the question of survival of the personality after bodily death, the scientific study of these cases of persons who claim

to remember previous lives suggests the alluring possibility that by this means we may be able to throw more light on a subject of

great importance in the treatment of disease — the connection between the psychic and physical aspects of personality.



INNER SPACE EXPLORATION LOSES FOREMOST RESEARCHER

THE DEATH last spring of the great Russian scientist Leonid Vasiliev at the age of 74 snuffs out the brightest light in the all-too-dimly-lit arena of psychic research. His celebrated career embraced physiology and parapsychology and his contributions to science have been called "heroic".

Since 1943 he had been Professor of Physiology at Leningrad University, eventually chairman of the department, and his efforts and influence led to the establishment of a parapsychology laboratory, the first and only one in the world to be financed by government funds.

Vasiliev's published scientific papers and books totaled more than 150 and have been translated into many languages. Three of his books on parapsychology, among the most authoritative in the field, were best sellers at home and abroad.

It is believed however that his work was hampered if not totally suppressed by the Soviet government under Stalin from about 1937-38 until 1959. When the U.S.S.R. began outer space exploration, a new climate de-

veloped for research into the unknown and Vasiliev's star rose again.

The readily-acceptable evidence that telecommunication exists in the animal world (as in fish and bird migration and the mating practices of insects) led Vasiliev to hypothesize that the "telepathic gift" is a "rudimentary property which man has kept from his zoological ancestors".

Believing telecommunication to be motivated by some type of energy yet unknown to us, Vasiliev said the discovery of that factor "... would be equivalent to the discovery of the intratomic energy . . . It is exactly toward that objective that research in parapsychology should be orientated."

Toward this end Vasiliev strived. By rigorous scientific methods his experiments produced irrefutable evidence that should inspire other nations to try to match the Soviets' forward stride. Now that Vasiliev has gone, the Leningrad laboratory that makes it possible for others to continue the crucial work shall be his monument.

To explain this faculty is no easy task. Neither rule nor scale exists to measure its vast but blurred dimensions.

THE PROBLEMS OF DEFINING MEDIUMSHIP



By Anita Kohsen Gregory

MEDIUMSHIP IS a phenomenon rooted in the earliest records of mankind and not, as commonly believed, an adjunct of Spiritualism which came into being only in the past century. Today's concept of mediumship is of a person (often a woman but by no means always) who in certain circumstances begins to speak and behave as if he were someone utterly different from his normal self. This second entity may be a man, woman or child, an angel, devil or deity — with personality and memories entirely separate from those of the first person. The main person is called a "medium" if it is supposed that the secondary persons talking "through" him are spirits of the dead.

The Gospels contain many accounts of persons who are "possessed" — that is, they supposed-

ly were invaded, taken possession of, by evil spirits usually intensely hostile to the host and bent on damaging him and his nearest and dearest. In fact, instances of "possession" by higher spirits, good and bad, have been recorded throughout the ages and among all peoples, from the most primitive to the most highly cultured.

The priestesses of Delphi (the pythoneses of ancient Greece) were believed to be possessed by a god who spoke through them, thus delivering *oracles* — strange utterances giving advice and foretelling the future, often ambiguous but frequently displaying knowledge the priestess could not have obtained in any ordinary way.

Cicero wrote, "Never would this temple of Delphi have been so celebrated, so illustrious, and

so loaded with gifts by all peoples and kings, if the whole world had not proved the truth of its oracles. For a long time past all this has changed, and its glory has diminished because the truth of the oracles has grown less, whereas without their great truth it would never have enjoyed such fame."

This suggests that although a tradition of oracular service once prevailed, it degenerated as the centuries passed. As Christianity rose in power and influence the oracles were more and more discredited and the spirits possessing the pythonesses came to be thought of as demons.

It was a shocking thought to early Christians that a god should enter the womb of the priestess as she sat with parted thighs over the cleft in the sacred rock. But quite apart from such supposed celestial impropriety, the advent of Christ quite generally destroyed belief in the power of the gods to speak through statues and stones, priests and pythonesses. If such power were not totally destroyed, at least it was discredited as a permissible object of worship.

Tertullian, for example, was obliged to recognize that the "demons" in the temples uttered true prophecies and salutary

warnings and also worked cures; but he squared this with his beliefs by supposing that while bestowing these benefits on supplicants, the devils really did them great harm in turning them away from the true God and insinuating false ones.

Many passages in the writings of Hermes Trismegistus, the supposed ancient Egyptian on whose teachings most of the magic of the Renaissance was based, also show a belief in the magical ability to focus the supernatural personage onto some talisman or statue. I use the phrase "supposed ancient Egyptian" because the French scholar Casaubon showed that he could not possibly have been one. However, he still may have written in the Egyptian tradition. The writing is in dialogue form:

Hermes: "Not only does he progress towards God, but he makes gods."

Asclepius: "Do you mean the statues, O Trismegistus?"

Hermes: "Yes, the statues, Asclepius. They are animated statues, full of sensus and spiritus who can accomplish many things, foretelling the future, giving ills to men and curing them. . . Our first ancestors invented the art of making gods. They mingled a virtue, drawn from material nature, to the substance

of the statues and, since they could not actually create souls, after having evoked the souls of demons or angels, they introduced these into their idols by holy and divine rites so that the idols had the power of doing good and evil. These terrestrial or man-made gods result from a composition of herbs, stones and aromatics which contain in themselves an occult virtue of divine efficiency. And if one tries to please them with numerous sacrifices, hymns, songs of praise, sweet concerts which recall the harmony of heaven, this is in order that the celestial element which has been introduced into the idol by the repeated practice of the celestial rites may joyously support its long dwelling among men. That is how man makes gods."

Men as learned and as sophisticated as Giordano Bruno — who championed Copernicus's theory that the earth moved around the sun when this was dangerous heresy and who believed in the infinity of the universe when the prevailing belief was that the universe was parochially small — believed in Hermetic magic.

Many years later, towards the end of the 19th Century, F.S.A. de Clerq gives the following account of mediumship in New Guinea:

"When anyone is sick and wishes to know the means of cure, or to discover something unknown, then in the presence of the whole family one of the members is stupefied by the fumes of incense or by other means producing a state of trance. The image of the deceased person whose advice is sought is then placed on the lap or shoulder of the medium in order to cause the soul to pass out of the image into his body. At the moment when that happens he begins to shiver and encouraged by the bystanders the soul speaks through the mouth of the medium and names the means of cure or of averting the calamity. When the medium comes to himself he knows nothing of what he has been saying."

This practice of inviting the dead and other spirits to invade the body of a special person so as to give counsel and to cure the living is, so far as I can tell, well-nigh ubiquitous. For example, Dr. Margaret Field, a doctor who has spent many years among the people of rural Ghana, describes a similar practice among native Africans, and anyone familiar with the Siberian shamans will recognize the family resemblance. Again, 19th Century missionaries give essentially similar accounts of beliefs

and practices among primitive-Chinese peasants. In all these cults the possessing spirit may be benevolent or malicious, to be welcomed or driven out as the case may be.

The idea that spirits can talk through or be associated with images or statues is widespread and by no means confined to primitive savages.

In our present age we no longer are disposed to accept uncritically the idea that if a person suddenly undergoes a change of personality he has temporarily become someone else. Our whole theoretical and intellectual background is different from that of cultures in which spirit communication is taken for granted.

For one thing, we are not so sure that the picture of man as a body and a soul — the soul being able to wander either from body to body or in the free state, so to speak — is correct. To peoples of ancient and primitive civilizations such a view must have seemed plain common sense, supported by the phenomena of dreams and mediumship. Our feeling of common sense runs counter to the idea of a free-floating soul or spirit, and our tendency would be to interpret the phenomena of dreams and mediumship in terms of what seems sensible to us.

What does seem sensible to us?

This is by no means a simple question. For one thing, people differ considerably in what they regard as sensible and obvious, depending on their religious and scientific cultural background. Often the problem seems simple to those who know little of the difficulties involved. For example, many persons imagine that if they attribute the different personalities of a medium or shaman either to conscious fraud or to the activity of "the unconscious" they have given some sort of explanation. Actually they have done nothing of the kind. A concept such as "the unconscious," which through psychoanalysis and its popularization has found its way into our common speech, has no scientific standing at all. It is merely a word — certainly an evocative one and also a misleading one — that collects together our thoughts and actions that seem somehow out of character with our main personality.

A psychoanalyst might say that because a man made a "slip of the tongue," something could be inferred about his unconscious mind. Supposing he said "hate" instead of "love"; the analyst might suggest that a part of the man *really* hated, though he thought he loved

wholeheartedly. At any rate, this conflict between the human being and parts of himself that he might not wish to acknowledge does not suggest to us nowadays that *two people* are involved.

Now, in the light of our picture of man and the universe, it seems we always must explain conflicting behavior in terms of the conduct of that one, albeit complicated, person, i.e., the person whose name the body bears. The fact that this seems to us obvious common sense, supported by a rather naïve view of science, obscures from us that this too, like ancient and primitive cosmologies, is a particularly conventional interpretation.

I am inclined to believe that psychical research, particularly in the first years of its existence, has given the greatest impetus to the study of human personality that the world has ever known. A special outbreak of mediumship occurred in the United States and the resulting spiritist movement never quite lost its North American coloring (marked by numerous Red Indian "spirit guides").

History records many outbreaks of spiritist, illuminist and pietistic sects. In the 18th Century a whole series of such sects inspired a great deal of social,

political and religious activity. The Holy Alliance led by the Czar of Russia, for example, was largely inspired by the spirit teachings of Juliane von Krüdenener, and the work of a social reformer like the Rev. J. F. Oberlin was based on a mediumistic form of Christian Spiritualism.

However, the 19th Century was the century of science, and the mediumistic phenomena that spread to Europe from across the Atlantic evoked above all the spirit of systematic research and enquiry characteristic of Victorian science at its best. Precisely the same years, the latter half of the 19th Century, also saw the gradual emergence of a more sophisticated psychiatry, one that treated the personality of man as an extremely complicated and conflictful phenomenon.

More and more facets of human personality previously regarded as the province of religion, or at any rate of morality, came to be considered the province of psychiatry. For the first time hypnosis was used as a systematic technique for investigating nervous maladies, and as more and more descriptive case histories were published (especially of hysterics) the tendency to treat all manifestations of

multiple personality as forms of mental illness became more marked.

To put it in another way, whereas formerly a marked conflict between two courses of action might have been regarded as a clash between two wills, say a devil and the individual being tempted, this picture was entirely discarded in favor of the representation of a soul divided in two by opposing desires and ideas, and for some pathological reason too weak to resolve or integrate the conflict. At the extreme end of the psychiatric spectrum were case histories of complete division in the person, so that two or more persons could manifest themselves as alternative or as co-conscious personalities.

Indeed such personalities can be so entirely different as to seem to be two alien souls inhabiting one body. One of the most famous cases was that of Sally Beauchamp, and many readers of this journal will have read the *Three Faces of Eve* by two psychiatrists, Drs. Thigpen and Cleckley. However, the tendency for over 100 years has been to regard such persons as sub-persons or *phases* of one and the same main person. If a paranoid schizophrenic hears voices the presumption is not that he is per-

secuted by evil spirits but that he is insane—i.e., for whatever reasons or from whatever causes, he is persecuting himself.

But to class mediumship as “hysteria” gains nothing. For one thing a great many mediums have led perfectly normal lives apart from their mediumship, and for another we do not know what hysteria really is. Moreover, persons who have been afflicted with “possession” seem to have been of such widely different character structures as to have nothing whatever in common.

In one of the most celebrated cases, the Loudun possessions, the persons afflicted were as different as can be imagined. Between 1632 and 1638 a number of nuns at the Ursuline convent in Loudun went through all the stages of possession. Four priests in turn were sent to deal with the outbreaks: Fathers Lucas, Lactance, Tranquille and Surin.

Sister Jeanne des Anges, the Mother Superior, left an account of her experiences in which she emerges clearly as a person. She was quite candid about having encouraged and taken pleasure in the demoniacal impulses inside her. She admitted that at first she exaggerated her fits and enjoyed the ensuing notoriety. She resented being a nun and

indulged in erotic daydreams. Her own words refute the idea that she was a repressed, bigoted spinster, unaware of her own vindictiveness, her exhibitionistic, sexual and worldly longings!

Father Surin, on the other hand, was a mystic, a man of scrupulous integrity and singleness of purpose, given to ascetic practices and brooding over his past sins. During his stay in Loudun he went insane and remained so for 25 years. At any rate he was considered mad by fellow-members of his order although he retained his reason throughout. He first had an acute phase of fits which ceased after Sister Jeanne des Anges was cured. This was followed by a stage of chronic catatonia: inability to move or speak, depression and compulsive rituals.

Father Tranquille met death during his involvement with the epidemic of possession. At only 43 he died horribly — in fits. His physician diagnosed it as death from exhaustion. He was quite another sort than Father Surin: a friar and one of the most celebrated preachers of his day. He had regarded the exorcism of the possessed sisters as a simple matter of priestly routine. He considered the authority of the Church and the fact that he was acting in obedience to his superi-

ors adequate safeguards against the demons. He was wrong.

Fathers Lucas and Lactance died similarly, from the side effects of the possession syndrome that seized them as they tried to heal the nuns by the methods accepted in their day.

* * *

WHAT IS MEDIUMSHIP? Anyone who has contemplated the tomes of accounts of seances accumulated by the early psychical researchers knows that it is indeed a formidable task to attempt to give any kind of brief survey or summary of the findings. Many different forms of mediumship exist, from a state of complete trance in which the personality of the medium is for all practical intents and purposes absent, to a state in which the medium is ostensibly conscious and converses with persons "visible" only to him.

The best-known and most thoroughly investigated trance medium of all time was Mrs. Piper, an American who for years worked with Societies for Psychical Research in the United States and England. She was followed by detectives and every other possible precaution was taken to insure that she could not obtain information about sitters in any ordinary way. It has been said that in order to gather the

information she displayed in sances she would have had to have a filing system the like of which never has existed.

Her "spirit guide" was a "Dr. Phinuit" who seems to have given a rather unsatisfactory account of himself. No doctor of his description could be traced, his medicine was rudimentary and though he was supposed to be French he was unable to speak that language.

However, the personalities of the dead whom he "brought along" to sittings led many highly skeptical and critical sitters to believe in their authentic and separate existence. William James and Richard Hodgson were so impressed with Mrs. Piper's ostensibly paranormal performances that they suggested she be invited to England where she could not possibly know the people at the sittings.

She was collected from the boat by Sir Oliver Lodge (then professor of physics at Liverpool) at a time when he was still extremely skeptical, and he took her straight to his own house. All the servants were new; all possible clues such as photographs and correspondence were locked up; and sitters were introduced under false names.

Sir Oliver wrote to an Uncle Robert and asked for some ob-

jects belonging to the uncle's twin, Jerry, who had died 20 years before. Robert sent a gold watch which was handed to the entranced Mrs. Piper. Phinuit said that it belonged to an uncle called Jerry and described three boyhood incidents concerning Jerry which were not known to Lodge: that he had killed a cat in Smith's Field, he owned a long skin like that of a snake, and he once nearly drowned in a creek. Uncle Robert remembered the snakeskin but did not recall the cat episode; however, a third uncle remembered the cat and Smith's Field, as well as the near-drowning.

Sittings with similarly striking results took place over the next 30 years. The mass of true information that Mrs. Piper conveyed to sitters is truly astounding.

Another feature of her revelations, possibly more impressive though less open to detached and objective investigation, was the subjective sense of certainty that many investigators and sitters experienced, that they were in fact in the presence of real persons whom they had once known. For example, Mrs. Piper developed a new control who called himself George Pelham. This was a pseudonym for Pellew, a young friend of Hodgson, who had died a few years earlier.

This "George Pelham" picked out 30 of Pellew's personal friends from 150 strangers without making one mistake and communicated so strong a sense of presence to Hodgson that the latter became convinced he was communicating with his friend.

A very interesting incident occurred when "George Pelham" and "Phinuit" acted on Mrs. Piper in trance at the same time: "Phinuit" talked — while simultaneously Pelham wrote.

The case of a German professor of chemistry, Ludwig Staudenmaier, is another informative study of mediumship and divided personality. An acquaintance urged Staudenmaier to investigate spiritualism. He set himself to develop automatic writing, and after many hours of sitting still with a pencil, his hand began to move "of its own accord" and wrote the words "Julie Norne is there." More and more spirits announced their presence, and Staudenmaier, like a good scientist, tried to assess whether these persons seemed separate from himself. But no, they never knew anything unknown to the professor himself. He examined them in chemistry and they turned out quite proficient — but they never displayed any knowledge not at his own disposal. If pressed to answer questions to which

Staudenmaier did not know the answer, the "spirits" would take to inventing, and if called to task they would reply: "What would you have? We are evil spirits!"

After the first manifestation of automatic writing Staudenmaier gradually "heard" voices and "saw" shapes with increasing persistence and intensity. Although he remained sane in the sense of being quite rational he nevertheless developed what might be called an artificial psychosis or mental illness. His so-called personifications were manifold: angels, devils, a child, a student, a wise old man and so forth, all of them with strong lives of their own, with wishes, feelings and interests conflicting not only with those of the luckless Staudenmaier but with one another.

One stately personification expected him to act like a great general or statesman or at the least like a proper university professor! Another wanted him to look into toy shops, dance in the street and play with dolls. Still others would throw him off his bicycle, make him refuse to eat certain foods, and so on.

Why does one feel that Staudenmaier's "persons" were subparts of himself, somehow given a life of their own? It is because their knowledge seemed confined

to what entered Staudenmaier's own mind through his own senses.

What the Staudenmaier case seems to show (as do many others) is that a spontaneous tendency for separate persons to evolve may show up if central integration or control is abandoned. This, incidentally, is a good reason for being very careful about activities like automatic writing. Staudenmaier was a dedicated scientist who was willing to shoulder his terrible mental sufferings in the interests of knowledge. Most persons probably would not want to run the risk of possession by warring hosts for the rest of their days!

Of course it could be reasonably supposed that Staudenmaier disintegrated as he did only because of an innate psychological weakness. But can anyone be sure that he is without such a weakness? Possibly mediumship presupposes a weakness, perhaps an undue thinness or patchiness in the protective barrier that gives us shape, so to speak, by insulating us from an extended inner world.

A further difficulty introduced into the subject by psychical research, however, is precisely that these sub-persons often *do* display knowledge that the medium could not possibly have had

or learned in the ordinary way. Staudenmaier's spirits knew no more chemistry than he did. But Dr. Neville Whymant, an authority on Oriental languages, attended a seance given by Valentine* and described hearing voices speaking classical Chinese and exhibiting knowledge not available to Whymant himself. In *Psychic Adventures In New York* he writes:

"I thought suddenly of a supreme test. There are several poems in the Shih King which have baffled the commentators ever since Confucius himself edited the work and left it to posterity . . . Western scholars have attempted in vain to wrest from them their meaning, and Chinese classical scholars have long ago given up trying to understand them . . . I had never read these poems myself, but I knew the first lines of some of them . . . At this moment it occurred to me that if I could remember the first line of one of them I might now get a chance to astound the communicator who called himself Confucius . . . I asked if 'the Master' would explain to me the meaning of one of these long obscure odes. Without exercising any conscious choice I said . . . the first line of the third ode of

*See *The British Scholar Who Interviewed Confucius*, FATE, November, 1963.

the first book . . . I could certainly not have repeated another line of this poem, but there was no need or even opportunity, for the voice took up the poem at once and recited it to the end . . . In declaiming the ode the voice had put a new construction on the verses and made the whole thing hang together as a normal poem."

"The voice," then, possessed specialized skill and knowledge not available to the expert. The voice transmitted knowledge or at least information previously unknown to the acknowledged authorities. On record, of course, are many cases where a spirit, supposed to belong to some nationality, disappears the minute he is addressed in that language. Dr. Whyman's case is one of the few where the communicator proved to be more knowledgeable than the expert.

A similar case, this time involving the language of ancient Egypt, was published by Frederick A. Wood, a Doctor of Music, and A. J. Hulme, an Egyptologist. The medium was a young schoolteacher, "Rosemary," and her knowledge of ancient Egyptian, or rather the knowledge displayed by "Nona," the Egyptian queen communicant, was enough to convince both Hulme and Wood that they were in fact

dealing with the spirit of a lady who once had lived in Egypt.

Such convictions depend to some extent on personal and subjective factors: the interpretation we put on the facts is always open to dispute. In *A Defense of Phantasms of the Dead* F. W. H. Myers quotes a case reported by Alexander Aksakov which, he considered, ". . . affords as absolute a proof of identity as it is possible for evidence of this kind to present." It seems a Russian lady, Mrs. von Wiesler, and her daughter Sophie held a few private tumbler-turning seances, using a saucer with a black line and a home-made alphabet. On January 22, 1885, the name "Schura" was spelled out, announcing to Sophie that it was "given to her to save Nikolaus."

The ladies asked what this meant. "Schura" replied that he was compromised, like Michael. Sophie must go to the Technological Institute at once, ask for Nikolaus to be called out, and make an appointment with him. He was being led astray by a band of good-for-nothings and must be warned. Schura was the name of a young girl who had killed herself about a week before this seance. She had two cousins, Michael and Nikolaus. Michael had become involved in

some revolutionary activities, had been arrested, imprisoned and killed while attempting to escape. Schura had shared Michael's revolutionary sympathies.

Mrs. von Wiesler and her daughter now found themselves in a quandary. They knew quite enough about seances to be aware of the unreliability of such communications, and they hardly felt like approaching the parents of Michael and Nikolaus whom they knew only distantly. Nikolaus was indeed at the Technological Institute.

Schura manifested repeatedly, becoming ever more urgent in her request that Sophie must act to save Nikolaus. On February 26, 1885, she announced: "It is too late. Thou wilt repent bitterly . . . Expect his arrest." These were her last words.

Mrs. von Wiesler decided to inform Nikolaus's parents in strict confidence, but they were perfectly satisfied that there was not the slightest need for alarm at their son's political conduct. Over two years passed, during which time Sophie became fully convinced that it had all been a lot of pernicious nonsense.

On March 9, 1887, the secret police suddenly searched Nikolaus's rooms, arrested him in his own house and he was exiled

from St. Petersburg. It came out that his crime was taking part in anarchist assemblies which were held during January and February of 1885.

No close connection had existed between Sophie and Schura, merely a few short meetings years earlier when they had been at school together, when Sophie was 13 and Schura younger still. But the expressions and mannerisms of "Schura" were confirmed to be highly characteristic of that unconventional and tragic young figure.

This case demonstrates how hard it is to find coercive proof of the identity of a communicator. It is quite possible to invent several theories to explain the facts as described. The first involves no paranormality at all: one could suppose that Sophie, like Schura, Michael and Nikolaus, was involved in forbidden anarchist activities, had taken fright, and was using the seances as a means of getting her mother to extricate Nikolaus from his subversive entanglements. It is true that Sophie apparently did not put any great pressure on her mother to go and see Michael and Nikolaus's parents, but in the circumstances that might have given the game away. I am not saying I believe this and there is not the slightest evi-

dence to support such a view but it is a straightforward possibility.

Another interpretation could involve some paranormality: either Sophie or her mother might have been in telepathic rapport with Nikolaus and his dangerous activities. His brother's recent tragic death and the ensuing suicide of the dashing Schura must surely have been in people's minds in St. Petersburg at the time.

This case well illustrates the difficulty that arose once psychological research suggested the idea of paranormal abilities existing in specially gifted persons. Even if the manifesting secondary personality does display knowledge not possessed by the main person, this still cannot be taken as conclusive proof of the presence of an independent spirit. In the Schura case it could still be supposed that Sophie or perhaps her mother had telepathic or clairvoyant information concerning the doings of Michael and Nikolaus, and used the dramatic form of a spirit message spelled out by a saucer and purporting to come from Schura to try to save the young man. This need not involve any form of "cheating": automatisms are quite well known in ordinary psychopathology.

What might favor the spirit interpretation is rather the whole feeling of the situation: the fact that Sophie apparently hardly knew Schura, that the messages were highly characteristic of the unconventional Schura, and the sudden cessation of communications when (as it turned out after two years) it was indeed too late. In the last resort the choice of a hypothesis rests on subjective and individual factors, and no certain knowledge is obtainable.

Perhaps the cases that are most impressive from the point of view of the supposition that the spirit of a dead person is communicating are those where the medium provides information that apparently is not available to any living person at the time and is verified only subsequently. One very interesting case of this sort was reported by Justinus Kerner, a 19th Century Swiss poet and physician who devoted much time and energy to the investigation of "The Seeress of Prevorst," Friederike Hauffe.

Mrs. Hauffe was liable to be troubled by visions of the dead who wished to right some wrong they had left unredressed during their earthly life. In the case in question (in 1827) the spirit told her (1) he had cheated two orphans which was why he was

“earthbound”; (2) he had lived before and after the year 1700 and his fraud had been committed in the year 1714; (3) he had died at the age of 79; (4) his name had been Bellon; (5) he had inhabited a certain house in a town called Weinsberg which was currently occupied by two orphans, and where the Rev. Hermann was just then staying; (6) the amount of the fraud was connected with an invoice which showed an imbalance of nine groschen and that this sum should be handed to the two orphans now living in the house.

Dr. Kerner, trying to follow up the details given by the medium, found that even Weinsberg's oldest inhabitant could not remember anyone named Bellon. Only as a result of intensive searching in the local legal archives did he discover that in the year 1700 a mayor and a judge by that name had lived there and a Bellon estate had been divided in the year 1740. He then found in the register of deaths that Judge Bellon had died in 1740 at the age of 79, and he uncovered a good deal of evidence suggesting that Bellon

had been a grasping and ruthless man. Also he had lived in the house named by the medium and this house was currently occupied by two orphans.

In this case, as in any single given instance, varying interpretations may be made of the data provided. If we exclude the possibility that Mrs. Hauffe came by the information concerning Bellon in some quite ordinary manner (and I think from the whole setting of the case it is reasonable to exclude it) one still is not forced to accept that Judge Bellon himself appeared to her. We could, for example, posit Mrs. Hauffe's faculty of clairvoyance coupled with a freedom to go back in time to account for what she observed.

In the last resort, the choice of an explanation of ordinary and extraordinary feats of mediumship depends on subjective and intuitional factors. It seems to be part of the human predicament that in a matter so important to us as the question of personal survival, it is virtually impossible, from the nature of the problem, to reach certainty.

CORRECTION FROM MIR BASHIR

IN CONNECTION with his advertisement on page 15 of the September issue of FATE, Mir Bashir, world famous hand analyst and consultant, has advised us he will be at the OLYMPIC HOTEL in Seattle, Wash., from September 9 to 12, instead of the non-existent Atlantic Hotel.

True Mystic Experiences

FATE will pay \$5.00 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.

FINDERS KEEPERS!

By Sandra Pappas

ONE QUIET AFTERNOON in January this year, my friend Karen and I were playing with our Ouija board as we often do just for fun. As we sat thinking of what questions we might ask, the planchette (the guiding table on which one's fingers are placed in using the board) started to move, giving us its own message.

We were a little scared at first but as it started spelling out the message we became too involved to be frightened!

Our communicator called herself "Meg," saying she was 19 years old and that she died in the year 1850, having lived in the midwest. The message transmitted to us was this:

"Go and light the light in the attic. Go in front of house, face window, stand under the flag, pull the board; under the board you will find something lost 42 years ago."

I have lived in this Cleveland house for four years but have never had any reason for going to the attic. I've had nothing to store there so I didn't even know there was a flag.

Excited by this time, we followed the instructions in the message. When we lifted the board in the musty attic's floor, we found a fifth of whiskey wrapped in a newspaper dated Dec. 21, 1924. That made the bottle 42 years old.

Our friends used to laugh at us when we claimed to contact spirits through the Ouija board, but



SANDRA PAPPAS AND KAREN

now they believe us. We have saved both the paper and the bottle to prove we received a messages from another world. — *Cleveland, Ohio.*

THE MAN WHO WASN'T THERE

By Mary Closson

AS I WAS going up the stair
I met a man who wasn't
there.

He wasn't there again today.

I wish, I wish he'd stay away.

Whenever I hear Hughes Mearns' verse I think of my mother's experience with "a little man who wasn't there".

This unknown man appeared to her on three occasions, each time just before a death in the family. She first saw him in 1909 when we lived near Murphy, Okla. My parents had taken up homestead land a few years previously and the home that held us all (parents and six children and another one coming) was a three-room log cabin, miles from nowhere.

A few days after our new baby sister came, we were gathered around admiring her when we were startled by a loud clatter from outside. It sounded as if part of the roof had blown off although no wind was blowing. Mother thought perhaps a bobcat had jumped on the roof and told us to stay inside while she took

the shotgun to try to get a shot at it. She went out and peeped around the corner of house, finding to her surprise two wide pieces of new lumber, each about six feet long. They lay on the ground as if they had just fallen from the roof.

Puzzled by both the noise and the boards, Mother moved closer to the lumber and then glanced up to see the man for the first time, the man who wasn't there. She described him as a little shorter than six feet, dressed in dark shabby clothing and wearing a hat. When she started toward him, he raised his hands and made a gesture as if measuring something about three feet long. Then he disappeared.

Mother called out to him and searched the yard — but he had vanished. She came into the house more puzzled than frightened, but she felt some apprehension since Dad was not expected home for another two days and we were miles from the nearest neighbor. She told us what had happened and made us go to bed early.

About 3:00 A.M., strange gurgling sounds came from the new baby's crib. When Mother hurried to her, she found her baby dead — the lovely, apparently healthy newborn child was lost to us.

Mother sent for our father and related her strange experience, showing him the new lumber. It still lay beside the house since none of us would go near it. Dad tried to comfort us, saying some logical explanation for what had happened could be found. He used most of the mysterious new lumber to make a coffin for the baby and lined the grave with what remained.

The strange man appeared again a year later. Mother was due to have her eighth child in about a month. She was weeding in the garden one day when she happened to glance back toward the house. Standing only a few feet from where he had appeared the first time was the same figure. As she started to walk toward him he raised his hands, again making the same gesture as if to measure something about three feet long, then disappeared as he had done before.

Really frightened now, Mother told us she feared something really terrible soon would happen. Again Dad tried to reassure us but he seemed to think Mother's condition led her to imagine the stranger. However, even Dad paled when Mother became very ill about midnight. She suffered acute stomach cramps and about 4:00 A.M. little Charlie came — stillborn. He was laid to rest be-

side the other year-old grave.

Only once more did the strange man appear — just before Mother's ninth and last child was born. This time, in a different part of the yard, she told us she felt a presence. Glancing up she saw the man in the path ahead of her. Horribly frightened when the stranger raised his arms and made the familiar measuring gesture, Mother fell in a merciful faint.

Dad revived her and we all watched through the night, trying to comfort her despite the apprehension we shared. But nothing happened. When morning came and Mother was well and cheerful, a wave of relief swept us all. Things went well for the next three weeks and Georgie was born alive and apparently in perfect health.

Mother was delighted and the stranger's third appearance was all but forgotten. But one day she picked up the baby and noticed that his little head looked flat, as if it had no bone structure. Soon the swelling started and in two weeks Georgie had joined the other two under the pecan tree.

Mother never regained her health after Georgie's death and Dad decided to give up home-steading and return to Ohio. Three years later, about the time

the United States entered the first world war, my parents separated. Mother lived with me in Dayton until she died — without ever seeing the stranger and never able to solve the puzzle of the new lumber that heralded his first appearance. — *Hayward, Calif.*

ACROSS A WAR-TORN WORLD

By Marie Aebischer

IN WORLD WAR II my brother, Lt. Harold W. Aebischer, was navigator in a B-17 bomber crew. In our family home on West 64th St. in Chicago, we awaited every word from him about his training, his transfers, his commissioning as a second lieutenant and finally his orders. We knew when we received an APO address that he had left the country but we had no idea where he was to be based.

One night I had a vivid dream that a telegram had come to tell us that he was a prisoner in Italy. Not wishing to alarm the family I said nothing at all about this dream until several weeks later when a telegram did arrive, notifying us that Harold was missing in action. Mother, of course, was frantic — but I told her about my dream and tried to reassure her. For some reason my dream made me confident that he was alive.

A few days later a neighbor, a young woman named Alice Luchen, told us of a strange experience. Suffering from a strep throat, she could not lie down without choking. One night, propped up on pillows and unable to sleep, she had a vision in which my brother appeared behind a barbed wire fence and pleaded, "Please tell my mother I'm all right." Alice insisted she was wide-awake and knew the experience had not been a dream.

Four weeks after the first telegram, we received a second one from the Provost Marshal General. It read:

FOLLOWING SHORT WAVE BROADCAST FROM GERMANY HAS BEEN INTERCEPTED QUOTE I AM ALL RIGHT AND IN PERFECT HEALTH THANKS TO GOD. DO NOT WORRY ABOUT ME. TELL ALL MY FRIENDS . . . ALL MY LOVE. SIGNED HAROLD AEBISCHER UNQUOTE THIS BROADCAST SUPPLEMENTS PREVIOUS OFFICIAL REPORT RECEIVED FROM INTERNATIONAL RED CROSS.

Thus we knew he was a prisoner in Germany. He remained in Stalag Luft III near Sagan for 22 months until the Russians liberated the area.

When he finally came home, he told us that German fighters had managed to isolate his big bomber from the flight. Savagely machine-gunned, the great plane

nosed-dived, then exploded, and the crew, 10 men, was blown into space. Five of them were lost but Harold regained consciousness in time to pull the rip cord and parachute to earth. He came down on the Belgian border and the Germans took him prisoner. He had been badly bruised but he was alive.

Earnestly we had prayed for his safety and our prayers were answered. — *Longmont, Colo.*

THE SILENT PRAYER

By Sue B. Pickard

WITH AN UNUSUALLY heavy heart I went to the girls' prayer service the evening of March 12, 1948. I was a freshman in Emmanuel College, Franklin Springs, Georgia, and I was worried because I was broke. That week came my turn to pay our room laundry and I had other pressing expenses to the total of \$9.00. When the devotional leader asked if there were any unspoken requests I raised my hand, then said nothing to anyone but God.

That same night, my mother attended the regular prayer service of the Philadelphia Pentecostal Holiness Church in War, W. Va., some 500 miles from my Georgia college. Soon after entering the church, my mother was a little surprised

when one of her friends, Mrs. Naaman Walls, came to her and handed her a dollar. She told Mother that the Lord had said that I was in need. At the close of the first prayer in the service, the pastor's wife, Mrs. R. F. Deffibaugh, arose. With tears in her eyes, she said that the Lord had showed her that Sue Pickard was in need and that the church should help.

The following Sunday night the congregation was asked to contribute to a special offering that was taken for me. The amount they gave and sent to me was \$9.00. — *Louisville, Ky.*

"HOT LINE"

By Rozann Coffman

THAT SUMMER DAY in 1948 started normally. We were living in Minneapolis and my husband Lewis (I call him "Coff") worked as an electrician



ROZANN AND LEWIS COFFMAN

for Collins Electric. He left for work as usual at 7:30 A.M. and I set about my household duties.

After lunch I set up the ironing board. I had been ironing for an hour and a half when suddenly I felt a strangeness about myself. The iron looked different. My hand holding the iron seemed someone else's. I carefully set the iron on end and as I automatically smoothed the pillowcase on the board with my strange hands, an aura of fear enveloped me. Perspiration lay on my forehead and the skin between my shoulder blades prickled.

I left the ironing board and walked into the living room . . . listening. I thought I was being called. Not loud — but it seemed that if I listened hard enough I would hear something. Suddenly I couldn't endure being alone. Still listening, I walked out of the door and over to my sister-in-law's house.

I saw Bernice's face as if through the small end of a telescope. Vaguely I said, "I don't know . . . something's wrong. I don't feel right. . . ."

She tried to comfort me and after some minutes I began to feel easier. I looked at the clock

and saw that it was 3:30. I said, "I feel all right now."

Coff came home at his usual time. After dinner he sat down with the paper but suddenly he put it down.

"You know, darling," he said, "I had a close call today."

"I had to go out on that new filling station job. It's finished except for the posts that light up the driveways and approaches. I was on top of one of the feeder poles and somehow I grabbed a hot wire. I still don't know how it happened. But there I was — frozen on the wire. I knew I had to break loose. Carefully, because the shocks were slamming me, I felt for the next rung on the ladder and let my weight break my hand's grip."

I stared at him.

"What's the matter, darling? It's all right. I didn't get a bad jolt — just enough to shake me up."

I asked, "When did it happen — this morning?"

"No," he said slowly, "no, it was this afternoon just before coffee-break. I'd say about three o'clock. Why?"

After I told him, we sat looking at each other — in silence. —
Vista, Calif.



Family
"GESTALT"
Warns of
DEATH

Peculiarly selective warning system — while hard to live
with — also serves to knit family bonds.

●●●●● By Huldah Perkins Stevens as told to Virginia A. Santore ●●●●●

A GESTALT (a set pattern of paranormal phenomena which recurs in one family over a series of generations) can be a fearsome thing with which to live, particularly if it always warns of impending death. But, like it or not, our family has lived with such a gestalt for generations.

Why and when it first manifested I cannot say. And the signs or omens that announce the coming family death are not consistent. The portents vary from quite ordinary to rather spectacular. But one thing about our family gestalt is certain — the time element. When the sign is given someone in our family

will die within 48 hours. This has been true in five cases of which I am aware; four of these I have witnessed personally.

* * *

I WAS BORN and grew up in Youngstown, O. My people have lived in this area for many years. My grandparents owned a large farm west of the city and between the farm and town my grandparents, my parents and we children have spent our lives.

My people are Scotch-Irish, honest, hardworking, religious folk whose roots go deep in this country's soil so that neither old ways nor superstition cloud our thinking. Common, ordinary,

middle-class perhaps are the words that best describe my family — except my mother's younger sister, Belle. Belle was the bane of my God-fearing mother's existence. I can remember hearing Mother say, "Surely that girl is in league with the devil. She knows too much of things better left unknown."

My Aunt Isabella McKnight Crum was indeed a strange one. The rappings and the cavorting of heavy furniture in her house were the talk and scandal 50 years ago within the family circle. So far as I know my Aunt Belle was the only one of our people who possessed any psychic power whatsoever. Thus from my mother's side of the family — except for Aunt Belle — we have no paranormal gifts *except the gestalt*.

When I was a little girl I listened fascinated as Mother related to a special few the story of the death of her mother's mother, Great-grandmother Anne Betts who died in 1895. Mother would solemnly state, "As sure as I am living this is true! I was 18 years old at that time and Mother and I were in the bedroom talking to Granny. Grandmother had felt unwell and was resting in bed. As we spoke and joked with her, sud-

denly from the high wooden headboard came three loud sharp raps. It was as if someone stood behind the headboard and struck it with a hammer. Two days later Granny was dead."

Mother then would explain that all the women in her family were given death omens at times when no death was expected and two days later a death would occur.

If Father were within hearing when Mother told this story he would say, once the company had departed, "Edith, good heavens, why do you tell such things and especially around the child?"

Mother would answer calmly, "Because the story is true and the omens are true. The child should know about them; a sign may be given in her presence someday and then she will not be afraid."

"Stuff and nonsense," was my father's usual retort before he changed the subject.

I was a young lady in 1923 when I had my first experience with the gestalt. My parents and I all were in bed when a terrible crash shook the house. Rushing from our bedrooms we met in some confusion at the head of the stairs

We searched the house and found a picture lying face down

on the dining room floor. We could not understand how it had fallen as the nail was still firm in the wall and the wire was intact on the back of the picture frame. At the same time we felt that this alone could not explain the really fearful crash which had waked us all.

Mother looked down sadly at the picture where it lay on the floor before she picked it up and replaced it on the wall. She said as she rehung the picture, "Someone is going to die."

My mild-tempered father was more than a little provoked at her statement, but this did not circumvent the news that arrived two days later. Mother's father, John McKnight, had died, as he had lived, in the old homestead two miles west of Youngstown in what is now called Austintown Township.

My next experience with our family gestalt came in 1940. My parents and I were sitting in the living room after dinner when with a noise like a rifle's crack the large front window split from top to bottom.

I can still hear my mother's sigh. I think even Father realized we had been given another sign. Then Mother looked at Father and said, "Ralph, it was too near you to be a coincidence. I wonder who'll be next?"

Forty-eight hours later we no longer wondered. Father received the message by telephone that his sister, Mabel Perkins Woodward, had died very suddenly. Mother grieved with Father, for Aunt Mabel had been more sister than sister-in-law to her.

Several days after the funeral my Uncle Richard Woodward asked my parents to come to his home. When they arrived my uncle with tears in his eyes presented them with what had been their wedding gift to the Woodwards so many years before. It was a large chiming mantel clock.

"Mabel would want you and Edith to have this clock, Ralph. It was the pride of her life. Please take it," Uncle Richard said to them.

Mother and Father brought the clock home with them that evening.

"Edith," Father said, "I don't believe I can bear to hear this clock strike again. Let's just put it away for the time being."

So my parents wrapped the clock carefully in newspapers and Father took it to the attic.

Our attic was only partially finished. The center was floored while rafters and lathing showed on both sides. My father laid the clock down between the rafters.

Returning downstairs Father remarked, "You know, we forgot to take the key that winds the clock. It is run down now and will not run again unless we get the key to wind it."

But we never got the key and the clock was never used. Year after year it lay in our attic. Once each year spring cleaning disturbed its rest. At that time it was picked up, rewrapped in clean newspapers and placed back into its freshly dusted resting place. For many years we paid no more attention to the clock than this.

In December, 1948, our city was blanketed with snow. Mother had been looking out the front window of our home when she suddenly called me to come. Together we stepped out onto the front porch.

A trellis against one side of the porch supported a climbing rose which in the summertime was the pride of my mother's eye. We called it the Doctor Van Fleet Rose and it was a beautiful climber that bloomed in profusion once a year, in late May and early June. But on this cold December day only dry brown branches entwined the trellis. Then my eyes were drawn to what Mother had seen. One single bright red rose bloomed against the winter snow. There

was not a leaf, not a stem of green — a perfect red rose bloomed on a sere branch. The rose nodded gracefully in the winter wind as I gazed at it.

"Huldah, someone will die," Mother whispered.

"Oh, Mom! Sure it's strange, but it's a freak of nature, not one of your omens," I replied. But inwardly I was sure Mother was right.

The next day we received a telephone call telling us Mother's mother, Grandmother Margaret McKnight, had fallen down but it appeared that no bones were broken. However, she was being taken to Youngstown's Southside Hospital for X-rays. Mother and I visited Grandmother in the hospital that night. She was fine, bright, cheerful and as witty as ever.

But on the following day when Grandmother McKnight was taken to the X-ray room she died of shock on the X-ray table.

This was exactly two days after we found the winter-blooming rose.

Nine years later, in 1957, my mother became ill. The doctor assured us it was only a bit of a heart condition but because of her 80 years she must rest in bed for a few days.

On March 3 Mother suffered a very restless night and my sister

Edna stayed with me while Father stayed at her house. The next day Mother seemed much improved. Edna phoned her husband to come and take her home and then she admonished me, "You must rest, Huldah."

After Edna left I did lie down as I had promised. Fully clothed I stretched out on the sofa and had dozed off when I thought I heard Mother call.

Struggling to a sitting position I slipped on my shoes and in something of a daze walked to the staircase. I had placed my hand on the banister and one foot on the first step when I froze! *Bong! Bong! Bong!* The loud echoing sound beat against my eardrums, pounded at my mind. Frantically I tried to think what it was. Then suddenly I knew! It was Aunt Mabel's clock in the attic . . . striking!

My hands and feet grew icy and my stomach literally quivered as the striking went on and on and on. I tried to swallow but my mouth was so dry I could not. How long I stood there or how I got up the stairs I honestly cannot say. Possibly only a few seconds passed. I remember Mother asked for a glass of water and I gave it to her.

Mother also asked, "Huldah, where is the music coming from?"

At that moment I thanked God Mother was hard of hearing. I replied with gestures, "The radio."

Mom nodded that she understood and lay back on the pillow closing her eyes. All this while the clock kept striking.

Returning to the first floor I seized the telephone and called my sister. "Edna, please, please come! The clock is striking in the attic and I am afraid to go up there and stop it."

Edna spoke soothingly, "Huldah, you are tired and nervous; your imagination . . ." I held the phone away from me toward the stairs and then put the receiver back to my ear.

Edna now spoke briskly, "We are on our way! I can hear it!"

Within 10 minutes Edna and her husband Walter were in the driveway. As they got out of their car my daughter Ginny's car stopped before the house. They all entered together.

My daughter said to me, "Mom, I was ironing clothes and all of a sudden I knew you needed me. I stopped ironing—the shirt is still on the board—got into the car and came as fast as I could."

The four of us stood together in the hallway while the chiming of the clock called and called to us.

Then my brother-in-law and I

ascended the stairs. I stopped to look in on Mom. She slept peacefully. And we went up into the attic. Walt picked up the clock, unwrapped and discarded the newspapers and the clock continued to strike on and on in his hands.

Walter shook the clock. He tapped it against the floor but it chimed on. We could not get the glass door on the front to open. Finally I took off my shoe and smashed the glass with my heel. Walter reached in and bent the striking arm back — the chiming stopped. The sudden silence gave us all an empty feeling.

Later, as we tried to relax over coffee at the kitchen table, we all agreed this was the oddest experience any of us had encountered. By reckoning the time roughly we figured the clock had struck for a total of 25 to 30 minutes. How Ginny had known I needed her we could not reckon at all.

That afternoon we removed Mother to the hospital. We were greatly relieved to note that she brightened almost immediately. The next day the doctor told us we could take her home in a few days, so well was she doing.

The following day Mother spoke of the things she wished to

do when she returned home. And as I was about to leave that day Mother asked, "Who sent all these lovely flowers?"

I was nonplussed as there were no flowers in the room. But attributing her delusion to age and the medication I did not think too much about it.

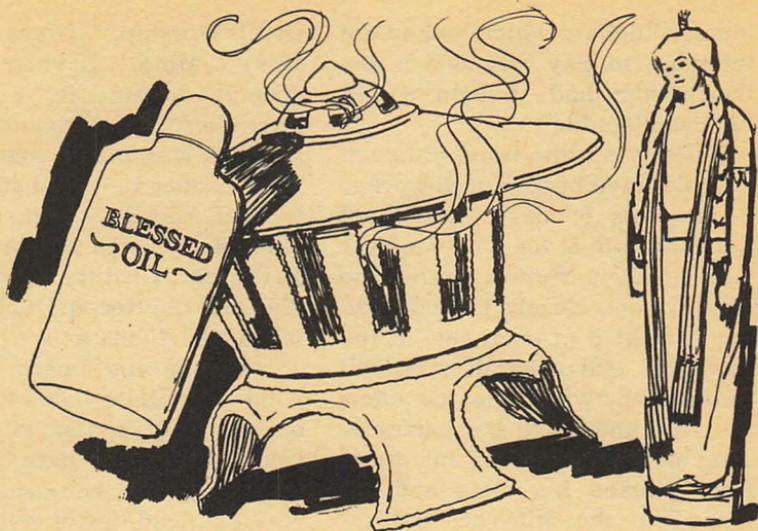
Later that night, March 6, 1957, I remembered it — for Mother died suddenly about 10:00 o'clock. Never once had we suspected she would leave us at this time. Although, looking back, it is hard to see how we managed not to understand the chimed message of the clock.

After the funeral my daughter and I made an important trip. We carried a wooden striking clock with a broken glass door and a bent striking arm to the city dump. There we consigned it to the flames of the incinerator.

And now — as time passes — I often wonder about this series of events, about this family gestalt. I have asked my pastor and my doctor to explain but each man gives me the same answer, "We do not know. We cannot say."

Nor can I answer my questions myself. I can only wonder and wait. Will there be another warning? Will it be for me? Will I recognize it?





Voodoo

IN CHICAGO

Unbelievable? Realistic appraisal shows hexes and spells flourishing in urban areas.

By Henry Cole

ONE MORNING several months ago a well-dressed gentleman, leaving his fashionable Chicago apartment building, opened his front door to find a grapefruit lying at his feet. He picked it up and found it was actually two halves of the fruit, hollowed out, containing several chicken bones and a colored

powder. He shuddered and his thoughts skipped back to the lean years of his youth in a poor neighborhood of the great city. He well knew what the symbol meant—and who had dispatched it. On his way to his office he stopped at his bank. Within an hour he had paid to his bookmaker the debt of several

hundred dollars which he had not intended to pay and which the bookmaker had thought might be uncollectible.

Not at the same time, although it could have been, a mill-worker leaving his bachelor apartment found the air at his door pungent with heady perfume. He had no need to look closely to find powder sprinkled at each side of the threshold and a small wax ball centered between. He too knew the sign and knew the perfume. That evening he paid his room rent, packed his bags and returned to the wife he had estranged.

What mysterious stimuli impelled these men to act as they did?

Today it goes by several names depending on one's locality and individual persuasion. Yesterday it had only one name — voodoo — a power so feared that euphemisms for the word were common. But progressing civilization has taken its toll of voodoo. The rites have changed drastically but it's still the same basic practice and it's still surprisingly effective.

The antecedents of the contemporary practices and their involvements with the great Queen Marie Laveau were thoroughly explored in George M. Kelley's article, "New Orleans

Devil Worship," (FATE, August, 1956). Mme. Laveau led a strange double life: a socially-prominent New Orleans matron, she also was widely acclaimed a voodoo queen — in another stratum of society. She ruled her clientele through the better part of the 19th Century but the Civil War and the Reconstruction scattered her clients as well as those of other practitioners well beyond the Delta confines — well beyond easy access to their favorite love and hate powders, herb remedies, conjures and the curious blendings of religious orthodoxy* that had been easily obtainable around the corner "down home".

Although the word spread along many paths (the independent northward migrants, etc.) several forces led these lonely people to incorporate elements from their old environment into the new.

One such force was their old lottery game, "Policy", brought from New Orleans to Chicago by "Policy Sam" Young about 1885. This numbers game, similar in some ways to Lotto, exerts a strong pull on poor people seeking substantial return for nickel

* Roman Catholicism, the chief religion in New Orleans, was the "safest" grounding the cult could have. Two saints who never made the Registry—St. Marron and St. Expedite—still are represented in some New Orleans churches!

investments. They rely heavily on numbers interpreted from the previous night's dreams. Although illegal, today Policy flourishes underground in lower-class urban areas. Evidence is the ready availability on store counters of *Aunt Sally's Policy Players' Dream Book* (actually only one of about 15 titles available) in which, for example, "63" is the numerical equivalent of "to dream of carrying beer in a chamber pot".

Another force was the infant mail-order business springing up at the turn of the century. "Prescription" houses were called on to fill orders for ingredients as the clients remembered them (or guessed at them). Who was to blame if on some orders a powerful John the Conqueror root was substituted for a weaker lodestone, if the "pharmacist" thought it would do a better job (which simply may have meant he had run out of lodestones)?

Standardized packaging inevitably followed but only gradually did the true botanicals give way. Indeed herbs and roots are used prevalently today and freely interchanged as expediency demands. Modern merchandising took hold and two seemingly unrelated events — the passage of the pure food and drug laws of 1914 and the First World War —

made supply short and demand heavy enough for synthetics to come into use. The practitioners' needs also became critical as the various Mothers and Prophets found themselves in competition with the Spiritualists of the day, so great was the demand for communication with the war dead.

Things have changed a little now — but not much. Marie Laveau's freedom and power of 100 years ago hardly could exist in today's urban areas — at least aboveground. Certainly her heritage, if it may be called that, is all but forgotten. The word "voodoo" seldom intrudes except in occasional advertising references to the old practices: "Conjure men and so-called Voodoos, it is said, have had great faith in . . . Van-Van Oil . . ." comes from a brochure pushing incense and curios put out by Famous Products Company of Chicago.

A large catalog house, The de-Laurence Company of Chicago, under the heading, "Devotional Materials for the Mystic," offers 16 types of "'Voodoo' Brand Sachet Powders" at \$1.00 plus tax and postage. On the facing page the catalog offers 24 types of oils, from Attraction to Zodiac, which may be used for anointing (or "dressing") candles in the manner outlined in

The Master Book of Candle Burning. This along with Albert Magnus' *Egyptian Secrets, or White and Black Art for Man and Beast* and a "good" dream book comprise the basic library for the devotee. To these he may add *The Sixth and Seventh Books of Moses* (with appropriate talismans), *Hatha Yoga* and even Dale Carnegie's *How to Win Friends and Influence People*. All of these are included in deLaurence's catalog.

In general these purveyors are rather cautious, making certain their claims do not run afoul of postal authorities. Indeed, Mr. de Laurence refused an interview by categorically denying that he published the catalog. Yet anyone may obtain it by sending \$2.00 to The deLaurence Company, 180 N. Wabash Ave., Chicago.

Not so shy was Sister Fanny (recently exposed by the police* as a male!). Her address was a mail drop but "she" advertised: ". . . BOOTLEGGERS, GAMBLERS, POLICY WRITERS AND ALL OTHER LAWBREAKERS: a powder that will give you a cover-up for escape." Ludicrously added in her brochure are the words: "Not sold to minors. Not sold for unlawful acts. Sold for your amusement. Only

\$7.00." Just below this item, she listed: "The Magic Fish Lure for Fishermen" for \$3.00. And so it goes.

In the large-city neighborhoods, at the level of the real problems, stand those willing to attempt to solve any of them. Sister Mary is in a Chicago downtown office. Father Faith has his storefront location on 64th Street. Both advertise their services with printed calling cards placed around South Side curio shops. But there's always the entrepreneur and one such is Prophet Samuel who operates two candle and curio shops, a chapel and a consultation center, all conveniently offering a full line of powders, oils, incense and "curios" bearing the Prophet's label. One of these is "Blessed Alleged Fast Luck Brand Jink Incense Sticks" which are packed with "lucky numbers". And indeed they are lucky, having been clipped from recent policy slips that won on previous days. Buyers hope they will win again. Also included with the sticks is a more pragmatic note that reads, "If you will send a \$5.00 donation to our Chair and Organ Fund, I will send the Blessed Mazuzah, Blessed Incense and Prayer. I will put your name on the altar for this year. I will pray for you daily."

*Mike Royko, Chicago Daily News, January 14, 1966.

Prophet Samuel's Lord's House of Prayer on West Roosevelt Road is distinguished by a sign on the window welcoming all denominations and bearing their symbols — Christian Cross, Moslem Star and Crescent, Jewish Star, etc. He reaches a somewhat wider audience on Sundays between 7:00 and 7:30 A.M. broadcasting over radio station WOPA at 1490 kc.

Obviously voodoo as it is commonly practiced today relies on the old superstitions. The Negro culture seemed once to confine it, but it easily assimilated and perpetuated the beliefs brought to this country by European immigrants. The modern practitioner still acts as the friendly neighborhood psychologist and pharmacist but combines with his prescriptions liberal dosages of Christianity, numerology, Spiritualism, the Philosophy of Fire, herbology, witchcraft and so on, depending on the need.

No doubt some persons might consider Prophet Samuel's methods questionable, but his remedies, including specific candle ceremonies modified from *The Master Book of Candle Burning*, Bible text readings and "Living Hands" (molded to order) seem to bring results — for those who believe they will.

A case from *Cults of America*

by Maurice Beam (Macfadden, New York) may be cited as a typical "consultation" — the average request made of a "prophet" and its fulfillment. Called upon to return an errant husband to his anxious wife, the practitioner "prescribed" a mixture of acadia flowers, aconite and camomile leaves, Chinese Wash and some unidentified ingredients. The wife was to add this to her hot bath over a six-day period. Instructions accompanying the potion specified that while bathing she burn a yellow candle scented with mistletoe, that she disrobe in a separate room, enter the tub in a special way and while immersed, recite the 23rd Psalm. After remaining in the tub until most of the water's heat had dissipated she was to stand in the tub and look directly at the candle as the water ran out. While drying herself she must recite the ninth verse of the 71st Psalm and also a verse from the 11th Psalm. Verses 23 and 24 of the 69th Psalm were to follow as she left the room. Entering her bedroom she was to massage herself with a preparation made with Lovers' Pink Sachet followed by a sprinkle of Lovers' Oil.

The woman was told to rest on the seventh day and await her husband's return — up to the

10th day. He did not come home and to cover this eventuality a final ploy had been devised for the 11th day. Because she knew where to locate him, she was to be sure he received an envelope containing a certain pink powder. She saw to this — and on the 13th day he humbly returned, to be greeted by his wife holding a cup of tea made from the leaves of the lesser periwinkle which they drank together. The “power” had not failed (failure is claimed to be rare) and the client willingly paid the \$50 fee.

Interestingly, through the years the most successful “con-jures” have been the ones where the third party — the one who caused the particular grievance — knows something is going against him. These typically are the vindictive or “double-cross” variety of the exercise of voodoo power. Students of the psychology of fear can understand this. And that the practice has been perpetuated for centuries in many cultures attests to its validity.

But the successful conjure where the subject has no knowledge of the action requires further study. Such cases are rare, to be sure, and few are the persons who will admit to resorting to these devices.

Perhaps the most elusive as-

pect of voodoo today is the economic one. It thrives without formal organization and thus statistics of any kind are hard to come by. How many believers? Estimates go beyond five million. How much they spend on Policy depends on which police agency you choose to believe. Consensus places the annual figure of nickel and dime wagers in the multiple millions. The religious goods stores, pharmacies, beauty shops and others who stock quantities of the potions and candles are uncountable, but the major wholesale suppliers may be found.

Finding is one thing, however, and getting their story is something else. Sister Fanny’s poor fortune at the hands of the Chicago police and deLaurence’s denial that he even prints a catalog previously have been mentioned. Among several major suppliers in Chicago, one purveyor of incense and curios strangely is never available. Yet his Lama Temple Corporation (housed in a huge plant on West 61st Street) manufactures incense and candles, bottles oil and unguents and publishes books. The last word on this matter must go to a Lama Temple Corporation representative, who acknowledged that his company “. . . supplies a demand.”

We really have no way of knowing exactly how many Father Faiths and Sister Fannys there are. Until another Marie Laveau comes along to consolidate the cult, those possessed of varying degrees of skill will continue their practices and the mails will carry repeated reminders of the "pharmaceutical" aspects of the devotion.

That a new leader will arise is possible but the sheer geographic spread of the cult today would make it difficult to attain more than a local following.

It seems, then, that the only realistic view of the contemporary aspect of voodoo in America today is that it exists where you find it — or when it finds you!



NUMEROLOGIST PREDICTS COMING OF THE MESSIAH

THE MESSIAH will appear in 1999, according to Reb Eliahu Karlinsky, 72, of Mount Zion in Jerusalem. People, however, will reject the messiah for selfish reasons and in the year 2000 a world war employing nerve gases, lethal germs and neutron radiation will devastate four-fifths of the globe.

This is one of many prophecies made by Reb (Hebrew for "reverend teacher") Karlinsky, who is noted as an exponent of "Gimmetria", an art of mathematical-religious transposition. "Gimmetria" is an offshoot of the Kabbala, with the difference, Karlinsky explains, that the Kabbala is to Gimmetria what a simple abacus is to a computer. Every letter of the Hebrew alphabet, he points out, has a fixed mathematical value. Thus he is able to compare the numerical values of newspaper headlines with those of Bible passages, a complicated mathe-

matical feat which furnishes clues for his predictions.

By this means, reported Lee Heiman of North American Newspaper Alliance, who recently interviewed Karlinsky, the bearded "numerologist" predicted such news-making events as the Sinai-Suez campaign of 1956, the Jordan-Negev water project and the Red Chinese nuclear blast in Sinkiang. His record over the past 25 years is considered impressive. However, Karlinsky regards himself as just a simple student of Gimmetria rather than a prophet.

Among predictions for the near future made by Karlinsky through the art of Gimmetria are that peace between Israel and the Arabs will be negotiated — although not necessarily concluded — in 1968, Egypt will explode a nuclear device in 1971, and the Middle East will be invaded by the armies of Red China in 1973.



The CRYSTAL VISION of MISS A.

Chance discovery of Miss A.'s ability leads to conjecture
that others may possess the same talent.

By Susy Smith

MANY of you may be capable of scrying. By peering intently at some shiny reflecting surface you may perceive a vision of the future, the past or the present at a distance. More than one person has discovered quite by accident that he possesses this psychic ability.

In 1892, in London, "Miss A." wrote, "One day while lunching with friends our talk turned to crystal gazing. Some said they

believed that by looking into a glass of clear water one could see visions, if one were gifted that way. So two or three of us looked into our water glasses intently for a few moments. After a while I seemed to see at the bottom of my glass a small gold key. It was so distinct that I looked on the tablecloth, thinking there must be a real key there. There was none and nothing to explain what I saw."

ABOUT THE AUTHOR

Susy Smith has worked in the field of psychical research for more than 10 years, formerly having been a newspaper and radio commentator in Maryland, Florida and Utah. Now living in New York, she devotes full time to research (most recently, out-of-body experiences and mediumship), lecturing (including radio and TV appearances) and writing on psychic subjects.



After this initial experience Miss A. began to have many interesting and odd experiences.

Frederic W. H. Myers, author of *Human Personality and Its Survival of Bodily Death* and one of the foremost psychic investigators of the 19th Century, was acquainted with Miss A. and had known her family for some years. He was present on many occasions when Miss A. looked into some object with a reflecting surface and he has given us a thorough report of her most unusual results. Apparently Miss A. was a born psychic but, although she had some experience doing automatic writing before the incident of the gold key, she never had done any crystal gazing.

Myers always refers to her as Miss A. because in those days it was considered most unladylike

to scry or crystal gaze and she wished to protect herself and her family from gossip. Her phenomena were demonstrated only for private interest, for her friends and family who were most unwilling to have any kind of publicity for her feats.

However, Lord and Lady Radnor and Sir Joseph Barnby, a well-known musician of the day, were personal friends of hers in whose presence many of the phenomena occurred and they were not in the least reticent about their part in her psychic affairs and quite willingly attested to the unusual events they experienced with Miss A.'s crystal gazing.

One evening Miss A. was looking into her crystal about 7:30 P.M. and saw the Countess of Radnor sitting in a big red chair

in a room she never had seen before. A lady in a black dress and white cap came in and put her hand on Lady Radnor's shoulder. Miss A. immediately wrote to Lady Radnor asking what she had been doing that evening at 7:30. When notes were compared it was found that she had been sitting in a red arm-chair and that Lady Jane E., in a black dress with a white cap, had come in and put her hand on her shoulder.

Afterwards when Miss A. met Lady Jane E. for the first time she said, "Why, that is the woman whom I saw in the crystal."

Sir Joseph Barnby writes that he had been invited by the Radnors to the wedding of their daughter, Lady Wilma Bouverie, on August 15, 1889.

"I was met at Salisbury by Lord and Lady Radnor and driven to Longford Castle," he says. "In the course of the drive Lady Radnor said to me, 'We have a young lady staying with us in whom I think you will be much interested. She possesses the faculty of seeing visions, and is otherwise closely connected with the spiritual world.'"

Lady Radnor went on to tell Sir Joseph that only the night before Miss A. had been looking in her crystal and had described a room which she saw therein as

a kind of London dining room with large squares of black and white marble on the floor. She had said with surprise, "Here are a number of people coming into the room. Why, they're smelling their chairs!" She then had realized they were kneeling in prayer before chairs around the room. The prayers were being read by a tall distinguished-looking gentleman with a handsome long grey beard.

Miss A. continued, "A lady just behind him rises from her knees and speaks to him. He puts her aside with a wave of his hand and continues his reading."

Then Miss A. carefully described the lady who had risen from her knees. Lady Radnor told Sir Joseph that the room Miss A. "saw" sounded to her like the big hall where family prayers were said at the home of Lord and Lady L. The persons described certainly must be they! But of course she had no idea that they had been saying prayers with their staff of servants as described.

"They are arriving this evening by a later train," Lady Radnor said, adding that she hoped Sir Joseph would be present when she asked about the envisioned event.

Barnby continues, "That same evening after dinner I was talk-

ing to Lord L. when Lady Radnor came up to him and said, 'I want to ask you a question. I'm afraid you will think it a very silly one but in any case I hope you won't ask me why I have put the question.' To this Lord L. courteously assented. She then asked, 'Were you having family prayers at 7:00 last evening?'

"Looking surprised Lord L. replied, 'Yes, we were.'

"She then asked, 'During the course of the prayers did Lady L. rise from her knees and speak to you and did you put her aside with a wave of the hand?'

"Much astonished, Lord L. answered, 'Yes, that was so, but may I inquire why you have asked this question?'

"To which Lady Radnor answered, 'You promised you wouldn't ask me that!'

So poor Lord L. had to contain his curiosity — at least for the time.

Miss A. herself did not know *how* she saw the visions in the crystal. They were just there! She says that after her first experience of seeing the gold key she bought a small glass ball and gradually began to see a number of things in it. She subsequently scryed in several crystals, in the moonstone of a bracelet, even on the surface of a polished table.

"It does not seem to matter much what the smooth surface is," she writes, "but I have sometimes fancied that the scenes are brighter if seen in a real crystal. Occasionally I see things in a mirror, or even without any clear surface as though I were in the midst of them."

Miss A. said that when preparing to crystal gaze she took the crystal into a dark corner of the room or wrapped it up in black with only a small surface uncovered or, if it was small, she held it inside her hand and looked right into it.

"I can see equally well in the dark," she writes. "After a minute or two I seem to see a very bright light in it, which disappears after a few seconds and then the surface appears cloudy and thick. This mist clears away, and I see sometimes views, sometimes faces, sometimes letters, and all kinds of things in it. They last for only a few seconds or sometimes minutes and between each new picture I see the same light and then mist. I cannot look in the crystal for long, as it makes my eyes water with the brightness of the light and gives me a feeling as if a band were tied around my head; but if I look only a little while it does not hurt me at all."

The crystal seemed to her to

become a globe of light. If a sunlit scene appeared, her eyes often streamed tears from the brightness.

"I am in a perfectly normal condition when I look; not sleepy, nor in a trance, nor unconscious of my surroundings," Miss A. tells us. "I see in the crystal *much* more distinctly than I could ever *imagine* things. I am a very bad visualizer; and when I think of people I do so much more by the sound of their voices than by their faces or figures. I don't think I ever imagined a group in motion in my life. I am very shortsighted and seldom wear glasses; consequently I rarely get a clear picture of any room or scene. But when I look in the crystal I see everything as clearly as though I had strong glasses on. I cannot be sure whether either my short sight or my visualizing power is better in dreams than in waking hours; but I *think* both are better. Certainly, however, I never see in dreams any scene at all comparable in clearness to what I see in the crystal."

Of course, just seeing scenes in a crystal has interest value but the important thing about Miss A.'s crystal visions is that they were veridical—they were visions of something that could be proved to have occurred.

Miss A. tells of one instance of a seemingly inconsequential picture she saw which later was confirmed to have happened by Lord Radnor, who investigated its truth.

Miss A. writes, "In one case I saw and described Mr. B., a well-known writer whom I knew slightly, as hunting for a paper in the drawers of a writing table. He used a particular pen which I described and with his hands ruffled his hair 'til it stood up in a kind of halo. A lady came in and pointed to his hair and laughed.

"Lord Radnor inquired of Mr. B. and all this was found to be correct. He was writing with a pen unusual to him (silver instead of quill) and was looking for a paper which he wanted to send by post. His sister entered the room and pointed, laughing, to his hair just as I had seen."

Perhaps the most curious experience of all involved Sir Joseph Barnby; it was confirmed later in an interesting way.

He writes:

"One more incident in connection with the extraordinary powers of this young lady remains to be noted. Whilst looking in her crystal during one of the days I spent at Longford she described a room which appeared to be a bedroom. She appeared to be

viewing the room from just outside the open door, for she said, 'If there be a bed in the room it must be behind the door on the left.' In any case, the room was a long one and the end of it was occupied by a large window which formed the entire end of the room. She added, 'There is a lady in the room drying her hands on a towel.' She described the lady as tall, dark, slightly foreign in appearance and with rather 'an air' about her. This described with such astonishing accuracy my wife and the room she was then occupying at a hotel at Eastbourne that I was impelled to ask for particulars as to dress, etc. She stated that the dress was of serge, with a good deal of braid on the bodice and a strip of braid down one side of the skirt. This threw me off the scene as before I had started for Longford my wife had expressed regret that she had not a serge dress with her."

Sir Joseph tells us that he was greatly astonished when on returning to Eastbourne he found his wife wearing a serge dress resembling exactly the one described earlier by Miss A.

Edith Mary Barnby, his wife, explained this, "The account about me and my dress is remarkable as being out of the general course of things in this

way: I had been remarking to Sir Joseph that it was a mistake to come to the seaside without a serge dress, that being a material particularly suited for wear at the seaside, but I added, 'I do not think there is much use in ordering one now as Madame D. will be gone for her holiday, it being August.' Sir Joseph left the next day for Longford and I wrote to Madame D. telling her to make me this gown. She got the letter Tuesday, August 13, 1889, and in a marvelously short time, by Saturday, I received the gown."

A further sequel to this incident came some 16 months later when Sir Joseph and his wife attended a performance given by a society of musical amateurs called the Magpie Minstrels, at Princes' Hall, Piccadilly.

"We arrived early," Sir Joseph Barnby says, "and after placing my wife in a seat I moved about the room speaking to friends here and there. In the course of 10 minutes or so Lady Radnor and Miss A. entered the room. During the greetings which ensued Miss A. called my attention to a standing figure, saying, 'You will remember my seeing a lady in her bedroom while looking in my crystal; that is the lady I saw.' *That was my wife!* I only need add that she had never seen my wife."



Gary Davis of Akron's Flying Saucer Investigating Committee joins Stavano in field.

A NEW **O** IN **OHIO**

Mystery crater in Carrollton wheat field stirs up speculation, some neighbors and UFO fuss.

By Douglas M. Bloomfield

THE HOT JUNE SUN beat down on the lush Ohio farmland. Joseph Stavano, aged 73, had been piloting his tractor and cutting hay for some hours and decided to rest. He sought the shade of an old oak tree near his wheat fields.

Ripe golden wheat glistened in the sun. Stavano wiped the sweat from his forehead and proudly surveyed the rich crop — but something was wrong. His eyes darted back to a spot where the wheat seemed thin. As he slowly approached the area he found

that not only was the wheat thin, part of his crop was missing!

A circular section roughly 26 feet across was denuded and in its center Stavano found a smaller crater, about 28 inches in diameter and five inches deep, with soil loosened to twice that depth. Throughout the bare area clumps of soil were left as if stalks had been yanked out of the ground, roots and all. Stubble, plant fragments and wheat kernels were scattered lightly over the denuded ground.

In an outer ring 13 feet wide encompassing the bare spot, the wheat was flattened, the stalks

lying like spokes in a wheel, not in the spiral pattern associated with machine-cutting. At the outer edge of the ring, the spokes gradually straightened up until at the very edge the wheat was standing normally.

Two nights earlier, Stavano suddenly recalled, he had heard an explosion. It seemed unusually long-lasting, like nothing he had heard before, but he had thought no more of it until the moment he discovered the "crater" (shortly before 4:00 P.M., June 28, 1965).

The incident created quite a little excitement among neigh-



Around 26-foot denuded circular area, ring about 13 feet wide has been flattened.

borhood farmers, some of whom suggested a bolt of lightning had made the depression, but Stavano said that in the 27 years he has had the Carroll County, Ohio, farm he has seen many violent electrical storms and lightning-struck fields, but nothing like this crater ever resulted.

The Yugoslav-born farmer explained in heavily-accented English that as a lumberjack and miner he has many years' experience with explosives. Experts have backed his contention that no explosive made the crater.

What then?

"It must be some sort of reaction from a plane," Stavano said. "It had to be to go so fast and chew up the wheat like this."

With Stavano's permission and help, civilian UFO experts investigated. They found no signs of radiation, magnetic compass deviation, dynamite burns or any indication the bowl-shaped depression was formed by a ground-traveling machine or helicopter.

Stavano reports the first wheat and grass poking above ground this spring clearly show where the crater was. In the bare area, clumps of growth are dark green and widely spaced, but the re-

mainder of the field is almost completely under growth and the colors tend toward yellow and brown.

One UFO investigator is particularly interested in the connection between the crater and the wheat. "Whatever it was that landed there must have had the power to attract itself to the missing wheat," the saucer sleuth insists. "It reminds me very much of the stories out of England in 1963 where the potatoes and barley were missing, roots and all, under somewhat similar circumstances." (He refers to the "Wiltshire Crater Mystery" of July 16, 1963. A saucer-shaped depression eight feet across overlapped a potato field and a barley field in Wiltshire, England. According to a report in the British *Flying Saucer Review* the incidents are amazingly alike.)

What caused the mysterious crater in the wheat field near the little Ohio farm community of Carrollton? Was it a flying saucer?

"Maybe," says Joseph Stavano. He has disproved every other possibility he could think of in nearly a year. Now his only conclusion is "maybe" spoken with a little private smile.





Wheel of Fortune

By Paul Steiner

Two Outlaws and a Jessie James appeared in City Court in Chattanooga, Tenn., recently. Jessie James Edwards was charged with two burglaries. He and his alleged partner in the crimes, Henry Outlaw, Jr., were brought in by H. R. Outlaw, a city policeman.

In Richmond, Ky., Robert Turley was elected judge by 3398 votes — his opponent, Robert Combs, got 3397 votes. In the same election Kenton Moberly became sheriff with 3086 votes while his opponent, William Green, received 3084.

In Houston, Tex., a bandit ordered Texas National Bank of Commerce tellers at gun point to fill a bag full of currency. He was striding out of the place

when he suddenly fell to the floor apparently writhing in pain. The bandit had been seized with cramps and was easily captured.

Sarah Collis, a Washington, D.C., waitress, was reading her horoscope in a newspaper when a gunman, wearing a stocking over his face, said, "This is a holdup." Startled, she turned suddenly in his direction and he fired at her. The bullet came so close to hitting her it grazed her nose. Her horoscope had said it would be "a good day".

When Mrs. Richard Pierce, a physical education teacher at an Ebenezer, N.Y., school, was on her honeymoon, her substitute was Mrs. Richard Pierce. The two women are not related.

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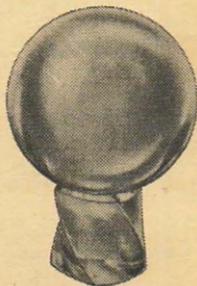
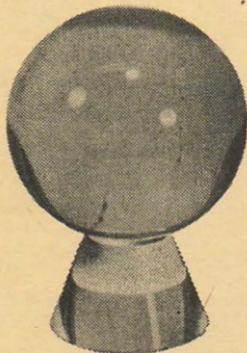
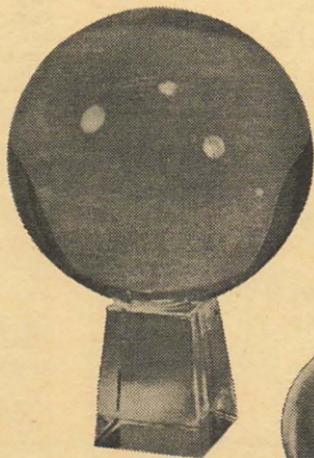
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By Patsy Killebrew

ABOUT THE TURN OF the century, my grandfather, John Martin, was living in Princeton, Ky., with his wife and family. Because of his work and family responsibilities he had been unable to visit his parents and brothers and sisters in Missouri since his marriage some years earlier. Communication not being as simple and fast as it is today, they seldom heard from each other.

One night as he lay in bed and just before sleep overtook him, John had a vision concerning his younger brother, Waller, who was living in Missouri at the time. In the vision, Waller came to see him. My grandfather looked out his window and saw the figure of a man walking down the road past his house. The man turned toward the window of John's bedroom and waved. When he turned, John saw his face distinctly in the moonlight. It was his brother! As Waller waved John heard a voice which he instantly recognized as his brother's call out, "John, I just came to say good-bye." With that he disappeared.

A week later John received a letter from his parents, saying that Waller



PATSY KILLEBREW

had died August 5, 1908, at Alton, Mo., of typhoid fever. It was the very night that John had had the vision! John replied to his family, saying, "Yes, I know that Waller died. He stopped by to bid me farewell!" — *Hopkinsville, Ky.*

THE SMELL OF IRONING

By Mary W. Norman

TWO WOMEN IN my life took excellent pride in their ironing skill. One, my Grandmother Esther, came from rural England; the other, my mother-in-law-to-be, from Nor-

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way. In the quiet of Sussex meadows and the beauty of an estate on a fiord, each was born with a sense of the supernatural. Both also were imbued with deep devotion and concern for the well-being of those they loved.

Grandmother always wanted me to learn to iron well. Living at some distance, she often sent me lovely handmade clothes, still fragrant from her iron. But also she always urged: "Be a teacher!" When she died in 1903 she left a small legacy for my training and I did become a teacher.

I had a position in a small town in northern Minnesota and in the autumn of 1924 I met and married a western rancher, Evan Norman. I had been lonely and to begin life as a homemaker delighted me. This led Evan to take an extension position with Ames University in Iowa and we went to live in Winnebago County. His mother, blonde Norwegian Christine, was urged to accompany us but would only promise to visit later.

Christine was a real ranch woman. Once in 1919, after Evan returned from the war to their South Dakota ranch, he and the neighbors were filling silos. The cornstalks were feeding rapidly into the shredder when a sprocket broke and a piece of heavy chain whipped against Evan's skull. Bleeding profusely, he fell to the ground unconscious. His mother ran alongside as they carried him in and anxiously waited until the doctor came and finally said he would be all right. Everyone was sure then that Christine always would show concern for Evan, perhaps even after death.

Knowing this about her, I mused: this kind of mother-in-law is what I need. I don't have Grandma Esther anymore and Mrs. Norman is so like her.

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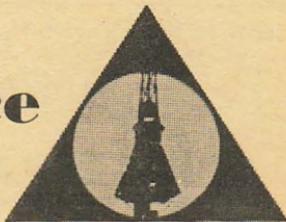
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apartment on an estate in Thompson, Iowa. In the spring of 1925 we sent Evan's mother the news that we were starting a family and by late summer she agreed to visit us.

"You know she believes in mystic things and thought transference," Evan warned. "Do you mind a little of that in our home?"

I told him of Grandmother Esther and her mystical nature. "So you see your mother is like her. Nothing could be nicer."

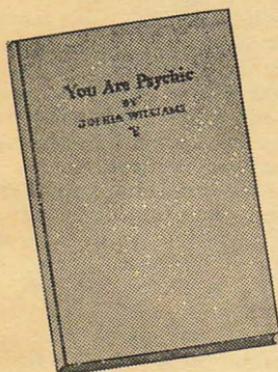
We prepared Christine's room and one day went to meet the bus and welcome her. Not long after she came, on an August morning something awakened me. I think it was the call of a small barn owl that lived in the grove. The rear door had come open, letting in the early morning chill and wisps of fog. Within this mist I saw moving toward me the form of my deceased grandmother, looking younger, but with the leaden gray of the grave replacing the rosy flush of her cheeks. Around her and over one shoulder was draped a large sheet. I cried out to her but she vanished.

Mrs. Norman came out of her room, alarmed by the owl's cry. "It is bad luck," she murmured.

The baby arrived in September and brought us great joy. Mrs. Norman went to visit another relative after my confinement, and I forgot my vision of Grandmother. If it were a warning, I failed to heed it.

Then in a terrible blizzard on January 14, 1926, cut off in the country as we were, croup came and carried off our tiny boy. I was inconsolable. That night about 3:00 A.M., as I tried to rest, I smelled the odors of ironing and strong coffee, as my grandmother and Mrs. Norman both loved it. Springing from bed, shivering in the deadly cold, I started for the kitchen and caught sight of the dim wraith of

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Esther, vanishing like smoke. The impression was so slight I thought I had imagined it. But the coffeepot was warm . . . maybe someone from downstairs had left it . . . the ironing board was warm . . . but it stood near the coal range where hot coals still glowed. Clean garments neatly folded on the table could have been done up for me by the kindly neighbors who shared my loss.

Time passed and the pain eased. Another son came and grew strong and healthy, and by the time he was in high school business claimed our attention. My husband had left extension work and now traveled selling heavy farm machinery.

One April morning in 1944 a feeling of coldness and a new vision of my grandmother alarmed me. I spoke to Evan about it but he couldn't share my apprehension. Two hours later a long-distance call came from his sisters saying their mother even then was passing away as the result of a stroke.

At times I thought Evan's mother came to me in dreams at night and visions by day. In November, 1955, he planned to visit the west and the neighborhood of his ranch. He was packing his things and using the pressing iron when suddenly the smell of ironing grew overly strong. Someone seemed to be in the kitchen with me. The memory of his mother (or her presence) made the air seem close. I poured two cups of coffee and carrying them into the living room, I cried out to Evan:

"This will be your last view of the west!" In horror I clapped my hand to my mouth. What had caused me to say such a thing?

Despite my fear, he made his trip. He returned very weary but our daily life went on as usual. The 30th anniversary of our first son's death approached and we spoke of him and

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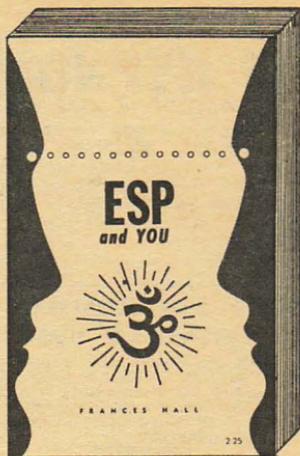
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of Evan's mother — even of my Grandma Esther. Early on the morning of January 14, 1956, before I was really awake, I thought I heard Mrs. Norman moving around in my kitchen. It seemed so natural that I had to arouse fully before remembering that it was impossible. Yet the scents of coffee and ironing filled the air! Forgetting this as best I might, I started the day but some repressed dread kept me from looking directly at Evan. By now we had our own tractor store in Lansing and he came in for meals and left again. He was very quiet and didn't eat much.

Alone after lunch on January 23, 1956, I realized Evan's color was bad, his movements slow, his lunch untouched. A dread pursued me. Toward dusk I heard him enter, wash up and drive away with our son on some errand. I don't know what sustained me. I said to the darkening empty rooms and to the winter twilight, "Mother, if you hear me, take care of him!"

All was still and finally I set supper preparations to the rear of the stove. Where were my husband and son? Would the food be required now?

The inevitable call came. Evan's death had been sudden, on a downtown street: coronary occlusion. Arrangements were made . . . days followed . . . relatives came . . . flowers . . . music . . . the peaceful face in the casket.

Never again have I awakened to the smell of ironing. Any coffee odor now is of my own making. — *Lansing, Mich.*

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soul. The corn, the bear, the pine tree, the foaming cataract—each was inhabited by its own individual spirit. This beautiful doctrine was crushed by the harsh assertion of Christianity that man alone possesses a soul. My experience with my favorite cat has convinced me that this tenet of Christianity is faulty and the red men of old were right.

My cat Bill, a solid silver-grey in color, was born in 1953 in this house in Port Colborne where we still live. He was the sole survivor of four offspring of a stray who hung around our house. Bill and I were close and in the summer of 1954 he took to sleeping with me on my porch bed or in my bedroom in cold weather. I grew very fond of him and felt terrible when he died in 1955 of infection that set into wounds he suffered in his inevitable tomcatting around.

Now we have another cat, Sam, obtained as a kitten in 1958. He is a big cat, much larger and heavier than Bill was, and much darker in color.

The night of February 4, 1966, I slowly awakened in my bedroom to the realization that a heavy weight rested on my chest. I knew it was an animal because of its warmth and I felt its small padded feet on my ribs. I opened my eyes expecting to see Sam—although as a rule Sam spent the night outdoors. To my utter amazement, the cat on my chest was Bill! I could not mistake his silvery-grey fur in the light of the full moon shining through the window. Bill stepped up to the pillow, then back across my body but as I reached for him, he vanished.

At breakfast I told my parents about seeing old Bill. Dad merely smiled and told me that for many years he has had glimpses of a



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medium-sized silver-grey cat running around the property. He said he had seen it so often that he had not considered it important enough to mention.

Is it possible that a cat with such an amazing resemblance to old Bill (whose color really is not common) occasionally just happens to wander near our house? If that is the case, how did he come to seek me out that one time in my bedroom, a place familiar to Bill?

I say that the wraith-like cat my father has seen and who came to pay his respects to me is the spirit of old Bill. — *Port Colborne, Ont., Canada.*

I WONDERED

By Cyril Carty

I USUALLY scoffed at descriptions of ghosts and spiritual or psychic phenomena and such, but one day I began to wonder.

As I walked along the sidewalk of a large city square, I was attracted by an unusually artistic display in a florist's window a short distance ahead.

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I stood, unscathed, gazing at the wreckage and the horribly injured driver of the car.

I wondered! — *Plainfield, Vt.*





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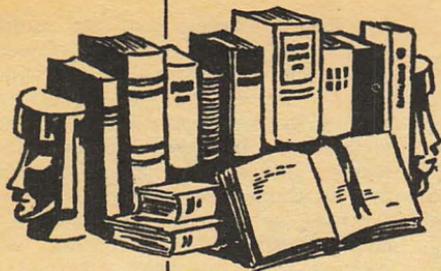


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SPIRITS, STARS AND SPELLS, *The Profits and Perils of Magic*, by L. Sprague de Camp and Catherine C. de Camp. Canaveral Press. New York, N.Y., 1966. 348 pages, \$5.95.

Spirits, Stars and Spells is an attractive and interesting book which speaks arbitrarily on aspects of magic and on many other subjects the authors have allied with magic. Since "magic" is the label applied by the de Camps to everything that they feel has not yet achieved proper scientific status (which "leaves no room for supernaturalism"), many matters studied by psychical researchers are included.

Early in the book the authors set a tone which continues throughout: ". . . there are always people who want knowledge without study, health without self-discipline, wealth without work, safety without precautions, and, in general, happiness without earning it. These people are the natural prey of the occultist, the medium, the astrologer, the medical charlatan, and all the others who prowl through the twilight land of magic." And ". . . it must be remembered that the person who patronizes a medium is troubled."

Certainly there are many people like this, but there are also an

impressive number of persons who delve into areas roughly classified as "occult" who are dedicated to self-improvement and self-knowledge.

But to the de Camps the scientific method of investigation is the only one which promotes "accurate thinking". They state, "It ill becomes us to sneer at primitive men as 'superstitious' or 'irrational,' since our minds work in much the same way as theirs in occult matters. Our main advantage over them is that scientific knowledge is available to us; and if we really wish to do so, we can learn how man and the universe really work. But many people, alas, do not really wish to do so."

I also have to quarrel with such statements as the following: "Stories of poltergeists and similar aimless ghosts are told in such a way that it is hard to disbelieve them. But scientific investigation of their activities inevitably brings about one of two results. Either the poltergeist disappears completely or some young person confesses to making midnight noises or rattling the teacups for the fun of hoaxing his elders. In fact, so consistently have these stories been exploded by close investigation that they should be received with extreme skepticism."

This is flatly untrue, and as a case

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in point I suggest that the authors read the reports of the Sauchie poltergeist in Scotland, where supernormal movement of objects occurred in the presence of a young girl, before the eyes of her school-teacher and her minister. Of course, the de Camps may have an answer for that, as they do for the eminent chemist, Sir William Crookes, who, on psychical subjects, "... turned out to be a very poor observer."

At times *Spirits, Stars and Spells* is not so boldly negative but makes its points by inference. "Such symptoms of dissociation as automatic writing or the strange writhings of the trance state, while understood by medical men, mystify and amaze the layman." (The italics are mine.) True, there are medical men who have not studied the trance data from the mediumship of Mrs. Leonard or Mrs. Piper, for instance, who will tell you that these phenomena are hallucinatory, or indicative of split personalities. But the medical men who actually have investigated mediumship make no such claims. Certain material received through certain mediums has not been understood and no authority holds that it has.

The long bibliography of *Spirits, Stars and Spells* is pointedly lacking in objective books on the subject of parapsychology. Aside from two works by Dr. J. B. Rhine, three by Hereward Carrington, a few by Podmore and Eileen J. Garrett's first book, now out of print, *A Search For the Meaning of Mediumship*, most of the texts listed are of the exposé type, like Martin Gardner's *Fads and Fallacies in the Name of Science*, and Dr. Morris Fishbein's *Fads and Quackery in Healing*.

But where, if the authors were giving a fair appraisal of their subject, are G. N. M. Tyrrell's *The Personality of Man*, or Robert H.

Thouless's *Experimental Psychic Research*, or Louis K. Anspacher's *Challenge of the Unknown*, or Rosalind Heywood's *ESP: A Personal Memoir*, or any of Raynor Johnson's books?

Thanks to Dr. J. B. Rhine's reputation as a scientist, ESP comes off a bit better than the rest of the "magic" described in this book. The authors conclude: "So let us leave extrasensory perception on the borderline between magic and science and hope that you will live to see the solution of this riddle."

It's a shame that the authors of *Spirits, Stars and Spells* don't have a little more feeling for the magic of life and the magic in this fascinating world.—*Susy Smith.*

E.S.P. TODAY, edited by Ralph S. Banay. Creative Psychiatry, 927 Fifth Ave., New York, N.Y., 1966. 220 pages, \$1.50 (paperback).

Here is a real treat: 12 articles by psychologists and psychiatrists discussing the relevance of ESP to psychiatry. Such familiar names as Gertrude Schmeidler, Gardner Murphy, W. H. C. Tenhaeff, and Laurence J. Bendit are included, along with those who probably will be known only to the small number of psychic researchers who follow the psychiatric literature. In all honesty, it is this latter group that provides the real interest in this compilation.

The lead article by Berthold Schwarz is a fascinating account of the interaction between the therapist's psychic interests and the client's unusual experiences. The involvement of the psychiatrist's private life in the telepathic interchange, a theme also illustrated by Jan Ehrenwald, explains in part why so few therapists care to discuss psi

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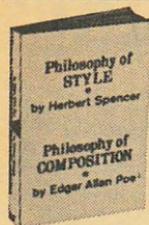
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experiences within the therapeutic setting. It is regrettable that R. K. Greenbank chose not to go beyond a simple factual presentation of a striking precognitive dream to discuss the dynamics of the event for the client's therapy.

Two other papers represent first publications of significant original experiments. One is Bernard Grad's latest study on the effect of healing power on plant growth. The other, the first account of Montague Ullman's dream-telepathy studies, is among the most important and exciting work in present-day psychic research. The only criticism to be made about this excellent and highly recommended volume is that it is generally unavailable in bookstores and must be ordered from the publisher. — *David Techter.*

FLYING SAUCERS THROUGH THE AGES, by Paul Thomas (translated by Gavin Gibbons). Neville Spearman Ltd., London, England, 1965. 192 pages, 21s (\$3.00 not including overseas postage).

Paul Thomas (Misraki) has written one of the most controversial books dealing with UFO phenomena that has yet appeared. This is no mean feat, considering the subject. His hypothesis of extraterrestrial intervention in religion has been discussed in print before but never with such thoroughness and clarity. He has attempted to bring some semblance of unity to the whole. Misraki's essential reason for considering various Biblical episodes in his hypothesis is the obvious and striking similarity that exists between them and more recent events such as the "apparitions" at Fatima (Cova da Iria) in 1917. (Fatima was first presented as a UFO event by one M. Alexander in an article for the January-February, 1958, edition of the

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British *Flying Saucer Review*.) If Misraki's interpretation is correct, as it would seem to be, there is something most disturbing about these events. Indeed all of "Our Lady's apparitions" deserve, and may well receive, a volume to themselves.

Some readers will consider Misraki's comments on the Christ far too speculative. I definitely tend to agree. But his comments are no more fantastic than those put forward recently by Biblical scholar Dr. Hugh J. Schonfield who after "40 years of objective research" concludes that Christ either was a genius or a thanatophile, manipulating the events of his own life (and death) so as to fulfill the Scriptures.

The personal beliefs of the individual reader will figure prominently in his consideration of this book. Misraki has, I believe, handled this rather delicate matter with an admirable degree of sensitivity. It should be remembered that the author has received permission from his church (Roman Catholic) to publish his unorthodox interpretation.

The results of independent investigation into various categories suggested in this book have led this reviewer to believe that Misraki has indeed placed the UFO phenomenon in its true perspective and in doing so he has given us a rational line of research to follow. — Donald B. Hanlon.

ACUPUNCTURE AND YOU, by Louis Moss, M.D. Citadel Press, New York, N.Y., 1966. 194 pages, \$4.95.

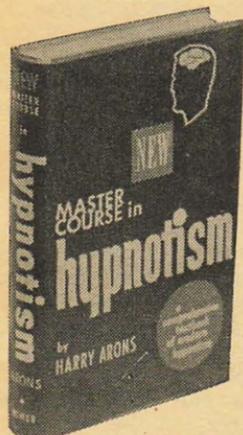
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Chinese traditional medicine accepts that in healthy persons there is free and unimpeded circulation of energy — the Life Force — from organ to organ, along an invisible network of intercommunicating channels, of which the main pathways are called meridians. It affirms also that blood circulation follows the flow of energy; if this is impeded, then blood circulation at that point is impeded, leading to defective oxygenation.

Over the past 20 years, according to Dr. Louis Moss, a well-known British medical practitioner, these findings have been corroborated. The points of impeded circulation are known as "trigger spots". Injection of a minute dose of adrenalin, or massage with adrenalin cream, will free the nerve blockage and restore the blood supply.

At the Darby and Joan Clinic at the Headquarters of the Women's Voluntary Services (England), nearly 2000 cases of rheumatoid and osteoarthritis have been treated by acupuncture since 1950. It has proved successful where conventional methods have failed.

Observation and research in connection with acupuncture reportedly have been going on in China for over 5000 years. In Biblical times, the high priests, who also were physicians, noted that a wound in certain parts of the body had a curative

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effect on a specific illness. They found that the crucial point on the skin was about a tenth of an inch deep. At first they used sharpened fish bones and bamboo slivers, later steel needles (for the nobility, gold and silver).

Nearly 800 acupuncture points were discovered, each named after its discoverer.

Acupuncture was introduced into Britain at the turn of the 19th Century. In 1823 the first issue of the *Lancet* reported successful treatment of dropsy by acupuncture.

In 1847 at the Edinburgh Royal Infirmary it was used with success, and the same year Dr. John Elliotson of St. Thomas' Hospital, London, reported successful acupuncture treatment of over 100 cases of chronic rheumatism. The treatment was derided by the medical profession, the needles used being dubbed "hat pins".

In France at the beginning of the 20th Century, mainly due to Soulie Morant, the French consul in China, acupuncture became popular. Today some 500 doctors practice it, the treatment being routine in at least 10 Paris hospitals, and it is officially recognized by the French National Health Service. For many years it has been practiced in Germany, Switzerland and in several hospitals in Russia.

For thousands of years Chinese medicine has accepted that all things, animate and inanimate, possess inherent energy which stabilizes the composition of matter. Man's body has two sources of energy: electricity from his cells and the energy he inherited from birth.

This vital energy the Chinese call the *Tch'i*, and it is controlled by two forms of energy: the *Yang*, (positive) and the *Yin* (negative) which the author believes may well be elec-

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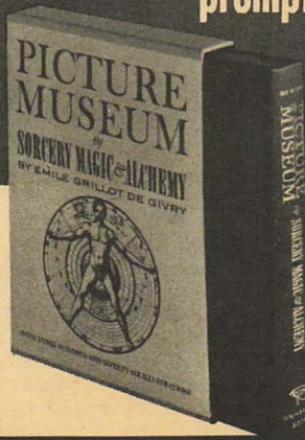
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trical. The Yang and Yin states constantly interchange.

Bearing on acupuncture is the state of the skin, a vital dynamic organ, dominant in the perception of pain and an important excretory organ. It comprises about a sixth of the total body weight.

In the West, during the past 20 years, it has been shown conclusively that great variations occur in the electrical potentials of the skin. These areas follow well-defined longitudinal lines, at certain points electrical resistance dropping to zero.

Recently electrical instruments have been devised to pinpoint acupuncture spots, of which a long list is given.

Besides the history, theory and practice of acupuncture, chapters in the book report on the use of acupuncture to treat bodily pain resulting from various chronic conditions, particularly rheumatic headaches, rheumatism of the legs, backache, osteoarthritis and rheumatoid arthritis. Other chapters cover such subjects in relation to rheumatism as the importance of exercise, climate and clothing, sleep and diet. There are 14 diagrams of meridians and acupuncture points.

Clearly written and concise, the book is packed with an immense array of highly interesting facts; yet is not too technical for the average reader. Those suffering from rheumatoid or osteoarthritis will find it of particular interest and value.—
Arthur E. Powell.



Report FROM THE Readers

MIXED-UP SEX

I call attention to a slight error you made in publishing my letter regarding the Guatemala "brujo", in the April, 1966, FATE.

In Guatemala the "brujo" is the equivalent of the North American "medicine man". The word *brujo* means wizard or magician and in Quezaltenango is sometimes translated "witch doctor". Thus what you have printed in my letter as "brujo" (witch) is not correct since a witch would be "bruja", the ending "a" signifying the female.—Wilma M. Rhode, Glendale, Calif.

OUR ETHERIC DOUBLES

I thoroughly enjoyed the article in the April, 1966, FATE, about seeing one's double. ("Have You Seen Your Double?" by Edward Podolsky, M.D.).

I haven't seen my etheric double, but the trouble is everyone else has. My "double" has the habit of wandering around paying visits unannounced at all hours. Don't get me wrong—I don't mean constantly. But especially when I'm exceedingly tired and away from home, part of me seems to materialize for a few moments for my wife to see.

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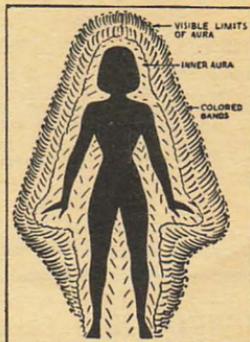


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In 1958 I was working in Alaska and on my job I suffered an accident that caused me great pain. Almost simultaneously, my body from the waist up appeared to my wife and two children inside the door of our home.

A more recent case occurred Friday, May 13, 1966. I had been working long night hours and I wanted to be home in bed getting some rest. I guess sometimes I yearn too hard. On this particular morning, my wife awakened to hear a pounding on the door and my voice saying, "Let me in! Let me in!" She was quite shaken when she went to the door and I was not there. I accused her of having a too-vivid dream but she swears it was my voice she heard. As for me, on my job I had no out-of-the-ordinary sensation at the hour this occurred — which she noted was 4:45 A.M.

About two weeks before President Kennedy's assassination I was pursued on my job by a strange sensation akin to fear that someone was pointing a rifle out of a window at me. As that fateful day came nearer I reached the point where I couldn't open my frosted-over window to look out. I couldn't shake the feeling of apprehension. Then on November, 22, 1963, it became all too apparent what it meant.

In 1958 and 1959 I worked for an Aleutian airline in Anchorage, Alaska. Part of my job was loading freight. One day as I was doing my work as usual aboard a DC-4, the conviction seized me that the ship was doomed. I told my wife about it and for that reason we never took any of the free trips offered to employees and their families. About one year later that aircraft slammed into the side of a mountain. The pilot had flown that route for 20 years and the airline had a nearly perfect record of

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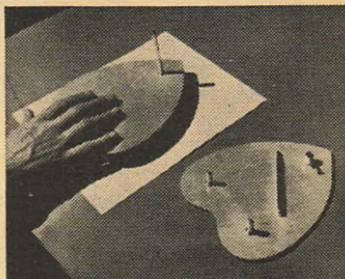
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OF GEF AND COMPUTERS

Although Nandor Fodor concluded that Gef, "the talking mongoose", was not a poltergeist, Susy Smith is perfectly correct when she claims Fodor concluded Gef was a "poltergeist-like manifestation". In *The Haunted Mind* Fodor writes, "Although this ("The Talking Mongoose") was not strictly a poltergeist case, it bore many resemblances to one, as there was an adolescent girl in the disturbed family, living on the Island of Man, but the 'mongoose' seemed to be somewhat more substantial than the spirits which are reportedly involved in poltergeist cases."

I always enjoy Mr. Fuller's "I See By The Papers", but I was puzzled by the account given in "Smart Girls" (May, 1966, FATE). Although Donna McDaniel may be brilliant, I cannot help but suspect the newspaper reporter who wrote her story had tongue-in-cheek — or knew nothing about the binary system.

You see, 64 is 2 raised to the sixth power, so it is written "1,000,000 (base 2)"—just as 10 raised to the sixth power is written "1,000,000 (base 10)". So 64 (base 2) certainly requires seven digits.

This may seem a bit esoteric to one who never has worked with different base systems, but I have seen intelligent seventh-graders who could figure that out in their heads in less than a minute. Yet according to your article, Burroughs' computers required 21 days to figure out whether 64 (base 2) had to be written in seven digits — and then they arrived at the wrong answer! If this account is correct, it would seem

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that our fears of automation are greatly exaggerated. — *Warren Wild, Yankton, S. Dak.*

NUMEROLOGICAL INCONSISTENCIES

I refer you to pages 49 and 50 of the June, 1966, FATE, particularly to point out that you tell readers that the letters "F," "G," "H" and "I" represent numbers "8," "3," "5" and "1" respectively. ("How to Work with Numerology" by Cheiro). Furthermore on page 50 the letter-number relationships which you give are not consistent with the table of values presented in most recognized standard textbooks on numerology, which offer the following:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Obviously the superficial thinker might assume to discredit the whole idea (of numerology) if it is a field which holds such apparent self-condemnation.

Personally I am not taking a position to discount hastily the work of any worthy teacher. I merely suggest that FATE fulfill a duty to clarify this so that serious students may recognize both the common and the transcendent ideas in numerology.—*Gail Hamilton Hines, Lansing, Mich.*

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AGHARTA—ACTUAL OR ALLEGED?

I am trying to obtain information on the alleged civilization of Agharta which is supposed to lie within the crust of this planet and to be inhabited by super-beings descended from Atlantis and Lemuria.

I find it increasingly difficult to get information. Each lead I have followed so far has led to a blank wall and it would appear that there is little basic foundation for the idea that Agharta exists.

The leads I have followed were to the effect that entrances could be found in certain regions or that someone whose brother had a friend, etc., knew something of Agharta. Yet when the trail of inquiry came close to the source no one knew anything at all. Persons claiming to have investigated search parties for the alleged civilization also have proved equally elusive, thus giving rise to the suspicion that Agharta does not and could not exist save in folklore.

Therefore if anyone in America can furnish me with direct proof—such as photographs or artifacts from Agharta, personal experiences of their contact with the alleged super-beings claimed to exist beneath the earth's crust—I would be extremely interested.—*Martin S. Elsworthy, Oxford, England.*

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I am thrilled, excited and amazed to report that Saint Anthony has done it again, and this time for me.

For many months I had searched everywhere for a key to an old cedar chest given me by my mother. The key always had been kept in a corner of my jewel box. Last night I conducted another vain search for my key. I felt very unhappy and upset when I couldn't find it and in

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discussing it with my husband I thought of Saint Anthony and other FATE readers' experiences. When I went to bed I prayed Saint Anthony would forgive my Baptist unfamiliarity in addressing saints and laid my problem before him.

When I awoke this morning I *knew* where the key was! I went to my husband's tie rack and there was my key, hanging with his ties.—Mrs. Earl Olson, Ojai, Calif.

RADAR CHAFF

The mysterious tinsel found by Mrs. Roseberry (FATE, June, 1966) undoubtedly was radar chaff, which is a tinsel generally made of Mylar plastic film aluminized on one side. Sometimes fine copper wire about the diameter of human hair is used.

Chaff is ejected from weather balloons or rockets at high altitudes and is tracked in its descent by radar to study the paths of high-altitude winds.

All of the pieces of chaff are accurately cut to a predetermined length related to the wavelength of the radar being used, so that it acts as an efficient antenna, picking up the radar signal and re-radiating it back to the radar. Normally on release the individual tinsel strands are separated by the wind and then drift with it more or less as a "tinsel cloud" for a while until eventually the pieces become too dispersed to track on radar. Sometimes the chaff clumps together instead of dispersing into a cloud. This is unfortunate for the weather scientist, as the clump does not make a good radar target.
—Lewis F. Garber, Pasadena, Calif.

GIANT'S AUTHENTICITY

Regarding "Ancient Man or Hoax" (July, 1966, FATE, Report from the

Readers) I would like to suggest to Mrs. Reed some ways by which she might check the authenticity of her giant. Is the newspaper clipping genuine? What paper printed it? If the Gooding Amusement Company has a real find they should be willing to cooperate. A "man in New Orleans" is a little indefinite. Several men live in New Orleans any one of whom might be rich enough or eccentric enough to keep a petrified giant for a house guest for some 50 years.

If the body is petrified, it would look, wrinkles and all, almost the same as it appeared when the process started except for color. It seems to me the rib should have the same general appearance as the teeth. Never having seen either one petrified, I cannot say. Both are already largely mineral.

I have heard that Carbon 14 is not so hot on petrified objects, since minerals have replaced the carbon. The November, 1960, FATE contains an article about bodies discovered in peat bogs. They were well-preserved but not petrified and were dated at about 2,000 years. — C. J. Fortner, Long Beach, Calif.

UFO WITH ST. VITUS' DANCE

In the June, 1966, FATE, I noted a letter from John C. Sherwood, Marshall, Mich., who wrote of sighting a zigzagging light similar to one Mrs. Dwain Miller wrote about in your March, 1966, issue. Mr. Sherwood asked to hear from other readers who possibly had spotted the same phenomenon.

I am part of a small group that also saw the "light". Our sighting occurred on a wintery Friday night in March, 1966. A friend had invited me to accompany him and his girl friend to Chatsworth Park near here to show me a railroad tunnel. I am a

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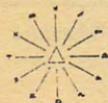
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strong railroad enthusiast and UFOs and such things are on my mind only when I'm reading science fiction. Chatsworth Park is located below the Santa Suzana pass and it combines rugged terrain with a picnic area as smooth as a golf course.

When the three of us arrived at the park about 10:30 P.M. my friend noticed the spectacle first. He pointed upward and then his girl and I too could see it. It was like the taillight of a jet plane, indeed as far up as the jet stream, except that the light clearly traveled in a zigzag pattern. It would speed in one direction and cruise in another. I didn't have time to ascertain whether this was a set pattern, for the light quickly disappeared. It wasn't a fireball, the type many persons have witnessed over the ocean out here. The light traveled from west to east but I cannot understand its "St. Vitus' dance" performance.

We were just getting over our excitement of the sighting when the park lights went out. A recent power failure in the area had been accompanied by the sighting of a huge meteor by the Mt. Wilson Observatory, so my first thought was that UFOs trailing air disturbances were causing the havoc. Then we decided that the lights were preset to go off about 11:00 P.M.

For the next hour my friends and I observed a large star rising and descending and at one point it seemed to be accompanied by other stars of the same size. My eyesight is not so good, but my friends insisted they saw spaceships. We all saw moving illuminated objects.

A taped interview broadcast about this time mentioned sightings in Napa, Sonoma and Mendocino Counties and in Palm Springs. Sure enough, the U.S. Air Force reported chasing UFOs in Palm Springs an

hour after our sightings. Palm Springs, by the way, lies in an easterly direction from us.—*Charles Jeffrey Forsher, Granada Hills, Calif.*

"OAHSPÉ" ENTHUSIAST

I am writing to comment on that most remarkable, even miraculous book *Oahspe*. I have read extensively on Theosophical, Hindu, Buddhist and Christian mystic philosophies, but after deep reflection I must say that the conceptions of life and the cosmos as depicted in *Oahspe* transcend all others. To say it another way, I think the *Oahspe* world view far more challenging and sublime than anything I have encountered.

It is a mystery to me why John B. Newbrough who wrote *Oahspe* is virtually unknown! Why?

You would be doing FATE readers a marvelous service by giving us views and comments on *Oahspe*, as well as inviting the views of experts and other readers on this perhaps most provocative and challenging book of our time.

Have you pondered the exalted descriptions of the Nirvanian and "ethereal higher worlds" as stated in *Oahspe*? It seems hard to believe that one man could have imagined or "dreamed up" such compelling and vivid accounts of these things unless he had actual inspiration and insight into life on a very exalted plane.

At any rate, one cannot deny that *Oahspe* opens up new and thrilling vistas of our universe, while at the same time showing us how little we really know of our universe, the spiritual planes and other worlds.—*John R. Miller, Mechanicsburg, Pa.*

MOTH AND FLAME

The olfactory experiences reported

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by some of your readers lead me to write you about mine. I have had only two such experiences, both years ago, but they were so unexplainable and one of them so enlightening that I feel I should tell you about them.

First, I met a man named Karl in my first efforts toward psychic development. He was in my class and he paid a great deal of attention to me, promising to help me develop. He had strong mediumistic gifts and I was attracted as a moth to a flame, and at the same time repelled and afraid because of his use of hypnosis.

My first olfactory experience involved a strange fragrance. It filled the room and my nostrils, but I was alone and cannot know if anyone else would have smelled it. I knew not how to associate it but the odor was soothing.

One day, busy with everyday things and thinking nothing of the supernatural, I opened my purse and from it came the unmistakable odor of Karl's pipe.

I was delighted to be capable of the experience, but why did the odor come from my pocketbook? Of course I told Karl about it, and in his reaction I read the answer. He muttered something about my being sharper than he realized.

Karl gave up trying to win me and withdrew from my life soon after that but his strongest Indian guide has remained with me, giving me wonderful protection especially when I'm driving or traveling. Karl relied a great deal on him and I have often wondered why he came to me, but he has been invaluable these 20 years. — Irma Gustafson, Atascadero, Calif.

UNTHINKING MAN

I wish to reply to Orissa Rines, Alton, N.H., whose letter, "Mourning

for the Passengers" appeared in the July, 1966, FATE. Indeed it is sad that the passenger pigeons have fallen prey to unthinking mankind. Another species soon to fall victim to the same sad fate is the mourning dove.

Over 20,000,000 mourning doves are killed by bird hunters in the United States each year and loss by crippling averages 26 percent of the legal bag. Still the human cup of greed is never filled. With the passing of the North American mourning dove, the world will lose one of its most beautiful birds.—Howard H. Caudle, Grand Junction, Colo.

GOD'S WONDROUS WAYS

On February 29, 1964, I was the victim of a hit-and-run motorist (who never has been located) and among other things, I lost most of my hearing and my sense of balance.

On Sunday, May 22, 1966, I attended the Spiritualist Church of the Good Shepherd at Santa Ana and during their healing session, nearly normal hearing came back to me. I have had three different hearing aids, but now I can hear better without any aid.

The surprising thing is that in the healing session I appealed for help for a paralysis in my right arm. It is the painful type and I wanted relief—but God wanted me to hear. In time I believe God will cure me of all my errors.—Walter J. Kohberger, Stanton, Calif.

A CALL FOR HELP

I need help very badly and I would appreciate it very much if FATE would give me some advice on where to go from here!

I am delving into my psychic pow-

(Continued on page 160)

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ers and at this time I am experiencing an irresistible urge to communicate with the spirit world. I am a widow, 29 years old, with two little children. I am alone in my interest in the spirit world but I have a few friends who go along with me in trying to form seances. They are fairly cooperative but consider my interest as a sort of "parlor game". They are skeptical, in other words, and I am completely frustrated, deeply sad, almost desperate to find an amateur group to work with!

I feel I have reached a danger point in my plane of concentration and that I must get help immediately. Books do not solve my problem; I do not want to get involved with an occult society; I do not want a professional seance; I am not interested at all in a religious group. I just need someone with me who knows a little about this sort of thing. I feel it is dangerous to continue by myself but I *must* continue.

Is there some advice you can give me? Have other people contacted you as I have? I must find someone who will cooperate with me without involving money or occult things. I need to work in actual experience. I am too ready and too close to postpone a sitting much longer.—*Eleanor Ray, South Pasadena, Calif.*

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My grandmother owned a general merchandise store in a small town in Utah. Supplies for the store had to be hauled from the closest railroad station 45 miles away. The road we traveled to get the supplies was desert marked by some swampy

strips caused by underground springs. The desert was too hot for horses or men to travel by day, so almost all hauling was done after sundown.

One day Grandmother's hired drivers came to her and said they did not want to make any more trips as strange lights came out of the ground near the springs and frightened the horses (and perhaps the men!). When anyone tried to approach the lights they would disappear and show up in some other location. They came to be called "jack-o'-lanterns".

My father laughed and called it the men's imaginations. He said he and his family would make the next trip. He said, "I'll take a saddle horse along, rope one of the critters you're seeing and bring it in!"

He and Mother took my brother and me and we started. Everything went fine until we were returning about 8:00 P.M. It was a bright moonlit night. Suddenly our horses spooked. Then we saw those lights popping up on both sides of the wagon.

Dad mounted his horse and took his lasso and started chasing them, but when he'd get close to where the lights had been, they would have moved. Finally, Dad gave up.

I never saw my father frightened so I agreed when he insisted "There is a reasonable explanation. It must be gas of some kind escaping into the air from the swampy ground."

Some smart parties went to the spot to find the answer but none found it.

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