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TRUE STORIES OF  
THE STRANGE AND  
THE UNKNOWN

# FATE

FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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Vol. 19



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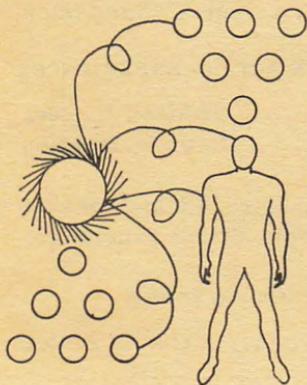
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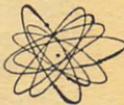
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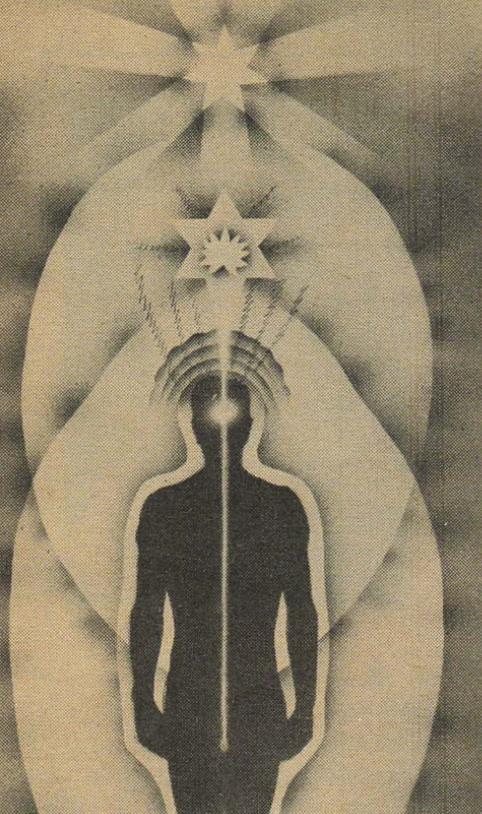
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# *I See by the Papers*

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## AT THE MOMENT OF DEATH

AND NOW THE sad reports of a death premonitions are beginning to come in from the Vietnam war as they have come in from all other wars. They take many forms. Sometimes they coincide with the moment of death, flashing across the thousands of miles between the stricken soldier and his loved ones. At other times they appear to be telepathic communications between the living.

In March, Lawrence Lyden waked his daughter Lois, 18, but before he could deliver his message she said, "I know, Dad. Dennis is dead. I just dreamed about it." Word of the death of Dennis Lyden, 20, in action in Vietnam had reached the Lyden home in Warren, Mich., only moments before Lawrence Lyden went to tell his sleeping daughter.

Perhaps Lois' dream came about through telepathic communication with her father. Perhaps it was triggered by authentic communication with her dead brother. At this stage of our knowledge we cannot say.

Some of the soldiers who die



CURTIS FULLER

in Vietnam feel they are doomed in advance. Their premonitions are so real it is as if they saw their fate written immutably on the stream of future events. Such may be the case of Pfc. Hiram D. Strickland of Graham, N.C., near Burlington.

Private Strickland was killed in Vietnam on February 1. Early in March when his parents received a package containing his personal effects they found a letter written in ink on a pad of note paper which seems to

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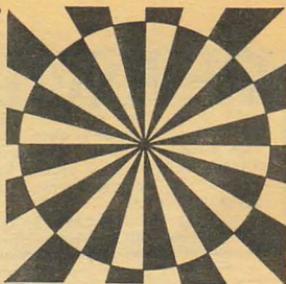
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After years of study and scientific research, he found—to his astonishment—the key to the MATERIALIZATION OF THOUGHT. Bewildered by the fantastic power he had demonstrated, he wondered—was this some accident, some fluke? Could it be repeated? And—most importantly—could others be taught to perform these miracles of mind?

He discovered that the key to unlocking the powerhouse of the Subconscious Mind lies in a simple fact: The Subconscious is triggered in-



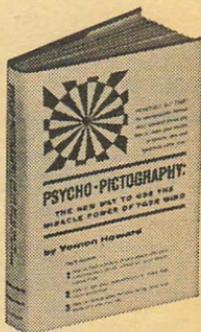
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suggest that Private Strickland felt he would die.

"I'm writing this letter as my last one," Private Strickland wrote. "You've probably already received word that I'm dead and that the government wishes to express its deepest regret. Believe me, I didn't want to die, but I know it was part of my job. I want my country to live for billions and billions of years to come. . . ."


**AN EXPLOSION OF ENERGY?**

**P**SYCHICAL RESEARCHERS have suggested that the apparently frequent communications between loved ones at the instant of death may be caused by a sudden release of mental energy from the dying. The dying person reaches out telepathically to touch the minds of his dear ones before passing.

It is by no means certain, of course, whether the communication takes place while the dying person is still alive or after his death, or whether both are true. The answer to this problem is crucial to the problem of survival but the difficulties in determining the exact time of death and receipt of a message from the dying or dead are obviously great.

This much seems certain. The apparent messages from the dead or dying are most likely to be received when the recipient mind is most receptive to such communication — the twilight zone between sleep and wakefulness. The pattern of many such messages contains the same symbolism that distinguishes other telepathic communications. We believe telepathy is involved here; whether it is between the living or the dead is the problem.



### THREE KNOCKS

**B**Y COINCIDENCE, the circumstances surrounding the death of Staff Sgt. Charles Schneider of Brooklyn in World War II came to light only last March 22 when the New York *Sunday News* published the story. Because of an Army foul-up Sergeant Schneider never received the Bronze Star Medal or the Combat Infantryman Badge that were due to him. The oversight was discovered by a brother who was investigating an error in gratuity pay due his mother.

Staff Sgt. Schneider was killed in action near Remilly-sur-Luzon in France on July 27, 1944, although his parents were not

---

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notified until August 18, 1944.

Said Mrs. Caroline Schneider, the dead hero's mother, as she received his posthumous awards last March: "I knew my son would die in the war. When Billy left home after his last leave, I watched him walking down the street and told my husband that we would never see him again.

"And I'll never forget that July 27. Near midnight I heard three knocks on the dining room window but when I looked nobody was there. I was frightened and woke my husband to tell him someone had died. He tried to reassure me but when the telegram came, I guess I already knew."



## THE MATRIX OF EVENTS

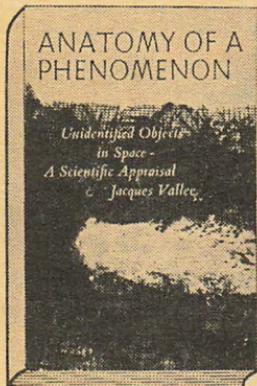
UNCONSCIOUS premonitions may be responsible for much lifesaving behavior. But how can one separate the coincidental accidents from the premonitory?

When Donald Parker left to join the 173rd Airborne Division in Vietnam, his mother in Garland, N.C., gave him a Bible. At first it lay in the bottom of his footlocker. Then one night Don got word his outfit was going out on a tough mission.

"I don't know why, but I got

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the Bible out and read a little the night before we left," he said. "I decided to take it along. But I didn't want to put it in my shirt pocket where it might get wet so I stuck it in the webbing of my helmet, on top of my head."

About 3:30 P.M. Parker was shot. The bullet entered one side of his helmet and made a clean exit out the other. It should have passed completely through his head but it didn't. The Bible deflected it, and instead of being killed, Donald Parker was only wounded and is alive today.

Coincidence? Or a synchronous chain of events designed somehow to save the life of a soldier not yet ready to die?

\* \* \*

In 1963 Joseph F. Sirotek, Jr., of Barrington, Ill., was delayed in Florida and missed boarding an airplane that crashed in the Everglades, killing all aboard. Early in March of this year, Sirotek felt he had too much work to do at the Thermo King plant in Chicago where he works and canceled out on a trip he had planned to Japan. The airliner he had been scheduled to take crashed into Mount Fuji on March 5, killing all aboard. Coincidence or synchronicity?



## CARL SANDBURG'S PREDICTION

**L**AST JANUARY 6, Carl Sandburg marked his 88th birthday from a sickbed. If he gets through this year the famous poet and biographer of Abraham Lincoln is sure he will live to be 99.

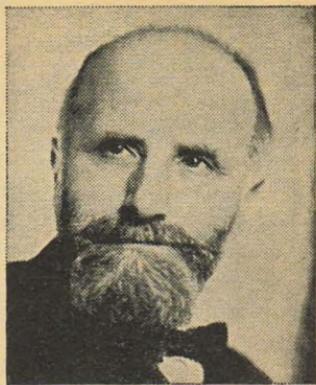
When he turned 80, he told a newspaperman: "It's inevitable, it's inexorable, it's written in the book of fate. I had two great-grandfathers and a grandfather who died in years divisible by 11. If I don't die at 88, I'll go on to 99."

Sandburg's 82-year-old wife, it's only fair to say, takes no stock in this prediction. "I really think he'll live to be 101," she says. "He still drinks goat's milk. That's why he's lived so long, but I wouldn't say that's what made him a poet."

\* \* \*

Two bits of intelligence about Jeane Dixon, the famous Washington clairvoyant: She did *not* predict a 12-foot snowfall for the area of Flint, Mich., last February, despite all manner of rumors that she had foreseen such a disaster.

And she has been named to the advisory board of the First National Bank of Washington, D.C. In its press release announcing her appointment, the bank stated that Mrs. Dixon is known



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1967

1968

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for her "remarkably accurate forecasts of things to come."

\* \* \*

Add to the list of persons who predicted President Kennedy's assassination the famous novelist Taylor Caldwell. In June, 1963, reports the British *Psychic News*, she dreamed she was watching the television set in their lounge room.

"She 'saw' President Kennedy murdered and watched him falling to his left. Her vision was in color, because he wore a medium grey suit, striped tie and was hatless."

Miss Caldwell's dream was so

intense she ran downstairs to the dining room where the cook was serving her husband's breakfast shouting, "The President has been murdered just now by a Communist!"

And here again the problem of time intrudes. Miss Caldwell's dream was so real she was sure the assassination already had taken place. She turned on the television and hardly could believe that the usual programs were being shown.

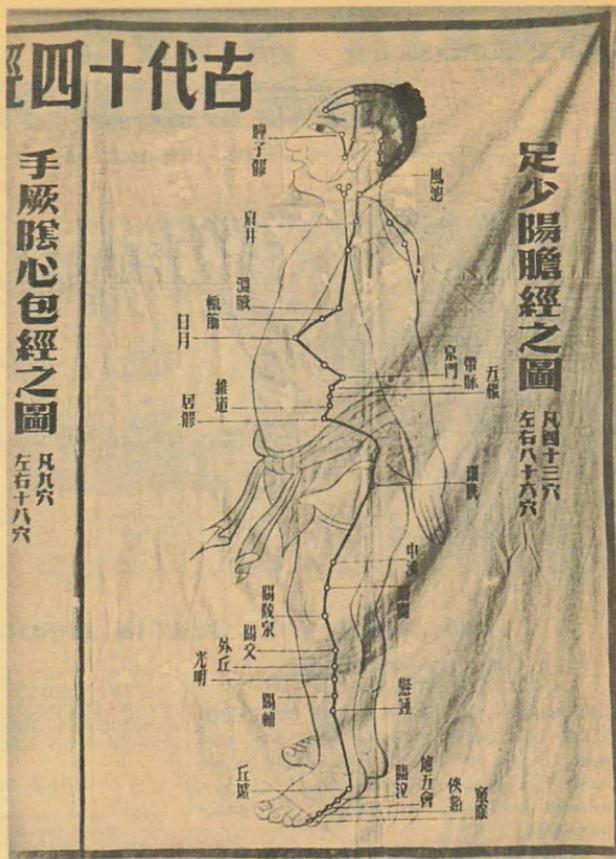
She later came to understand the dream was prophetic and wrote immediately to President Kennedy to warn him.

古 代 十 四 經

手厥陰心包經之圖

凡九穴  
左右十八穴

Diagram of human body illustrates critical points of figure for acupuncture treatment. This ancient therapy still is part of study offered at Peking's Institute of Medicine. (UPI photos.)



IS THERE A CLAIRVOYANT  
IN THE HOUSE?

**P**RECOGNITION ought to be one of the easiest of all claimed paranormal abilities to test statistically but we know of few attempts to correlate predictions with what actually has occurred — the exception is Dr.

Rhine's work on predicting the fall of dice.

Now FATE desires to cooperate with the American Mental Health Foundation, Inc., of New York City, in a study of precognition.

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### HOW THIS INSTRUMENT WORKS

The BRAIN WAVE SYNCHRONIZER is a photo-electronic instrument that tunes to the natural frequency of the

brain. When the special wave pattern of the light is adjusted to the subject's own frequency, resistance to hypnosis diminishes. Response to induction is then rapid, easy and effective.

### EASY AND SAFE TO USE

Four dials are the only operating controls needed. These permit adjustment of the light source through three major natural rhythm ranges—Delta, Alpha, Beta. No other adjustment is required. The key performance factors of amplitude, wave shape and signal duration are built into the instrument. Easily followed instructions explain each step.

No wires or connections of any kind are attached to the subject and there are no rotating discs or parts, making the SYNCHRONIZER the easiest, safest and most rapid scientific aid yet developed for hypnotic induction.

### USE FOR GROUP HYPNOSIS

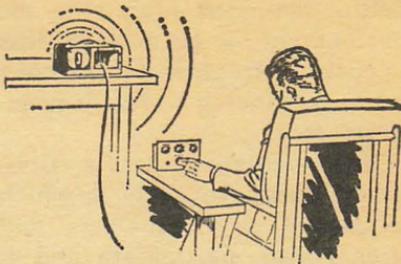
Use the BRAIN WAVE SYNCHRONIZER with a single subject or use it simultaneously with a large group.

The Editor of Hypnosis Quarterly wrote that in a group demonstration he witnessed, five members seated in front of the instrument all went into trance, including one previously given up as non-hypnotizable.\*

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The Committee on Hypno Aids of the American Institute of Hypnosis has tested approximately 50 different aids. They reported: The Brain Wave Synchronizer is adaptable for use in autohypnosis and is extremely valuable in relaxing difficult subjects without consuming vast amounts of time. Because of its importance, a separate article has been devoted to it.

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

## FREE REFERENCE SERVICE

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tions in the field of mental health, dedicated mainly to the development of better and less expensive treatment methods and to advancing urgently needed reforms.

The Foundation has a Division of Parapsychology in which well-known psychoanalysts and psychologists participate and it is this division that proposes the research project.

The Foundation is interested only in clairvoyants or psychics who have had repeated precognitive experiences — not in those who have had only rare or occasional experiences.

If you are such a person or if you know of such a person,

please write to Dr. Stefan de Schill, American Mental Health Foundation, 2 East 86th St., New York 28, N.Y. The Foundation cannot remunerate persons involved in this research, but hopes that valuable results may come from its work. Perhaps you will become an important subject in this research program.



### CLAIRVOYANTS AT WORK

JESS STEARN, author of *The Door To The Future*, describes predictions of several clairvoyants in the March 27 issue of *This Week*. Psychic Helen Stalls of New York, 70, predicted

---

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President Kennedy's assassination, President Johnson's abdominal surgery, and the death of Adlai Stevenson, Jess Stearn says.

Take note of these predictions, given to Stearn by "a seer who requests anonymity because of the prominence of the people involved."

- (1) "Jacqueline Kennedy will marry before mid-1967."
- (2) "We will have a Republican president in 1968 — George Romney of Michigan."



### MYSTERIES OF ASPIRIN

**P**ROBABLY MORE aspirin is consumed than any other medicine. About 12,000 tons, equivalent to 150 tablets per inhabitant, are used in the United States annually. Aspirin is one of the oldest medications known and one of the least understood.

Salicylic acid, from which aspirin is derived, is contained in extracts of willow bark and was used medically more than 2,000 years ago. It was synthesized less than a century ago.

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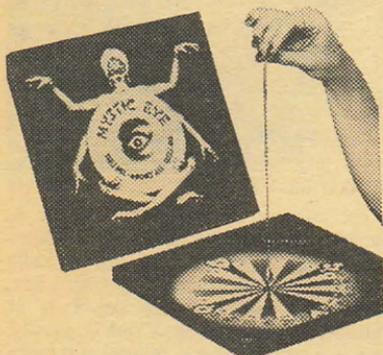
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sugar and relieve diabetes to some extent. In recent years biochemists and pharmacologists have discovered still other effects of aspirin, including its ability to modify metabolism, release hormones from the adrenal gland, and alter immunologic responses.

Aspirin does have some undesirable effects but on the whole it is very effective and does a lot of good.

How does it work? Nobody knows. Describing the problem in the George Washington University Magazine, Prof. Clarke Davison concludes: "Aspirin action remains still another area of science where empirical usage has far outstripped the rational explanation."

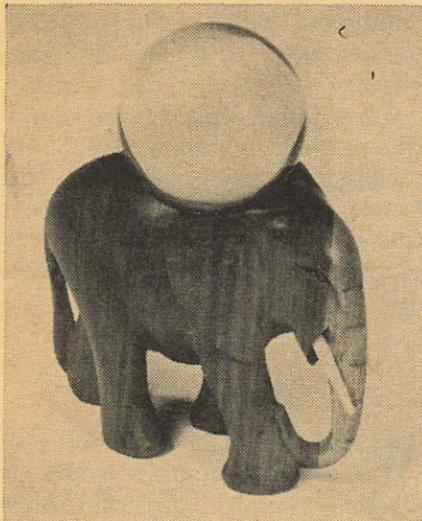


### SUICIDE AND WEATHER

**M**ORE AND MORE it is coming to be realized that our lives are affected in surprising ways by cyclical and external effects of which we are not consciously aware.

Recently the Archives of Environmental Health, published by the American Medical Association, reported on a study of 527 suicides in Philadelphia by Edward Dignon and H. Barrett Bock of the Pennsylvania De-

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### LIFE OUT THERE

WE SOMETIMES wonder if most astronomers began as science fiction fans who hope one day to verify their youthful dreams. At any rate, the search for life "out there" does appear to remain a prime motivation for many scientists.

Recently Geochemist Harrison Brown of the California Institute of Technology calculated there must be hundreds of millions of planets outside our Milky Way galaxy. Dr. Brown estimates that for every visible star in our neighborhood there are 60 dark objects as big as Mars or bigger. He calculates that about 50 of the 60 should be attached to every visible star — which means that nearly every

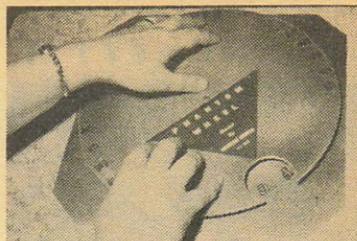
visible star should have a planetary system.

Many of these planets, Dr. Brown concludes, are likely to be bathed by life-giving light from their own suns and have temperatures ranging between the temperatures of Mars and Earth. Thus, favorable conditions for life may be far more plentiful than heretofore believed.

\* \* \*

Meanwhile, Dr. George Wald of Harvard University has studied other possible biological systems and has concluded they don't seem to have the potential of our own. This at least suggests the likelihood that if we do find life in other worlds it will be somewhat similar to life on earth and based on carbon-centered molecules.

Dr. Wald discounts the "exotic" biologies, particularly the proposals that life systems could be based on silicon or ammonia. He doubts that silicon could replace carbon because it does not readily form a double bond with other atoms. The carbon atom can easily hold four hydrogen atoms, forming a methane molecule or two oxygen atoms forming carbon dioxide. In silicon dioxide, on the other hand, the oxygen atoms having only one bond tend to



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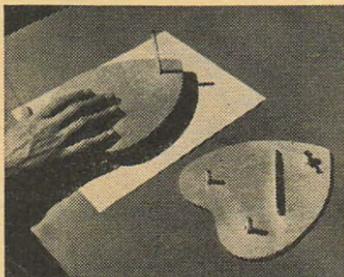
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form huge molecules like quartz which are unsuitable for biological organisms.

As for ammonia as a water substitute, Dr. Wald comments on the tremendous fact that water floats when it freezes. If it did not, winter ice would sink to the bottom of lakes and oceans and eventually the oceans would freeze solid and life could not exist. Ammonia does sink when it freezes and a sea of ammonia on any planet where freezing could occur would be solid.



**MYSTERIOUS FALLS**

**T**HE DARNEDEST things keep falling out of the air and we suspect that if this mystery is solved a lot of the current theories of physical reality suddenly will be obsolete.

We'll start with a most common kind of fall. On March 14, in Lulu, Mich., a 30-pound chunk of ice came whistling out of the sky to shatter in the front yard of Mr. and Mrs. Chester Kolakowski of 13950 Lulu Rd. Mrs. Kolakowski was raking the lawn when she heard a shrill noise "like a flock of geese going by. The crash which followed sounded like a shotgun blast. There was ice all over the yard."

About the time of the fall there was an airplane overhead but the Federal Aviation Agency assured the Monroe *Evening News* there were no icing conditions prevalent there that afternoon.

\* \* \*

In Louisville, Ky., Stanley Morris heard a noise like an explosion. He went outside and found his backyard, his garage roof, and the roofs and yards of his neighbors on either side littered with bags of cookies. There was no name or identifying clue on the bags and consequently no one has discovered where those cookies came from — that is, where they came from before they came from wherever they came from into Stanley Morris's backyard!

\* \* \*

Around 9:00 A.M. on Sunday, March 13, Fernando Solador of 3203 Golden St., San Antonio, Tex., heard something hit the top of his house. He went up on the roof and found a suitcase bearing the markings "Ronald Dudley, USAF, SN: EFV 3039891." There has been no explanation as we write this.



### THE DISAPPEARANCES

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world are concerned with the tremendous decrease in recent years of moths and butterflies. Entomologists have confirmed the decrease in Europe, England and the United States.

Scientists do not know the cause, although they suggest three possibilities: (1) atomic fallout; (2) electromagnetic sound waves from various broadcasting sources, including radar, which upsets the female-hunting antennae of the males; (3) modern fertilizers or weed control agents which cause many of the wild-flowering plants preferred by butterflies to disappear. Oddly enough, chemical pesticides have been exonerated by some observers.

Another variety of wildlife that has been decreasing tremendously in recent years is eagles. The Federal Wildlife Bureau states that eagles are in danger of vanishing in the 11 north central states. Chief causes of death are believed to be shooting, electrocution by collision with power lines and trapping.

Last, we have a strange mystery. On Kelly Road west of Linden Road near Flint, Mich., one day in February, Conservation Officer Ivan T. Kesten found four hen pheasants sitting together beside the road. They

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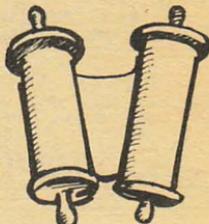


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all were dead. They all had been injured internally, pathologists determined, but they had no broken bones. If they had been hit by automobiles how had they been able to settle down as if to roost in a death huddle?



### THOUGHTS FROM ANIMALS

IT RECENTLY has been brought to our attention that cows are smarter than we previously thought. We no longer can believe that "the darkest place in the world is inside a cow's stomach and the next darkest is inside her brain."

Melvin Scholl recently explored the question of a cow's intelligence in *Hoard's Dairyman* without being very convincing, it seems to us. Mr. Scholl apparently hadn't heard of the incident a reader in Australia sent us. In Busselton, West Australia, dairy farmer F. Clifton had his cows and calves in a paddock that flooded with about four feet of water. His son realized he had to do something immediately and waded out to lead the cows to safety. He found the six-week-old calves standing on their hind legs with their front legs resting on a cow's rump. All had their noses above water. All were safe. — Curtis Fuller

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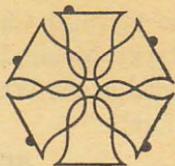
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## *First Scientific Verification of*

# PHILIPPINE PSYCHIC SURGERY

By James Crenshaw

**A**LTHOUGH MIRACLE healers have been known since Biblical times and before, the stories of their powers most often have been at least once removed from the teller. But the now famous "Dr. Tony" of the Philippine Islands performs a unique kind of psychic surgery that requires no darkened seance room, no special circumstances or paraphernalia and can be witnessed by any and all who go where he is.

Psychic operations — true cutting operations, surgery in a very real sense — are performed before the eyes of competent observers with astoundingly successful results, often within a matter of minutes.

Perhaps you say, this is well known, primarily because of previous articles in *FATE*. But what is new is the disclosure that a two-way scientific inquiry

into Dr. Tony's remarkable powers by leading American investigators is under way. They even hope to bring him to this country for demonstrations under controlled conditions that would, they believe, leave no further doubt as to the fact of his "miracles".

In January, 1966, William Henry Belk, president and executive director of the Belk Psychic Research Foundation, Miami, Fla., and Harold Sherman, president and executive director of the ESP Research Associates Foundation, Little Rock, Ark., teamed up for a trip to the Philippines to see and investigate the incredible "psychic surgery" being performed by Antonio Agpaoa (Dr. Tony) with his bare hands!

In Manila at the same time was a second team of investigators which included Dr. Nelson

Decker, Chiropractor from San Clemente, Calif., and a noted aerospace scientist who, for the time being, asks that his name be withheld. He is known to the present writer and to the editors of FATE and it also is known that he is working with other outstanding scientists — including medical men — in an effort to evaluate, to understand and to duplicate Dr. Tony's amazing healings.

This second team conducted its own research and took excellent, close-up, still and motion pictures of many operations. Belk and Sherman also obtained impressive close-up photos, both stills and movies, of Dr. Tony's psychic operations.

Belk, on behalf of the Belk Psychic Research Foundation, brought Dr. Hiroshi Motoyama, head of the Institute of Religious Psychology, Tokyo, Japan, and, later, Dr. Seymour S. Wanderman, well-known physician and surgeon of New York City to witness Tony's "spiritual surgery".

As might be expected, reactions of these qualified individuals to what they saw and experienced were varied; yet all conceded that they had been in the presence of phenomena impossible to explain or comprehend in terms of any known

standards or medical procedures.

These points were particularly baffling:

(1) How can Tony operate on hundreds of patients, as he obviously has done in the past 17 years, observe little or no sanitary procedures and yet incur no single case of infection?

(2) How can he perform these operations, opening and closing the human body, without administering an anaesthetic or employing hypnosis and without the patients suffering pain?

(3) What kind of force or intelligence, functioning through him as he claims, gives to his right hand the mysterious cutting power which enables him to make incisions without instruments and to close these incisions upon completion of the operation so that instant healing occurs *without a scar*?

These questions were raised by Harold Sherman, the well-known and sensitive authority on extrasensory perception, when he reviewed for FATE his "unforgettable" experiences with the 27-year-old healer.

Sherman said, "The simplest answer on the part of many observers is to deny that any of these things happen, to doubt their own senses and to refuse to accept the fact that Tony ac-

tually enters the abdomen, for example, and removes growths or tumors existing there. But to deny is to fly in the face of scores of men and women, former patients of Tony's, now in good health, who bring relatives and friends to him in a constant daily stream for similar operations. Why would they do this if Tony's operations were a hoax? Would they have recovered from serious illnesses, many of them diagnosed by medical doctors, if Tony had employed only sleight of hand upon them?"

As many as 20 to 40 "patients" a day seek Dr. Tony's help. No

one is turned away, although some are not treated immediately but are told to return later after dietary or other preparatory procedures have been carried out. These people arrive on foot or by such transportation as native "jeepneys" (jeeps converted into small buses) and turn up at his modest home in Quezon City near Manila at any hour of the day or night.

They are brought into a bare room where a picture of Jesus gazes down on what passes for an operating table. It is a crude structure with slats, some of them broken, forming the top,

Spiritists' church in Rosalles (Dr. Tony's home town) generally produces skepticism or even disgust among observers from western countries, some of whom hold that fakery teams with real healing here.



over which an oilcloth with a torn corner is thrown. There are no sanitary precautions taken, except that alcohol occasionally is used to cleanse an incision. Despite this there never has been a case of infection traceable to Dr. Tony's surgery. If there had been medical orthodoxy would have pounced on him long ago.

And Dr. Tony never has lost a case!

Sherman asked him why it is that infection never complicates his operations.

"The God-Power does not permit infection," Tony responded with a gesture of finality.

He is a religious man, a Catholic, and although he does not rely upon the rites and rituals followed by some other healers in the Philippines to "gather power" he attributes all that he does to the God-Source.

Tony explained, "I do not do it, Mr. Sherman. The God-Power working through me does it."

Tony Agpaoa heals many patients by the simple laying-on-of-hands, a method used by many other healers. And there have been other "psychic surgeons" but their operations have not been so plainly observable. Dr. Tony conceals nothing.

Harold Sherman, in describing an abdominal operation he

watched Tony perform, said, "First of all, Tony moved his hands over portions of the patient's body. This was his method of diagnosis, of finding the affected part or organ. This was followed by a kneading motion of Tony's hands in the center of the patient's abdomen. His fingertips were touching the flesh but the fingers themselves were spread wide apart. This kneading continued until the flesh began to part under his touch. As he drew the opening apart the skin appeared to fold under, leaving a gap large enough to allow Tony to insert his right hand. With his left hand he retracted the flesh thus allowing the invisible cutting power of his right hand to operate.

"All phases of this procedure were watched closely by Henry Belk, by me, and other witnesses, as well as recorded by still and motion picture cameras," Sherman stated.

"In a moment, Tony withdrew a large tumor which he described as a malignant growth from the patient's abdomen. It was about half the size of a baseball. Yet obviously the patient felt no pain. There was some blood.

"The incision then was closed, within a matter of seconds. Tony drew the flesh together in much



Dr. Tony Agpaoa removes nasal polyps in gory but effective fashion. As many as 20 to 40 persons daily seek help from Dr. Tony and he never turns anyone away.

Eleuterio Terte, another of the Filipino healers, uses no instruments except his hands in entering body.



the same manner as he had drawn it apart. After it was all over," continued Sherman, "there was no scar, no sign that an operation had been performed. It was as though the flesh were putty to be molded without leaving any trace of the juncture. The patient, a woman, was then released to go about her business."

Some of Dr. Tony's operations are less spectacular than others. In one instance Belk and Sherman watched the healer extract an aching tooth by simply pulling it out with his fingers. As usual, it appeared to be done without effort or strain. What Sherman referred to as an "invisible grasping power" enabled Tony to remove the tooth with ease, as though it had been imbedded in wet clay.

Eye cataracts are no problem for Dr. Tony either. Sherman said he talked with a businessman from Bombay who had been blind in one eye for 15 years after an unsuccessful cataract operation. When Sherman saw him his eye was still bandaged following a more recent operation performed by Dr. Tony. (It is standard practice for Dr. Tony to bandage eyes for a few days after an eye operation.) Later Sherman was present when the bandage was removed and

heard the man exclaim, "Look! I can see! I can read!"

The almost magical healing force which seems to flow through Tony's fingers has been the subject of testimonials by many witnesses. However, it is the strange "invisible cutting power" of Tony's fingers which seemed to impress the investigating scientists most.

"The fingers appear to have an intelligence of their own," Sherman reports. But this famous author of such books as *Thoughts Through Space, How To Make ESP Work For You,* and *The New TNT — Miraculous Power Within You,* finds it difficult to put his own finger, metaphorically speaking, on the kind of power that Tony manifests.

While watching Tony, Sherman could sense "something there". Yet, as sensitive as he is, he found it "hard to get hold of".

If he questioned Tony too closely about the nature of the manifested power he was met with silence. Or Tony might reply, "I cannot say, Mr. Sherman. I cannot say at this time."

Sherman wanted to know whether Tony hears a voice (clairaudience) or carries on a conversation with the unseen power during the healings. Tony said that he does not.

"Then how," asked Sherman,



Dr. Tony's forefinger cuts three-inch-wide adhesive tape as if it were butter.

"do you know what is wrong with a patient?"

"I just know," Tony replied.

Nevertheless, the investigating scientists hope to come up with some rational answers concerning the nature of the mysterious healing power, especially the plainly observable and efficient cutting force of Tony's fingers, which make incisions without using instruments.

This power can be demonstrated in ways other than actual surgery on the human body. Tony can cut through a three-inch-wide strip of adhesive tape with one finger as easily as if he were using a pair of scissors. As Sherman put it, "His finger

can pass through the tape as easily as cutting butter with a hot knife."

Furthermore, Tony proves that the cutting force is not necessarily confined to his fingers by slicing through the tape with his tongue!

After having witnessed some 30 operations in three and a half weeks and having interviewed scores of men and women who previously were operated on by Tony, Sherman had this to say about his experiences, "This trip has exceeded all our expectations. I have had an opportunity for long private sessions with Tony, discussing his inexplicable spiritual power.

"I cannot begin to convey to you or to anyone the full impact of what we all experienced. Tony has given me the exclusive right to write his life story and I already am at work on the book which Parker Publishing, an affiliate of Prentice-Hall, will bring out. This book will contain pictorial records of his operations as well as affidavits and testimonials of his wonderful healings."

Sherman has tentatively titled his new book *Tony — Wonder Healer of the Philippines*.

Henry Belk, on behalf of the Belk Psychic Research Foundation, hopes to bring Tony Agpaoa to the United States late this fall so that he can demonstrate his "psychic surgery" before a selected group of top physicians and surgeons. The operations are to be performed on patients chosen by the medical men.

Sherman says, "The ESP Research Associates Foundation of which Henry Belk is one of the board of directors, will cooperate in every way possible. I guess since I happen to be one of the directors of his foundation also, it goes without saying we will attempt to be mutually helpful."

Dr. Motoyama, the Japanese scientist who has done para-

psychological testing in Japan for Dr. J. B. Rhine of Duke University and who participated in the recent investigation in the Philippines, is convinced that Tony possesses "supernatural powers". He arranged to take Tony to the University of the Philippines Hospital where he was hooked up to an electroencephalograph to test his brain waves. In a normal state the brain waves ran almost in a straight line but when Tony was asked to let the God-Power or Holy Spirit, as he calls it, enter his body the waves on the graphic chart looked as though an earthquake had disturbed them, the needle jumped around so.

Dr. Seymour Wanderman, in the three days he was able to spend with the investigators in the Philippines, did not see the range of operations he would like to have seen. Tony intended to save some of the most difficult surgery for him to observe but Dr. Wanderman was delayed for three days en route by visa trouble and some of the patients could not return at the later times. As a consequence Dr. Wanderman has reserved any confirmation or endorsement of Tony's work. However, he did observe enough to make him willing to help sponsor Tony's visit to this country and to aid

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**THESE MEN SOUGHT SCIENTIFIC PROOF ON THE SPOT . . .**

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Japanese scientists join effort to understand Dr. Tony's amazing power. He stands with Dr. Toyoda, center, and Dr. Motoyama, right.

Growing number of accounts of healing and surgery performed by Filipino Spiritists have reached the U.S. inevitably leading to scientific inquiry. These are some of the investigators who sought hard fact and documentation, have now come back with photos, movies recording Tony Agpao's unusual operations.



Harold Sherman

William Henry Belk



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in supervising further tests of his extraordinary ability.

Dr. Tony, of course, is not the only famous healer in the Philippines and, while his psychic surgery is perhaps more impressive for the scientist who wishes to observe and record what he

sees, there are other healers who obtain almost equally spectacular results.

"While in the Philippines," Sherman reports, "we attended religious services of several *Espiritista* societies, headed by Guillermo Tolentino, the famous sculptor. These groups engaged in long sessions of a ritualistic nature which reached their climax when the God-Power entered the minds and bodies of their healers, some of whom then performed operations. They believe they must go through these ceremonies in order to invite the manifestation of healing.

"Tony apparently does not require this spiritual build-up. He often meditates silently for a moment before starting to operate but he says that if one is sufficiently dedicated and devotes regular time to meditation and prayer this God-Power remains with him and will function at any time. Tony never goes against the 'Will' of the Holy Spirit and will not operate until and unless he is given the feeling that he will be successful or that the time is right."

Tony is not a rich man. The simple furnishings of his rented, one-story frame house show this. He does not charge for his services and the donations from his patients — mostly poor people —

frequently do not exceed a few centavos or pesos. The God-Power, he says, will not allow him to set fees for his services.

When asked to describe the personality of "Dr. Tony" (he is, of course, not a doctor but has been honored with the title by those patients whom he has helped) Sherman said, "He is very quiet, unassuming, sincere, gracious and personable. He speaks English with a slight accent and is a pleasant person to talk with. He greets everyone the same regardless of his rank or station in life and whether they are adults or children.

"He generally dresses plainly. Usually he wears a short-sleeved shirt, either white or a flowered print."

Tony says he became aware of his healing mission at the age of nine. He was approached by "spiritual beings" who told him that if he would fast and meditate and remove himself for a time from his home the healing power would be bestowed upon him. He did this, spending considerable time by himself out in the country, and soon his power to heal was revealed in a spectacular way.

A friend, another boy, was badly injured in an accident. Tony placed his hands over the wound and it was healed almost

immediately. From that time on he has been sought after by those who need healing aid, many of them having been given up by their regular physicians.

It was inevitable that Tony's fame should spread beyond his native islands. Reports of his fantastic psychic surgery were brought to the United States by travelers, and observation of the unique phenomena by reliable witnesses prompted further inquiries. Sherman says his friend Henry Belk prevailed on him to visit the Philippines with him after recounting his own impressive observations made on a previous visit.

Sherman was further impressed by Dr. Decker who called on him in his Ozark Mountain home in north central Arkansas last fall to tell him about his three months' stay with Tony and about the remarkable things he had witnessed.

"It did not seem to me men of this calibre could have been entirely fooled," recalls Sherman. "I decided it would be worth making the 14,000-mile trip to see for myself, especially if we took top scientists with us to add their observations and evaluations to our own."

The aerospace physicist who accompanied Dr. Decker on his trip to the Philippines reportedly

is heading a foundation formed to research thoroughly the phenomena of the Filipino healers. The physicist is said to have been deeply moved by what he saw in Quezon City. He long had been looking for the "one white crow" philosopher-psychologist William James was referring to in his often-quoted remark that a person need observe only "one white crow" to know that all crows are not black, and he now considers Dr. Tony's psychic surgery may provide the long sought for evidence that the mind possesses unknown powers.

Meanwhile, Dr. Decker, who spent long periods with Tony and assisted in many of the so-called psychic operations, is studying the phenomena from both a physiological and spiritual point of view. His lectures on Dr. Tony and the other healers he has watched in the Philippines have attracted wide attention including that of doubting medical men who nonetheless are interested in his reports and photographs.

Sherman sums up his own reaction, saying, "There is much that we do not know or understand about Tony and the invisible power which manifests through him. He himself makes no extravagant claims and attributes whatever he is able to do

to the God-Power or Holy Spirit working through him.

"He is willing to submit, under proper conditions, to any reasonable test which reputable persons may wish to conduct. It is my fervent hope that Tony will soon be brought to this country to demonstrate his remarkable powers.

"The Belk Psychic Research Foundation, as well as the ESP Research Associates Foundation, is interested in making this visit

to the United States possible."

Such studies by organizations and foundations should lead eventually to an understanding of healing powers possessed by Tony and others like him.

Sherman concludes, "Those of us who have seen these manifestations urge all who are skeptical to assume and maintain open minds. This is the only way that new truths ever can be discovered and made available to man."



### INTUITION FOILS AN INTRUDER

**T**HE STORY of how an intuitive sense of danger caused a Chicago businessman to leave his office at midday and to be at home when a robber arrived was reported recently in the Chicago newspapers.

George F. McDonald, 48, president of McDonald Petroleum Co., said that when he arrived at the 15-room house of which he and his widowed mother were the only occupants, all seemed to be well. A short time later, however, as he relaxed on a screened porch, he heard his mother cry out.

Mrs. McDonald, 76, later told police that a man had appeared at the house, claiming to be an employee of a heating company which had done some work on the furnace a few days before.

The man explained that he had come to pick up some forgotten tools.

Once he gained entry, the man seized Mrs. McDonald around the neck and drew a gun. He then marched her upstairs, demanding money and jewelry.

When McDonald appeared in response to his mother's cry, the intruder shoved the barrel of his revolver into McDonald's stomach. McDonald, a solidly built six-footer, said he reacted instinctively. He shoved the gun aside and then twisted the robber's arm, forcing him to drop the weapon. After a brief struggle, McDonald snatched up the fallen gun and shot the intruder to death. Police identified the dead man as Patrick Reynolds, 32, an ex-convict.

# FRIENDLY GHOSTS

of

# Meta Street



Some houses seem to put their arms around you; they make you really feel at home. But this one did even more!

By Mildred Powers

**I**N THE FALL of 1959 my daughter and I both were working in Ventura, Calif., and we decided to rent a house together. It seemed a good idea to get an old house, one that would be large enough for my husband and me and our daughter and her little boy, and to accommodate company, too.

We found a genuine old-timer on Meta Street, at that time a main highway. The noise from passing trucks was a drawback, but we decided to risk it. The house was furnished in a manner of speaking, with old-time velvet couches and chairs in the

living room and a round oak table with matching chairs and a couple of easy chairs as well in the dining room. All sorts of interesting oddities all but filled the bedrooms. We had trouble finding room to fit in our own belongings when we eventually moved in.

My husband was working up the coast and could be home only two days a week. My daughter and I were used to his absence and didn't mind too much. Her son was in nursery school during our working hours and we all felt quite adventure-some as we looked forward to

moving into the old house.

My husband disliked the house from the first, particularly the ancient furniture. He wanted to banish most of it to the spacious cellar. Somehow I couldn't bear to do it. I *liked* the house and the old things seemed part of it. I have wondered since if this attitude won me the friendship of the people who lived there — because they really *did* live there.

An elderly doctor and his sister had owned the house, had lived in it for many years and presumably had loved it. They both died a short time before we rented the place. Not many prospective tenants turned up, we learned, because of the size of the house, its furniture and a large colony of squirrels who lived in a big walnut tree outside the back porch and used the attic for their playground. We didn't know about the squirrels until later.

As we were making our preparations to move, my oldest daughter Peggy came down from her ranch bringing her teen-aged son, a fine healthy boy who was afraid of nothing. He and his mother decided to put up alone in the newly-rented house the first two nights until the rest of us moved in. The beds were there, needing only

linen and some covers.

The first evening they explored the house and came to share my enthusiasm for our find. Then, entering the dining room in the dark, they heard a strange sound. Dennis switched on the lights and at that moment one of those silences rarely experienced along a major highway occurred. For a moment no trucks were passing and their ears were assaulted by the stillness. Into this silence crept a sound that chilled Peggy and her son. They were looking down the empty hall when they plainly heard a soft swishing — like someone walking toward them — but they saw nothing. Then came a crash and a bang, bang, bang! They later described it as the sound of a wooden ball bouncing downstairs one step at a time. Then silence ensued.

"Heavens, what was that?" said Peggy.

They searched the house and found nothing but they were certain the sound had not come from outside. Later, we came to know this sound well. It was the squirrels playing ball in the attic with last year's walnuts. But this time it left Peggy and Dennis with their hair standing on end.

They eventually had settled down to read in the dining room

and then heard a sound at the side of the house. Both looked up as someone came up the steps to the side door. A heavy curtain hung over it and a chair stood against it, so when a knock came, Dennis had to struggle with both the chair and the curtain. He found the door was locked. They had keys to the other doors but this one was fastened tight.

A knock at the door in the evening was so ordinary an event that they thought nothing of it and when it came again Peggy called out asking the visitor to come around to the front door. She and Dennis went to the front door and opened it but no one came. They walked the length of the porch and tried to see back along the side of the house, but the shrubbery interfered with the view. Peggy then went for the flashlight to light the way down the front steps and around to help their caller. But there wasn't any caller. No one was there at all. Moreover, there was no side porch. There once had been, as evidenced by the marks in the paint at the side of the house, four steps up and a square porch. They were no longer there and the door had been nailed shut.

They went back into the house faster than they had come out.

I never have found out how they slept.

In the morning they were outside my door before I was up, busting to tell the whole bewildering story. We are none of us superstitious but when we went and looked at the place where the side door had been, we could find no explanation. They were certain they had heard steps coming *up* to the door. I had to go to my office, and Dennis and his mother decided the best thing was to be sane and go fishing!

That evening we had a family conclave and Peggy and Dennis decided that since nothing disagreeable actually had happened to either of them, they would stay one more night. The weekend would bring the rest of us. So they did that and heard nothing except a rather vague knock at the back door. They looked uneasily at each other and stoutly ignored it.

So we moved in and they went back to their ranch. We talked about the odd occurrence and listened in the evenings to the squirrels scampering around the attic. There were lots of other noises but we told each other that all old houses creak and groan.

Then one day I came home from work with my arms full of

groceries. As I fumbled in my purse for the key the front door slowly swung open. I was certain that I had been the last one out and had locked it. Perhaps my daughter was home and was playing a trick on me.

I was glad enough to have the door open, for the groceries were heavy. I walked down the hall toward the dining room. The dining room door obligingly swung open before me, like those electrically-controlled doors in supermarkets. It gave me an eerie feeling but I walked through and put the sacks on the table. The house was absolutely quiet and empty all around me. I admit to turning cold as I walked from room to room, searching every nook and corner. There was no one there but me!

I came back to the dining room and stood in the middle of the floor and tried to quiet my nerves. Finally I said, "Is anyone here?" No answer came but I swear I could feel the presence of people. I never have had an experience like it in my life. After a moment the "presences" seemed to leave.

When my daughter came home, I tried to tell her about it but it was hard to describe. It had been so unexpected, so weird and so impossible.

After that, whenever I was alone in the house, I was aware of someone, now here, now there, particularly in the dining room or at the bookshelves. I think the old doctor liked books. No one else in the family felt what I felt or heard anything. They all tried opening the front door and walking down the hall to see if a possible draft would open the dining room door, but nothing moved or affected it.

My husband did everything he could think of, treading heavily on boards on one side or the other, to see if he could trigger the door, without success. Yet, when I was alone the inside doors always opened for me and sometimes I felt a kindly presence rise when I entered the room, to wait until I was seated. That sounds senseless but it was my feeling. Nothing ever harmed me. I was made to feel welcome.

My daughter sleeps heavily and on cold nights I often checked to see if my grandson were covered. One night a strange thing happened. The boy had a cough and I decided to get the vaporizer for his bedside. It was in the kitchen and the light switch was across the room. It was a moonlit night, but the shades were drawn and I stumbled over a chair as I advanced. Instantly, a shade went

up with a bang and I could see clearly all around the room. A chill coursed down my spine but I said softly, "Thank you." I walked a little faster to get the steamer — which was silly, because I knew by now any presence there was a friendly one.

We lived there for some months and I began to feel that I knew the old people who shared the house with us. The doctor and his sister who were so courteous to me had loved their home, as I did. I don't know much about ghosts but I no longer disbelieve in life after death. They convinced

me that people do not change very much.

When the time came to leave the house on Meta Street I rather hated moving. However, my daughter could no longer stand the squirrels and we had found that most of the electric wiring under the house was faulty. I had to give in.

After we left, the house was sold and remodeled and the gay little squirrels were banished. I don't know what happened to the doctor and his sister. Perhaps they found themselves banished, too.



### "I WILL DIE BEFORE MIDNIGHT"

A REMARKABLE case of an elderly man's foreknowledge of death, made known to his entire family, was reported in the now defunct *Pendleton Tribune*, Pendleton, Ore., in April, 1923.

Monrod L. Fix, a pioneer resident of Umatilla County, had been ill for three weeks, during which time he was visited frequently by his nine children. In the afternoon of April 5, 1923, he told a daughter who brought him food, "You can stuff me today, but not tomorrow — I'm going to die tonight."

A son, Leo L. Fix, visited the old man early that evening. When he finally rose to leave, his father told him, "I won't

see you any more, Leo, so I will say goodbye. I'm going to die tonight."

"I don't think so," the son answered. "You're looking pretty well."

The old man shook his head. "I'm going to die before midnight — I know. You'd better tell all the other children to come to the hospital before then if they want to see me alive."

The children were summoned and were with their father until he died at 11:15 that night. His mind, they reported, appeared to be perfectly clear up to four minutes before the end. (Courtesy Leo L. Fix, Portland, Ore.)

Walter Cronkite's CBS Evening News on March 24, 1966, telecast this exclusive picture taken by police official on Frank Mannor's Michigan farm.



Photographs courtesy United Press International

## THE GREAT

# UFO

## FLAP AT ANN ARBOR

By Mark Carpenter

**A** LIGHT SHONE from the lonely farm house at the end of unpaved McGuinness Road and inside a rugged man held a school notebook containing his sketch of the bizarre vehicle he said he and his son had confronted hours before in the near-by swamp.

The floor of the house was muddied with the tracks of dozens of persons — relatives,

Washtenaw County deputy sheriffs and local police who had rushed to this house in Dexter, Mich., about seven miles northwest of the university town of Ann Arbor.

Throughout the night the deputy sheriffs returned to their headquarters in Ann Arbor to type reports of the strange colored lights in the sky they had pursued along winding country

Witnesses galore have versions of year's most undeniable UFO sightings — so many, in fact, that marsh gas explanation won't hold up

roads and in the marshland. And Dexter local police puzzled over the weird siren-like noises and pulsating lights that had jarred their evening.

Before the week was out, the United States Air Force would dispatch a scientific expert from Project Blue Book — the UFO investigative operation — to Dexter, and in Washington there would be talk of a Congressional investigation.

\* \* \*

**I**T WAS A Sunday night, March 20, when Frank Mannor, 47, a truck driver, stepped from his rented house at the end of a dirt road at 10600 McGuiness. Mannor rented the house from the owner of the 90-acre cattle farm in which it sat, amidst sparsely developed farmland, hillocks and fields.

It was toward 8:00 P.M. when he saw it.

"I just walked outside and it looked like a fallen star. It went to the top of the trees, all red, and then blue lights, then a white light rotating," Mannor said.

He shouted for his wife Le-



Police Chief Robt. R. Taylor, Dexter, Mich., right, and his son, Robt. D. are among witnesses of Michigan UFOs.

ona, 19-year old son, Ronald, his daughter, Diana, 18, and her husband Donald Merkle to come.

Pulling her robe tightly around her, Mrs. Mannor later described the sight: "You could see it rise from the ground and hit the treetop awhile and fall back to the ground. It would get different colors — white on the ground, blue then red in the trees and then come down and change color again."

After the police were summoned, Manor and his son cautiously left the house to explore.

"It looked like it was trying to rise up," Mannor recounted. "My son and I decided to go down there."

"We got to within 500 yards of that thing and it looked pyramid-like. It had a light here and a light here and a white light that looked like a porthole. It wasn't like the picture of a saucer. It was pyramid-shaped and it had a coral surface."

"I've trapped every hole in this county and I've never seen anything like it," Mannor said. "The boy said, 'Look at that horrible thing there, Dad,' and the lights went out."

Mannor had a rough sketch of a triangular-shaped object drawn on the page of the notebook. The few lines behind it represented Peach Mountain, and nearby was Territorial Road.

"The light was there and there," Mannor said, pointing to both ends of the object. "And here (below it) it looked like a heat wave. There was a brownish surface."

"I've always trapped and I know every pothole in this country," he repeated. "I've never seen anything like it. I've been in Mexico, the Mojave desert. Everywhere."

Mannor estimated the object to be the length of an auto, with what appeared to be a quilted surface and something turning underneath. He and his son saw it because of the lights it gave off, he said.

When the lights went out, Mannor said, he and his son jumped a fence, ran across a creek and rushed toward the object as fast as they could cover the swampy ground. Mannor said they found nothing, but in seconds they saw a light a half-mile away.

"There's nothing wrong with my eyes and my son has 20-20 vision; we both can't be wrong," he said. "You walk down and there's no road; you walk to Territorial Road and there's swamp. They couldn't rig anything there. There was no rigging to it."

Mannor said his son, Ronald, a high-school track runner, is "one of the fastest around" and by the time he got there what they had seen had vanished.

By this time the police had surrounded the lights. Dexter Police Chief Robert Taylor and Patrolman N. G. Lee had rushed to the Mannor house when they heard the report.

"We saw it from the hills and it looked like it was down in the swamp," Taylor said. "We saw

this red glow down in the swamp; with binoculars we could see it. It was a pulsating red light."

Lee puffed slowly on his cigarette to illustrate the red glow the chief described and said, "Don't ask me what it was. Here's what it looked like."

"We couldn't see anything but the lights," Lee said. "When we got into the swamp there wasn't anything there. When our flashlights came in toward it, it disappeared."

"We heard a noise," Chief Taylor said.

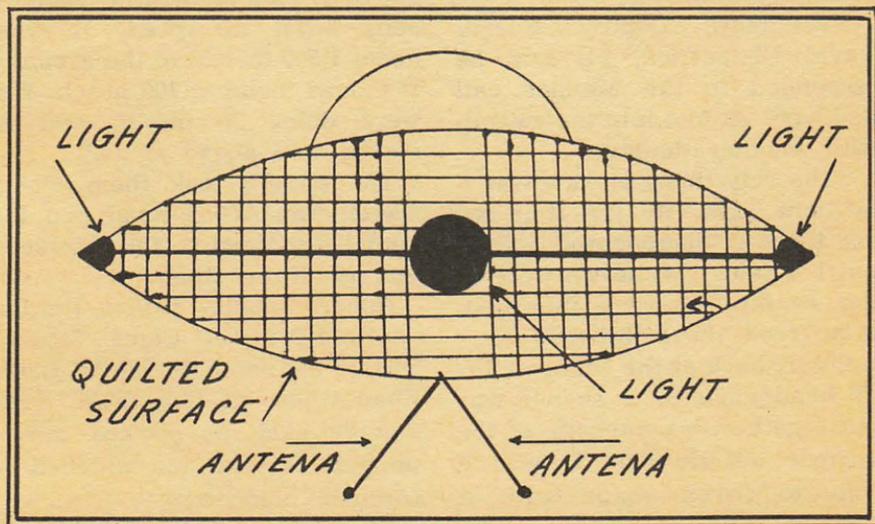
Lee tried to duplicate the

sound: "Waaah. I thought it was an ambulance. There were four of us and we all heard it."

By the time the noise was audible, Mannor had returned to the house. His wife recalled, "We were inside when the sound went off and we heard a screeching."

"The only sound we heard," Mannor said, "was the high frequency sound over the house. It sounded like the ricochet of a bullet. Down in the swamp they said it sounded like a siren. But it was a real high frequency up here."

When Washtenaw County



Composite diagram includes versions of Dexter policeman, five other persons.

Sheriff Douglas J. Harvey was alerted to the Mannor call, he dispatched all available deputies to the area. Six patrol cars carrying 12 men and three detectives rushed to Dexter. While some watched the lights from the Mannor home and the father and son were in the swamp, the deputy sheriffs moved in from Territorial Road on the opposite side.

A Dexter patrolman later reported that he saw what appeared to be a flying object with red and green flashing lights hover close to the ground, hang above a scout car and then join another object in the sky, in apparent formation.

Washtenaw Deputy Sheriff David Fitzpatrick, 24, said he responded to the Mannor call and went on foot into the swamp with another deputy.

"The only thing we saw was a brilliant light. By the time we got there it disappeared," Fitzpatrick said. "While we were in the swamp, we were informed, it hovered above the car."

Later, back at the county sheriff headquarters, a sketch was put together, a composite of the various descriptions. It was a convexo-convex shape with a light at each end, a light in the center, two antennae from the bottom and a grillwork pattern

on the surface resembling quilt-work.

Washtenaw Deputy Sheriff Buford Bushroe added more strange elements to this hectic Sunday night. "I didn't see the one that landed," he said. "But at 11:15 P.M. we were heading back into Ann Arbor from Dexter. I looked up to the south and saw this bluish-green, brilliant red and white light. It looked like an arc. It was rounded. We turned around and started following it back through Dexter for five miles.

"It was headed west. We stopped," he said. "We lost it in the trees. Either the lights were off, or it took off with a tremendous burst of speed. It was about 1,500 feet from the ground. It moved along at 100 m.p.h. We were doing 70 m.p.h. and it stayed well ahead of us."

The pursuit took them along Dexter-Ann Arbor Road and Island Lake Road to the intersection of Wylie Road.

Robert Douglas Taylor, the 16-year-old son of Chief Taylor, was at his home on Island Lake Road when, at 10:30 P.M. Sunday he said, he spotted something in the sky and watched it through binoculars.

"It was going off in the eastward direction pretty slow. It sped up and went west. It was



Northwestern University's astrophysicist Dr. J. Allen Hynek commenting on published photo of saucer said it looked like a "chicken feeder."

flashing red and white," he said.

Chief Taylor said later, "There were a couple of other reports last week. The midnight patrolmen saw it. They saw three or four in formation around the center of town."

From her recollection of Sunday night, Mrs. Mannor also said that one of her married daughters who lives nearby heard a strange noise like the roar of a train over the house at 3:00 A.M. one day the previous week.

As Frank Mannor put all these puzzling things together with the sight he just had witnessed, he said somewhat sadly, "My wife said we'll move out of here. I never even used

to lock the doors. Nobody ever bothered us."

On Monday night curiosity-seekers converged on Dexter. One man reportedly played a fiddle hoping to lure the "saucers"! A man who said he was a university professor sat in his car for an hour blinking the Morse code sign for "Pi" in hopes of starting a universal dialogue. Another came with a shortwave radio to pick up any sounds.

During the day detectives searched the ground around the sighting but found nothing. Their Geiger counters registered no radioactivity.

By now Selfridge Air Force Base had forwarded reports of

the Sunday night sighting to a higher command.

Near the scene of the Dexter encounter is the University of Michigan radio telescope. An 85-foot-diameter antenna scoops radio waves out of space. But it was not in use Sunday night.

The Chrysler Corporation operates a missile and space work complex at Chelsea, west of Dexter, but it reported it had no activity Sunday night.

On Monday night, the excitement was 65 miles southwest of Ann Arbor at Hillsdale, Mich. About 30 co-eds at Hillsdale College, along with an assistant dean and the Hillsdale County Civil Defense Director William Van Horn, watched a strange sight.

From 10:00 P.M. until 2:00 A.M., during a thunderstorm and thereafter, they observed a pyrotechnic display of changing lights in a swamp about 1,500 yards from the campus and what some described as revolving, shifting shapes.

By Tuesday, March 22, the Air Force announced that Dr. J. Allen Hynek, scientific consultant to Project Blue Book, would investigate the Dexter sightings. He also would check the Hillsdale sighting. The bearded astrophysicist from Northwestern University has checked over 100

sightings for the Air Force in the last 18 years.

In the next few days newspapers carried the reports of new sightings in southeastern Michigan. Oakland County deputies received calls from Milford residents of red, white and orange-colored objects in the sky.

Washtenaw County Sheriff deputies said they watched a flying object for 45 minutes four miles west of Ann Arbor on Thursday night. Amateur photos of purported sightings were published but the streaks and smudges only added to the mystery.

The Detroit Press Club was jammed with newsmen on Friday, March 25, when Dr. Hynek faced a battery of television cameras and presented his findings on the Dexter and Hillsdale sightings.

"I have had time to determine that in Hillsdale, over and above the sincere and honest reporting of the young ladies at Hillsdale College of a very puzzling sighting, certain young men have played pranks with flares," he said.

And as to photographs published the previous day of a sighting at Milan, Mich., on March 17, he said, "They were trails made as the result of a time exposure of the rising cres-

cent moon and the planet Venus."

He then commented on the Dexter and Hillsdale sightings in detail:

"The majority of observers in both cases have reported only lights — red, yellow and green, silent glowing lights near the ground. They have not described an object. Even the only two observers who did describe an object have stated they were no closer than 500 yards — better than a quarter of a mile away — a distance which does not allow details to be determined."

Dr. Hynek said witnesses pinpointed the glowing lights in both cases in swamps and he remarked, "A dismal swamp is a most unlikely place for visitors from outer space! It is not a place where a helicopter would hover for several hours, or where a soundless secret device would be likely to be tested."

The astrophysicist quoted from the Dutch astronomer Minnaert's *Light and Color in the Open Air* in which he describes lights resembling tiny flames, sometimes on the ground, sometimes floating above it. Sometimes red, yellow or blue-green, he said, they are flames that go out in one place and ap-

pear in another, giving the appearance of motion. They give off no heat and do not char the ground. They may stay the whole night, he said, with "usually no sound, except the popping sound of little explosions, such as when a gas burner ignites."

Dr. Hynek's written statement did not explain the screeching and siren-like noises reported by witnesses. And the Mannor description of the spacecraft, or whatever, was dismissed in the statement by the conclusion that 500 yards was too great a distance from which to see anything in detail.

The scientist said rotting vegetation in the swamp produces a marsh gas which can be trapped by ice and released when a spring thaw occurs. The flame that sometimes results is a chemical luminescence and of low temperature.

"The glowing lights on the swamp near Dexter and Hillsdale were observed for two to three hours. No sounds were heard, except for popping sounds. The lights were red, green or yellow and they appeared to move sideways and to rise a short distance," the Air Force investigator reported.

"It seems likely that as the present spring thaw came, the trapped gases,  $\text{CH}_4$ ,  $\text{H}_2\text{S}$  and

$\text{PH}_3$ , resulting from decomposition of organic materials, were released."

Dr. Hynek, quoting from a chemistry book, said the phosphine ( $\text{PH}_3$ ) in air usually bursts into flame, apparently ignited by a spontaneous oxidation of the impurity  $\text{P}_2\text{H}_4$ , and that other gases in the swamp could then be ignited.

"It would seem to me that the association of the sightings with the swamps, in these particular cases, is more than coincidence," he said. "No group of witnesses observed any craft coming to or going away from the swamps. The glow was localized there.

"Deputy Fitzpatrick described the glow from beyond a rise adjacent to the swamp as visible through the trees. He stated that the lights brightened and dimmed much as stage lights do — smoothly and slowly. The girls at Hillsdale described the identical thing. This could have been due to the release of variable quantities of marsh gas."

The scientist theorized that the disappearance of the lights

when people approached with flashlights indicated "that the glow seemed bright to dark-adapted eyes."

"The night was dark — there was no moon. The Hillsdale girls kept their rooms dark in order to see the swamp lights," he said.

Dr. Hynek said it appeared likely "that the combination of the conditions of this particular winter, an unusually mild one in this area, and the particular weather conditions that night — there was little wind at either location — were such as to produce this unusual and puzzling display."

But even as he gave his results there was the suggestion made in Washington by Michigan Republican Congressman Gerald R. Ford, House Minority leader, that a Congressional committee should check the UFO question.

And even Dr. Hynek, in presenting his opinions, said, "I emphasize in conclusion that I cannot prove in a court of law that this is a full explanation of these sightings."

#### COINCIDENCE IN COGNOMENS

**T**HE OPENING of Tuscola County, Mich., Circuit Court on July 7, 1965, revealed that matters were "Damm," "Good" and "Reddy." The first case on the docket was Damm versus Damm, a divorce suit, and the first two attorneys in the courtroom were Isadore Good of Pontiac, Mich., and Don Reddy of Vassar, Mich.

# 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.

## WELL DRESSED GHOST

By Elsie M. Truman

THE "OLD MARKS" place" in which I grew up was haunted but I did not discover this until I was 17 years old. My father and mother went to great pains to teach us that there are no such things as ghosts, haunted houses, witches, omens and all that go with such things. This was at variance with what some of our hill country neighbors believed.

When I was six and my brother was four-and-a-half we slept in an upstairs room directly over our parents' bedroom. Two or three times a week when I came downstairs to breakfast my mother scolded me for sleep-walking.

"I can hear you walking all over the house, back and forth across your room, into the spare room, onto the porch and all over," she said.

Of course, Brother and I heard

nothing; we slept through the night like the healthy young animals we were.

Then the footsteps stopped and so did Mother's scoldings.

Five or six years went by — I



ELSIE M. TRUMAN

was a "big girl" helping Mother prepare the evening meal. Mother washed her hands, took one look at a very dirty towel and said, "Run into the bedroom and get me a clean towel." I ran and she called after me, "They are in the top dresser drawer." I went "lickety-split" across the dining room, the living room and a hallway into the bedroom.

It was summer and the sun was still three or four hours high in the sky. I entered the room with one idea in mind — get the towel and hurry back to Mother. I grasped the drawer pulls, one in each hand; then I literally froze. My body became rigid, my veins seemed filled with ice water. I didn't scream or cry out because I couldn't.

After what seemed hours and probably was a few seconds, I could breathe again and my power to move came back. I knew there was some "thing" in the room besides me. I turned my head ever so slowly to look over my shoulder and there, in a patch of afternoon sunlight, stood a man.

He had on black shiny shoes, a black suit, a white shirt with a pleated front (which I never had seen nor heard of ) and a black bow tie. There was nothing hazy or nebulous about all this.

But if the man had a face I

didn't see it! I could not force my eyes to look higher than that bow tie.

I ran back to the kitchen and Mother. I didn't tell anyone what I had seen for fear of ridicule and punishment for lying. I did ask if anyone had seen a well-dressed stranger about. No one had. My father and brothers were sitting about five feet from the door to the bedroom and they had seen no one.

Next day I described the shirt to my grandmother and asked if she ever had seen one. "Land, yes," she replied, "but they went out of fashion years ago. Been 30 years since I saw one."

So — what, why, or whom did I see? — *Clio, W. Va.*

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## A BETTER WORLD

By Freda Aston

IN THE SPRING of 1901 when I was seven years old our family moved to a large cattle ranch on the Trinity River across the Elk Fork from Carrollton, Tex., about 50 miles northwest of Dallas. As I was the middle child, the older children being much older and the younger ones much younger, I played alone most of the time. But I was not lonely for I loved nature and thought all wild things were my friends. I was allowed to play

wherever I pleased so long as I stayed within calling distance of the ranch house.

I loved to play in the river bottom among the huge trees whose branches were laced with wild grape vines. One day I was happily building a miniature playhouse between the roots of a big tree there when an unearthly silence fell upon the forest. Not a bird sang; not a cricket chirped; not a breeze rustled the leaves of the tree above me. A sudden silence can be as startling as a sudden loud noise. I stood up and looked around and it seemed the world had changed; yet it looked the same physically.

The huge trees, the grapevine swings, the blue sky and fleecy white clouds of an early summer day seen through the leafy branches all were the same as before. But a great luminous light, many times brighter than sunlight, flooded every leaf, twig and blade of grass. The whole world seemed to be smiling with happiness. A great wave of harmony and well-being flowed over me. With the unquestioning acceptance of a child I felt this was true reality, and I just stood and soaked it up. I do not know how long the brilliance lasted but gradually it began to fade and finally the world returned to normal.

Yet the feeling of elation within my baby soul did not dim and for days I walked on air. It was so easy to be good! I had no desire to argue or quarrel when asked to do a chore around the house or to go to bed when my bedtime came. The family was puzzled, and someone asked, "What's come over Freda?"

I continued to be happy because I felt that I would see that vision again. And I did, many times, in many places: on the bluebonnet-covered hills back of the ranch house, on the streets of Farmer's Branch, the small town where we lived the next winter, on the playground of the school, and even in the school-room, where the teachers' and children's faces glowed with a beatific light of which they were wholly unconscious.

But when I was in my middle teens these visions of unearthly beauty came less and less frequently. Finally, when I was 18 or 19, they stopped altogether. Perhaps I had grown too worldly.

I never wished to tell anyone about them or to seek an explanation for their cause. Even as a child I seemed to know instinctively that just beyond a curtain, which a loving Higher Power sometimes parted for me, lies a world whose beauty is beyond

description. To divulge this secret to misunderstanding ears I felt would violate a sacred trust.

But now that I've done my stint of "three score years and 10" on this troubled earth, I feel that I should tell others who are tired of deception, fear, violence and grief, that right here around us lies another world that knows no such things. Otherwise why did I always experience the identical beauty and peace *wherever* I happened to be when the curtain was drawn aside? — *San Diego, Calif.*

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### MY MENTAL TELEPHONE

By Rev. Ruth Johnson

**I**N THE SUMMER of 1964 I took care of the Treasure House Thrift Shop, run by a charitable organization, in Denver, Colo. In return I was given the use of an apartment at the rear of the shop. The building was on a business street and the shop opened onto Federal Boulevard. The apartment faced the backyard lawns and gardens of a residential street one block over.

One night the persistent barking of my dogs kept me from sleep. Usually a sharp word would quiet them but this time no amount of commanding stopped their noise. Yet, I knew no one was near the shop build-

ing. Finally, I decided my cat must have returned from a nocturnal prowl and wanted in. So I opened the door.

The shop was in a poorer section of the city, in an area of city-sponsored housing projects and welfare-supported families. There was considerable reason for special care against criminal activities, too, and a neighboring business house had installed a light pole at its rear door. Consequently in this alley it was possible to see clearly into the backyards of several houses across the way.

As I opened my own back door and called, "Kitty, Kitty," I happened to look up at the same time. Directly across the alley was a house and yard singularly well-kept for the area. It belonged to a young, hard-working Spanish couple, who I knew were on vacation.

Now I saw three men walking single file up the sidewalk and in through the kitchen door. One of them turned as I called the cat and looked toward me but then continued on into the house.

Perhaps I would have thought some relative was making use of the house in the owner's absence, except that they did *not* turn on the lights. This bothered me as I stood in the shadow of my own doorway and watched.

I think my first act would have been to call the police to investigate just in case, but neither the shop nor the apartment had a telephone and since the time was past midnight no neighboring businesses were open either.

I wondered — if the men were thieves, wouldn't they be gone by the time I got dressed and walked to the nearest pay phone two blocks away? I even wondered if flagging down a passing car on the main street would help, but the time element remained.

At this moment my conviction that something was seriously wrong at my neighbor's home became so strong that a tremendous appeal for police help seemed the center and total of my consciousness. I envisioned myself telephoning the police — although, of course, I remained standing just inside the room by my back door.

I guess I felt fear, too, because alone and unarmed how could I cope with three adult men bent on harm. Still I remained in the open doorway watching.

What happened next is a miracle!

The three men emerged from the Dominguez' back door, each with his arms loaded. One carried a large bedsheet, its four

corners tied together to make a bag, and it was all he could manage, it was so heavy. The three went to a car parked in the alley and began loading the loot into it.

In another two minutes these burglars would have driven off and my neighbors would have suffered almost total loss of their belongings — but for one thing. At that moment a police car carrying two policemen drove into the alley!

Because the burglars turned and ran, vaulting fences in obvious flight, the police car stopped and the officers took out after them.

Later I asked the police if someone had phoned in for them. They said no.

What made you come into the alley at that moment, I asked next.

One officer said they had been going to a fire a short distance away and on an impulse decided to drive through my alley. This seems very strange, because surely the alley was no route to take if speed were necessary. The police knew of the deep potholes in its unpaved surface, for the residents and business people forced to use it complained often enough.

At any rate, the Dominguezes recovered what was stolen, and

one of the men, at least, was identified.

I am a minister and know, of course, that God really does answer prayer, and my appeal to a Higher Power in a seemingly helpless, hopeless situation, certainly was a prayer. I feel that what we call mental telepathy may be the means by which my prayer was answered. Perhaps some kind of mental telephone exchange can be used when the chips are down. — *Truchas, N. Mex.*

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#### DATE IN HEAVEN

By Barbara Dronberger

ON JULY 19, 1964, I had an experience that could be called a brush with the supernatural. At the time my younger brother, John Herbert Mosley, was an Airman 2nd Class and

was due home for a visit from Walker AFB, Roswell, N.M., before being sent to Puerto Rico for two years.

On that Sunday night he appeared to me in a dream and said, "Sis, I have a date to be in Heaven on August 2 at 12 o'clock."

I was still worried about this on August 1 when he arrived in Bartlesville, Okla., where our mother lives.

On the night of August 2 Johnny was killed when his car plunged into the Caney River. This was exactly two weeks after my dream.

The highway patrolman, Bill Dunlap, of Bartlesville, who helped recover my brother's body, told me the hands of Johnny's watch stopped at 14 minutes before 12 midnight. — *Delaware, Okla.*



#### ANSWER FROM THE RAIN GOD

AS AN experiment in producing badly needed rain William Payne, an art instructor at Orange Coast College in Costa Mesa, Calif., assisted by his students, used the college kiln to fire 25 clay replicas of Cocijó, a rain god worshiped by the Zapotecs in ancient Mexico. According to legend similar replicas of Cocijó had ended a drought which had gripped the central valley of Mexico from 1510 to 1514. The next afternoon, November 13, 1965, after Payne and his students placed the replicas outside the classroom a rain began which continued for a week.

Young folks said the alabaster piece should be worth a packet but oldsters called it "unlucky old Buddha," wondering how and why it kept its fiendish power.



# Curse of the Stolen Buddha

By Lavinia Bradley

I GREW UP knowing something evil was sunk in the River Thames near the Old Windsor lock. In fact, in our teens we children would dare each other to stay out late near the old lock and although nothing ever happened to any of us, no one of us braved the dark for very long. I do remember an indefinable but uneasy feeling that lingered near that part of the Thames.

Some 70 years ago a local boy named Eric Thompson had enlisted as a soldier and in the course of his service was sent out

East. That much was undeniable. So was the fact that when he came home again he was the proud possessor of a magnificent statue of the Buddha. My father had seen it. He said it was a lovely figure made of alabaster sitting cross-legged on a teak pedestal.

It was not clear just how he came by it. Eastern temples do not give their idols away, or even sell them, and it generally was believed that he had stolen it.

One thing was very certain:

whether it was due to the influence of the Buddha or not, Eric Thompson and his family began to know uncanny bad luck. They suffered one disaster after another. Unemployment, ill health and even death moved into the Thompson home near ours in Green Lane, Datchet, and gossip began to attribute all these calamities to the brooding statue of the Buddha. Neighbors spoke about the curses of heathen gods.

"Get rid of it," they advised. "It's bad luck!"

Slowly fear grew, doubtless coupled with a guilty conscience, and the Thompsons listened. At last Eric took the Buddha into Windsor, where its tale was not known, and sold it to an antique dealer, whose shop still stands in King's Road. From then on the Thompsons' fortunes improved.

However, Mr. Hoy, the antique dealer, now began to have bad luck. His child was hurt by a stone in the school playground; his wife fell down the stairs and dislocated her leg; fire broke out in his warehouse and he lost a lot of uninsured stock.

"There's a curse on that Buddha if you ask me," someone finally said to him. "You would do well to get rid of it."

The dealer had bought it for resale anyway and was ready enough to sell it, but by now

rumors of its malevolent influence were too well-known. No one would buy it. In despair Mr. Hoy took the beautiful thing down to the river and, near the lock, he threw it in.

We all knew it was there and gave it a wide berth. We feared it. Perhaps it was our imaginations, but it seemed to cast an eerie spell over the dark eddies of the waters as they swirled against Old Windsor's old lock gates. We played our games further upstream.

The years passed. We grew up and many of us moved on. The sunken Buddha might have been forgotten, but during the summer of 1955 the old lock had to be repaired. I remember the headlines in the local newspaper: WORK OF ART DREDGED FROM THE THAMES — WORKMEN FIND PRICELESS BUDDHA. It caused a great stir.

"It's the unlucky old Buddha," we old folks said.

John Thorpe, the young workman who had found it, laughed at our warnings as old wives' tales. He was a casual laborer, newly married and hard up.

"It should be worth a packet," he said, buckling it onto the carrier of his motorcycle. But he never got it home. For no apparent reason, his machine skidded on a perfectly straight stretch of

road and he ended up in the hospital with severe and multiple injuries. The wreck of his motorcycle and the statue — miraculously undamaged — were taken to his home.

John Thorpe was so ill that at first they did not tell him his wife had a miscarriage, caused by the shock of his accident. Or was the Buddha's curse striking again?

One thing was true. In John's delirium the Buddha haunted him. He called out in his dreams until the very hospital ward seemed haunted by its baleful influence. Even as he grew better he dreamed night after night

of the unblinking, expressionless stare of the Buddha's alabaster face. It had become a ghastly obsession with him and he finally begged his friends to throw it back into the Thames whence it had come.

I watched them do it.

Today the Old Windsor lock gates are freshly painted and the summer river traffic — replete with holiday gaiety and transistor radios — pours through them on its way down the Thames. But in the evenings the dark waters at the head of the lock are as eerie as ever they were when I was a child. Underneath them the Buddha still lies.



### THE PICTURE IN THE PUZZLE

*By Christine D. Parks*

**I**N 1962, Mrs. Donald DeHart of Grand Ledge, Mich., took a trip to Canada with her husband and son. At one time during that trip, Mr. DeHart announced that he was not feeling well and while he stayed behind with the car to rest for a while, Mrs. DeHart and her son took a walk along a beautiful Canadian stream.

When they returned to the car, Mr. DeHart told them someone had taken his picture while he was standing by the river. No

more was thought about this and soon they returned to Grand Ledge.

The following year, Mr. DeHart died.

Early in February, 1966, Mrs. DeHart purchased a jigsaw puzzle in a Grand Ledge variety store. When she arrived at home and put the puzzle together, she was astounded to find that it formed a beautiful picture of her late husband standing by the stream they had visited in Canada.



Holding Pepe, Mrs. Genova shows affection for him that probably led him to "talk" to please her. He makes loving, crooning sounds.

To beware of the dog is routine for all postmen and delivery men but Pepe had special surprise for Rudy, the gas man.

## PEPE, the TALKING DOG of Torrance, California

By Clare Adele Lambert

**D**ID YOU ever hear a dog talk?

I did! I saw him and heard him speak. He is a little Chihuahua named Pepe, with light tan sleek short hair.

On the front page of a local trade newspaper, *Gas News*, in the spring of 1965 was a picture of a man laughing and holding up a small dog. The caption read: "Pepe, The Talking Dog."

The man pictured was Rudy Gallucci, a service man working for the gas company.

He was quoted as saying, "I

was called to service Mrs. Genova's furnace. As I stepped out of my car I saw a small Chihuahua dog sitting on the porch. I rang the bell and a pretty woman answered smiling.

"'Will your dog nip me?' I asked, having been nipped before.

"'Oh, no,' she said, as if my query were an insult. 'Pepe's very friendly.'

"'Not to waste time in conversation I asked her where the furnace was and she directed me to a small basement. The dog fol-

lowed. I had to get down on the floor. Some dogs show no interest until you start handling something they think is none of your business. Then they show you who's boss by nipping you. I know.

"Thinking I had better try out this dog's friendliness, I said to him, 'Hello, Pepe. How are you?'"

"'I love you,' was Pepe's friendly reply in a high-pitched voice. I looked at him hard, thinking some trick was being played on me. No one was around so I repeated my words. The dog answered, 'Hello, how are you?'"

"Well, I could feel my hair rise. I was actually looking at the dog and he looked me square in the eyes. I saw his mouth open and heard the voice coming out of it. I picked him up — he's only a handful — laughed at him and heard him say, 'I love you.'"

"I really believed the dog could talk and I had to get some information from the lady. Maybe an operation had been performed on him, something like crows who will talk if you split their tongues. I took him to his owner and plied her with questions. She just laughed at me.

"'Oh yes, Pepe talks,' she assured me.

"I took Pepe to the base to let the fellows hear him talk and did

they have a ball! It helps spread the word along."

After reading this story my interest was so aroused I telephoned Pepe's owner, Mrs. Genova, to ask her about Pepe. Her conversation intrigued me and I blurted out, "Oh, I just must see him! I just must, Mrs. Genova."

She said, "Then why not come over to visit us?"

The next day shortly after noon my friend Martha and I made the long bus trip to Mrs. Genova's home in Torrance. Eventually we found ourselves far out at the end of the line with many blocks to walk on country sidewalks, uneven and overgrown by grass.



Serviceman Rudy Gallucci said that at first it stood his hair on end to hear Pepe say, "I love you!"

The countryside was green from recent rains, and little puddles here and there refused to dry up. Flowering shrubs grew in wild profusion under an occasional huge tree, its leaves shining from their recent bath. Some mockingbirds, disturbed by our presence, gave life to the landscape as they flew before us. The blocks were long and not well defined until we came to the edge of a community of pretty, well-kept homes.

I tell you all this to give an idea of the kind of people who own Pepe and how they live. I found them to be working folk of the better class, sociable and happy, not seeking publicity because of Pepe but wanting to share his talents with those who are interested. They are friendly with their neighbors who drop in for a cup of coffee occasionally and of course everyone knows Pepe.

Mrs. Genova is medium-sized, pretty and dark-haired. She greeted us cordially outside the house where she had been talking with a young boy. She led us through the doorway to where several persons were standing to greet us. Foremost was little Pepe, dancing on his hind feet, reaching up to be greeted and cuddled, and saying in a high excited voice, "Hel-loo, hel-loo,

how are you?" I couldn't believe my senses.

Stooping down I gathered the quivering, excited little dog in my arms. He kept up a high happy kind of singing.

I hugged him, saying "Oh, Pepe, you sweet puppy." He captured my heart.

We all went into the sunny kitchen and sat down. I still carried Pepe. Mrs. Genova put on the kettle for coffee. When she joined us I asked, "Do you mind my asking questions?"

"Oh no," she said happily. "I want you to know all about Pepe."

"Why did you select a Chihuahua?" I wanted to know.

A little sadly she answered, "I had one when I was a girl but it was run over and died. I always hoped I'd get another but it was not convenient until now. I married and had five children but the oldest is 18 so now I can indulge myself."

"Did you get him locally?"

She mentioned a kennel somewhere in Downey where a woman breeds Chihuahuas. Pepe is pedigreed and registered as Genova's Pepe, she told us. "He was born on August 21, 1964, which makes him less than two years old. My birthday is shortly after," she said.

"He is very fussy about eating

and I give him cut up or ground steak, veal cutlets, tuna of a certain Italian brand, dry cereal with milk on it, but no prepared dog foods. He won't eat them. He sleeps with me in a spot on the bed. I'm taking no chances on his being stolen."

"Tell us when you first knew Pepe could talk. It must have been a thrilling moment," I said.

"It certainly was," she said quickly. "I'll never forget it. I was out in the yard hanging out a few things on the line. I heard an unusual commotion and when I looked I saw it was Pepe. I couldn't believe my ears. He was talking through the wire fence to his girl friend, Ranie. I distinctly heard the words, 'I love you-oo, I love you-oo, I need you-oo,' in a high singing voice and repeated over and over."

I ran into the house to find my husband. "Come quickly, Jerry. Pepe's talking to Ranie," I said, "really saying words."

"Jerry looked at me and said something under his breath which I'm sure wasn't nice but he came out to listen. Pepe turned to Jerry and said, 'How are you? How are you?' and I thought Jerry would pass out. It was a shock but a pleasant one.

"He has been examined by veterinarians," Mrs. Genova told us. "Some say it's the extra

length of his palate and others say it's a peculiar formation of his larynx, that the flexibility and mobility of his throat muscles give him the ability to produce sounds."

Pepe has had no training other than Mrs. Genova's. Let me explain how she gets him to speak. She holds him up close to her face. They look each other in the eye and she coaxes, "Pepe, I love you, I love you."

She exaggerates her mouth and tongue movements as she repeats these words.

A little singing sound starts in Pepe's throat as his muscles begin to move. In about six seconds he lifts his head high, opens his mouth wide and sings the words after her, repeating each phrase a couple of times. Pepe has a loud voice for so small an animal.

I bent close to watch his throat muscles move and I saw his tongue turn toward the roof of his mouth as he made a conscious effort to form syllables. This tongue movement is most unusual. Dogs keep their tongues down on their lower jaw when emitting sounds.

Pepe does not speak in a monotone. He sings rather than talks, although really it is a combination of both. With each phrase he goes up and down the

scale using three or more tones. It is difficult to describe. You have to hear it. Pepe is not a show-off. Indeed, he is a modest little animal and seldom speaks unless he is spoken to.

During my stay (a couple of hours) I did not hear him bark or whine. This seems unusual as most Chihuahuas are noisy and yap a great deal. When Pepe wants to attract your attention he makes a low musical sound as he comes toward you, walking on his hind legs, pawing the air and looking at you pleadingly.

Mrs. Genova believes he has learned by listening and imitating. Besides the phrases "I love you," "I want you," "how are you?" "not now," "hello" or "hello, there," he also says "Ed Sullivan." He acquired these words only recently.

"I put Pepe on my lap and when Ed Sullivan comes on I point at him and repeat 'Ed Sullivan' many times. In this way he has learned to say Ed's name. I suppose he learns other words the same way, by mimicking me. I hope he will add more as time goes on."

Mrs. Genova's daughter, a girl of about six, and other members of the family pick up the dog and speak to him as if he were a child instead of an animal. Apparently they regard him as

more human than canine. In this way he manages to live in two worlds at the same time.

When Pepe speaks he seems to be functioning like a human being. When left to himself he is just a dog, acting the way a dog is expected to act. He eats as a dog, grooms himself by licking his fur as all dogs do, and in all other ways leads a dog's life.

When someone picks him up and talks to him Pepe's whole interest is concentrated on that person. His attention does not waver; he does not look around but listens attentively with his eyes fastened thoughtfully on that one person. Perhaps he enjoys learning.

Of course, animals do not have the pliant lips of a human being so the letters *b*, *f*, *v* and *p* are not rounded as are *o*, *l*, and other sounds.

I asked Mrs. Genova, "Would you sell Pepe in the event he becomes famous and of course brings a large price?"

She answered definitely, "No, indeed. He's more to me than money."

"Would you travel with him should the opportunity come?" I asked.

"I don't know," she answered. "I'd have to talk to my husband about that. I know I'd never entrust him to anyone but myself. I

believe he'd be homesick in strange places without me just as a child would and I love him too dearly to subject him to such suffering."

"Some people think I am a ventriloquist," Mrs. Genova laughed, "but that is not so. Surely all my family and the people who come to see Pepe are not so gifted. We can't all be fooling each other. Pepe will talk for any one."

I wanted to hear him speak to me once more before I left. I took him in my arms, held him as Mrs. Genova did and followed her example. Soon the singing sound in his throat began and the loud voice said, "I love you-oo, I love you-oo."

I watched his tongue curl up and move, saw his throat constrict and felt his little body vibrate as he spoke. I was convinced.

I felt we had tired Pepe so I just held him closely as the other ladies continued to talk. His little head rested sidewise on my breast and his big eyes closed in sleep just as a baby's do. No doubt he was emotionally weary, having tried his best to please.

Mrs. Genova says, "Owning a talking dog has provided us with some amusing incidents. My

husband and I go to a local nightclub occasionally and when we mention we have a talking dog people raise their eyebrows and shrug as if to say, 'Oh, they've been drinking too much.' We took Pepe with us one night. I was sitting beside a man who is a regular customer. When he heard Pepe talk he hurried away leaving a half-filled glass. He must have thought he was hearing and seeing things supernatural. That's not good for business so we don't take him anymore.

"Pepe has been on the Louis Lomax television show twice and has received quite a bit of fan mail," she said. "One letter came to me addressed: Pepe Genova, Torrance, Calif. It had no street name or number on it but I got it just the same. That shows Pepe is getting known. But before we think of making a show dog of Pepe, we want him to have more training, to take him around more socially so he will feel at ease among strangers and in strange places. I feel that some day Pepe's unusual talent will be discovered. That will make me very happy."

It was a most unusual thrilling experience to be welcomed with words by Pepe, who really is a dog even if he can talk.



.....  
Mr. Lewis, President of Rosicrucian Order,  
authoritatively reviews . . .

# REINCARNATION

## FACT OR FANCY?

By Ralph M. Lewis

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**M**ILLIONS THROUGHOUT the world cherish a belief in rebirth. This conception in its variations is perhaps one of the most universally held religious doctrines. It is undoubtedly as ancient as the belief in immortality. Certain religious sects demean reincarnation because it is not compatible with their own exegetical interpretation, or because it is condemned by their theologians.

Yet reincarnation has postulations equally as plausible as other beliefs in the afterlife. Most religious doctrines are founded upon *faith* and personal experience. They are not in the same category as the empirical laws of science which are demonstrable. Consequently, two doctrines, even though diametrically opposed, may have

equal claim upon the beliefs of men if each is to be accepted on faith and not upon objective evidence.

The continuation of life after death has intrigued the imagination since the earliest known records. It has been the dominant mystery of life which has challenged the human mind. The instinctive impulse to survive has caused both a fear of death and a hope of immortality.

The early conception of the duality of man — the association of air and breath with an intangible spirit — suggested that an element of man survives the apparent destruction of his body. But where and how would this incorporeal, invisible entity of the duality of man survive, if the animating force related to breath departed with death?

There was no evidence that it was destroyed, however. It was simple for the primitive mind to believe that perhaps this immortal entity soared on invisible wings like a bird to another realm high above the clouds. Or perhaps it entered a nether world beneath earth as the sun seemed to do each day in the west. In fact, early forms of the soul, such as the Egyptian *Ba*, were depicted as birds.

What constituted this other life after death? What the experiences were assumed to be varied with the cultures of different civilizations. Some adherents presumed the next life to be a virtual paradise as do some religious devotees today. Man's entrance into this paradise, of course, was to be determined by whether or not he had observed a certain moral code on earth.

Most such beliefs required that the soul first be judged for its conduct. This paradise usually was a place of ecstatic pleasures similar to those on earth but more intense and within the moral restrictions of the religious sect. The tedious and mean labor and suffering of earth were excluded from this other-world paradise. Conversely, the sinner was condemned to a region where all humanly imaginable tortures would be imposed.

In the *Koran* the devout Moslem was promised in the afterlife a world where he might recline on a silken couch and be surrounded by surpassingly beautiful maidens whose eyes were like "hidden pearls." Though the Moslem was forbidden stimulating drinks in this mortal life, in this afterlife he was to have wines that would neither cause his head to ache nor confuse his mind.

Along with the conception of the continuation of life after death was the belief in rebirth in some form on earth. How this notion arose among primitive people, even anthropologists, ethnologists, and philosophers can only speculate. In plant life, there is every indication of resurrection, or rebirth. Certain species seem to wither and die and then to revive or be born again at a later period.

The vernal equinox in the northern hemisphere is a time when plant life is renewed after the barren, moribund appearance of nature in winter. Perhaps man, too, is reborn to live again among mortals in some other living form. At least, nature would seem to suggest it.

Psychologically, the desire to live again among one's friends and family and continue the familiar ways of life one has

enjoyed certainly would have as strong an appeal as a promise of life in another world which never had been experienced personally. A cursory examination of the history of this subject reveals that the belief in re-embodiment on earth has been accepted by millions for centuries.

Today, the words *reincarnation*, *transmigration*, and *metamorphosis* are commonly and erroneously interchanged. There is, in fact, quite a technical difference between their meanings. The doctrine of transmigration supposes the possibility of the soul of man after death entering a plant, a bird, a reptile, or a bull; in fact, anything that is animate.

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WHEREVER IT has been a religious doctrine transmigration has been governed by certain assumed supernatural laws: a form in which the soul incarnated being dependent upon its personal development and the experience to be gained dependent upon the form in which it is placed or the punishments imposed upon it. Usually, the transmigration of the soul into an animal has been accepted as an act of regression.

Primitive peoples are keen observers of animal life and behavior because of being contiguous

to it in their own living. They presume to see a certain similarity between the characteristics of animals and the behavior of humans. By the law of similarity, then, there was to the primitive mind an actual bond or relationship to the human personality. Consequently, it was not difficult for such minds to assume that a particular species of living things possessed souls of humans that passed into them at death.

The Egyptians had three ideas regarding the human personality after death. One was the mystical union with God; the second, transmigration into an animal; and third, metamorphosis, or the voluntary entering of the soul into another form. In the conception of the mystical union, the soul was returned to merge with God. It became *one* with the divine *essence*.

In this idea we find an ancient expression, which prevails in many esoteric teachings today, of the highest form of mystical pantheism. In the famous *Book of the Dead*, a collection of religious liturgies and descriptions of life after death, we find such statements as "I am Ra (a god)" or, "I am Thoth." It was believed that when the soul had union with God it was a complete apotheosis, the absorption con-

ferring on the soul a divine power equal to that of God.

Some Egyptologists are in doubt as to what extent the Egyptians believed in transmigration, or the passing of the soul into animals. Some inscriptions seem to imply transmigration. There are scenes showing Egyptians driving swine before a god for judgment to be passed on them as if they possessed a rational soul.

On the other hand, there are examples of a metamorphosis — the belief that humans attempt to transform into other living forms. There also are indications that they believed that inanimate objects could be transformed into living ones, as the metamorphosis of a wax model into a crocodile.

The *Book of the Dead* has several chapters of magical formulas which give the dead the power to be transformed into whatever he pleases — a hawk, a god, a flower, or a reptile: "I am the swallow; I am the swallow. I am the Scorpion Bird (or white bird), the daughter of Ra."

Since the civilization of Egypt covered a period of thousands of years, its culture advanced and declined at different times. Prevailing religious conceptions during such a long period of civilization were both primitive and

representative of advanced abstraction. As in many lands today crude polytheistic beliefs and animism were concomitant with illuminated mystical and philosophical beliefs.

Theoretically, Buddhism teaches neither the existence of reincarnation nor, in fact, the soul of man. However, it does refer to a "stream of existence." There can be in Buddhistic doctrine a continual renewal of births. This "turning of the wheel," or rebirth, is dependent upon man's deeds on earth. Rebirth in the strict sense of the Buddhist meaning actually is an act of retribution, a punishment, for not having attained a certain state of consciousness and moral values.

Rebirth is a retributive act of *karma*, the consequence of certain human deeds. Therefore, in effect, Buddhism conforms to the doctrine of reincarnation. In fact, Buddhism in some of its literature recalls how certain persons remember their former lives. Buddha, it is related, said that this recalling was one of the supernormal attainments of Buddhistic sainthood.

The ancient Celts had a definite belief in reincarnation, but not transmigration in that word's true meaning. The soul after death was thought to await its

reincarnation. It continued to live during this interval but in a manner quite unlike that on earth. After such a period of waiting and purgation the soul passed into another human body. The Druids so firmly believed that man reincarnated into human form again that their burial rites required that they burn and bury with the dead the things that the deceased could use again in this new life.

There is a Jewish type of esoteric mysticism that includes references that can be definitely construed as pertaining to reincarnation. It is believed that the ideas are syncretic, that is, borrowed from early Egyptian and Indian teachings. This mysticism seems to be based on the following abstractions: "God is the creator of everything; therefore, souls are his creation. But does God continue an act of creation? Does he create souls as soon as men are born?"

This system of thought contends that God does not create new souls. He ceased creation at the end of the sixth day. Souls of the dead, it is implied, after a certain peregrination in paradise, return again to the lower world. However, from this system of thought there would appear to be, in addition, a reservoir of *unborn souls*. More souls

were created by God than there were human forms at first. This paradise to which the souls go after death is a kind of world in which there is a realization of the glory of the Divine. There they remain with those souls who are created but have not yet been born. It is also said that "Moses in ascent to heaven sees the souls of the great and pious and those who live on earth . . . and those who are to come to life hereafter."

Herodotus, the celebrated Greek historian, says that the Greeks (Pythagoras, for example) gained their ideas of reincarnation and transmigration from the Egyptians. The Orphic school of Greece taught that the soul is imprisoned in the body as in a dungeon. It continues to return to earthly imprisonment until it finally attains the virtue of perfection. Plato, in his *Dialogues*, makes reference to this notion.

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**T**HE MYTH OF Persephone, the daughter of Demeter, related that she sent souls back to the earth from the underworld in the ninth year when they were purified. After three such incarnations on earth, they continued an immortal existence "in the island of the blest." A purified soul is said to have remarked, "I

have flown out of the sorrowful weary wheel; I have passed with eager feet to the circle desired." The wheel refers to the mystical wheel of fortune. Its revolution symbolizes the cycle of successful lives, the termination being the end of incarnations.

Heraclides Ponticus says that Pythagoras was permitted to retain the memory of his previous incarnations. He proved it, it is related, on the occasion of a visit to the Heraeum at Argolis. There he identified as his own the shield of Euphorbus before seeing the inscription upon it. Pythagoras implied that he had been Euphorbus, who had been killed before the walls of Troy.

It also is indicated from ancient writings that Pythagoras apparently believed in transmigration. Once he took pity on a dog being beaten. He said, "Beat him no more; for his soul is my friend's, as I recognized when I heard his voice." Pythagoras also declared that the essence of soul is in animals but, their reasoning being inadequate, its activity is impeded.

Plato proclaims that those who fail to emancipate themselves from the burden of corporeal things cannot rise to the pure elements above. They are dragged down into an underworld where they live as apparitions.

Later, their souls again are imprisoned in some form, the very sensual being transmigrated into lower animals such as wolves, jackals, etc. Those who lack philosophical virtue but live respectable lives become bees or even men in their next existence. Only those who devote themselves to philosophy and the exalted reason—which in man is considered divine—are entirely exempt from further incarnations.

Orthodox Christians most often abhor the belief in reincarnation, either because of their unfamiliarity with the subject or because of religious dogmatic prejudice. They wilfully or otherwise identify it with transmigration and metamorphosis. There are numerous references in the Bible, however, that can be properly understood only in terms of the reincarnation of the soul. Such quotations are too numerous to consider here; however, in his excellent book, *Mansions of the Soul*, a treatise on reincarnation, Dr. H. Spencer Lewis has cited many of them.

To many intelligent persons the doctrine of reincarnation seems to be more in accord with what they consider *divine justice*. To them, rebirth affords the opportunity for man properly to expiate for his mistakes—or

sins, if you wish to call them that. To such thinkers reincarnation is a compassionate principle which allows man more than just one short span of mortal life in which to learn how to achieve a harmony with cosmic and divine laws. It is contended that if spiritual truths are more profound and more vital than mortal knowledge, souls should be allowed a greater span for learning than that provided the mortal mind.

Certainly, a belief in reincarnation cannot detract from the development of the moral sense

or an appreciation of spiritual values; nor does it lessen man's mystical unity with whatever he considers to be the initial and infinite cause. The charge that it cannot be substantiated — so often leveled at the doctrine of reincarnation — could likewise be laid by perverted personalities against the belief that the soul exists in a paradise or heavenly state for eternity. There are traditional and sacerdotal authorities for and against all of the different *human conceptions* of the immortality of the soul.



### THE BARN THAT VANISHED

**T**HE DISAPPEARANCE of a barn during a rainstorm still is vivid in the memories of Harry Davis, 86, a Maine resident. In a recent letter to the column "On the Maine Street," which appears in Maine's *Bangor Daily News*, Davis gave details of the mystery, which he recalled occurred early in the month of June, about 1924.

One day a heavy thunder-shower broke, and David wrote he had occasion to remember it because his children were in school and he drove there to bring them home. About a mile out of the town of Monson, in which he lived at the time, was a large barn, known locally as "Sprague's Barn," which had been built years before from heavy, hand-sawn timbers. The

barn stood in a large field and was used to store the hay cut in the field each year.

The next morning, Davis related, he was informed that Sprague's Barn had vanished in the thundershower. He at once drove out to the field and found that the report was true — not so much as a board or a shingle of the barn remained. Since there were no houses for half a mile around, there were no eye-witnesses to what had happened.

Davis theorized that the thundershow developed a "twister" powerful enough to pick up the barn and carry it away in one piece. Although construction has spread over the country for over 60 years, Davis pointed out, no trace of the barn ever has been reported.

# PRAYER

## does the impossible

By Nancy Wright Lineberger

Chronicle of author's amazing recovery must prove power of faith even to hardened cynics.

**I**N JANUARY, 1965, I survived three serious brain operations for the removal of a cancerous brain tumor. My story of this experience, *The Night I Died*, appeared in the March, 1966, *FATE*.

Recently the doctors believed my recovery so complete that they could operate again to replace the large piece of skull that had been removed to facilitate the previous operations. I dreaded the ordeal but my husband Hugh helped me pray for strength. We made arrangements for the care of our three little girls during my stay in the hospital and I resigned myself to it.

The doctors termed the four-hour operation successful and we settled down to await the healing. But for some reason, my body rejected the plastic plate they had wired to my skull and a fluid built up, a condition that gave me agonizing headaches. The pains were relieved

only when the doctor inserted what I called a "horse needle" to withdraw the fluid. A further problem developed when the stitches failed to heal. Soft and soggy from cobalt treatments, my skin simply would not heal.

One Saturday I felt particularly agonizing pain. When the doctor came, his concern was great, for he had hoped that healing would have started. He said we must give it another week, and then probably I could go home.

"But what if the stitches don't heal and the fluid continues?" I asked.

He gently told me another operation would be necessary to remove the offending plate.

When the doctor left my husband came in and took me in his arms. I wept in despair.

"Not another operation," I wailed. "I've had four in one year already. I just can't stand it!"

My husband, always calm and

sympathetic, soothed me with words of love and assurance. Together we prayed that God would look upon us and through his mercy heal my head.

That evening when my husband went home, he gathered our little girls in his arms and prayed with them "for Mommy's healing." Hugh then phoned several friends who in turn phoned their friends. We learned later than many hundreds of persons prayed that night for my healing! One friend even called Hawaii and another sent a cable to Haifa!

The next day the doctor came to check my progress. As he gently removed the bandages he tried to prepare me for the worst. His exclamation, "I don't believe it!" was my first intimation that something had happened.

He looked at me in disbelief and said, "The fluid is gone, your skin is firm and the stitches have healed. This just doesn't happen overnight! If I hadn't seen it with my own eyes, I wouldn't believe it."

I was overjoyed. I wanted to

throw my arms around him. Extravagantly I tried to thank him.

"Don't thank me," he said. "You thank your praying friends. I didn't have anything to do with this."

The healing was complete. Then and there he took out the stitches and told my husband to take me home. My happy Hugh put his arms around me, saying, "God is great."

The doctor smiled and picked up his little black bag, but he paused at the door. "You know something? I've always believed in the power of faith, but this experience has certainly increased and strengthened that belief."

Now, again, life is back to normal. I do all my own housework and cook all the meals. Only a bit of dizziness or a slight headache occasionally reminds me of my experience.

Daily I thank God for the gift of life and the joy of rising to greet the morning sun. If my experience and the telling of it have increased even one other person's faith, it has all been worth it.

#### DEATH IN DUPLICATE

WHILE en route to a hospital after having suffered a heart attack in his home in Brooklyn, N.Y., Herman Edelman, 68, died. His wife, Rose, also 68, who had accompanied him in the ambulance was stricken with a heart attack after arriving at the hospital and was pronounced dead there.



## The One True

# BATMAN . . .

. . . may be this eerie creature who flies on arm-like wings and stands erect on bat-like feet.

By Ernst Bartels with Ivan T. Sanderson

**M**Y THATCHED HOUSE, with walls made of woven strips of bamboo, was perched on a hillock about 300 feet from a little river called the *Tjidjenkol*. All around me were acres of felled trees, the dying remnants of a once proud primeval forest which had been mercilessly cut to make way for a plantation. This was in 1927, and about 60 miles south of the provincial capital of Bandung, Java, in what

was then the Dutch East Indies. Only along the banks of the little river a few trees remained standing.

On a beautiful clear night, with a rising moon in its first quarter, I was reading in bed about 11:30 when I decided to turn out the kerosene lamp, my only source of light, and lie quietly listening to the whirring of the night insects and watching the feathery, tree-fern fronds swaying gently

in the moonlight. I was born and brought up in Java but I never became blasé about the beauty of this magnificent tropical island — even during the tortured years spent in a Japanese prisoner-of-war camp. There is rapture in a tropic night.

Suddenly a loud, clear, melodious call came, right from above! "Ah-ooll."

Silence followed for a few moments before the strange call came again, now from many yards distant.

I grabbed my flashlight, leaped out of bed and onto the verandah. The second call had come from above the *kampong* beside the river where our local laborers and my boss lived. About 15 seconds later it came for the third time, far off and downstream. I stood transfixed, not because I didn't know what it was but because I *did!*

As I have said, I was born and brought up in what is now Indonesia. My father was, I take pride in saying, a very famous ornithologist, the late M. E. G. Bartels. At about age five, with my two brothers, I began my training as a naturalist in the primeval rain-forest that surrounded our tea estate, *Pasir Datar*, on the slopes of the great twin volcano, *Pangarango Gédé*, in western Java. This training

was supervised by Father's devoted Sundanese assistant. My father maintained a whole staff of "preparators" whom he had trained to skin, stuff, and otherwise preserve the animal and plant specimens he devoted his life to collecting. When I was not away at school I spent my time roaming the forests with one of these companions; through them I came to know the forest workers who gathered rattan from the climbing palm of that name, or burned wood for charcoal. They were fine people who usually spent many days at a time alone in the forest and who knew all its animals and plants intimately.

One day when I was about 10 years old Sando, one of my father's preparators, became very angry because I had run off into the jungle by myself. It was his responsibility to see that I was returned safely home each day. In order to scare me he told me, half teasing, about a jungle creature called the *Ahool*. This, he said, was a female ghost that would pick up a young man and take him to a waterfall . . .

I was not impressed. This was a standard local myth. So Sando, in a hushed voice, reiterated that the *Ahool* is female, adding, "She is very wicked. Her arms are flat from the elbow down, and her back is a-bristle with

sharp spines like those of a porcupine."

I was somewhat impressed this time. However, being the son of a zoologist, I pointed out to him that no race of backboned animals could be all females. Sando never forgave me.

Many years later when after high school in Holland I was back in my homeland of Java, one of my particular interests was a bird known as the Spine-tailed Swift whose nesting habits were not then known. I fancied that it might nest behind waterfalls like its relative, the Giant Swift. There were over 100 waterfalls in the valleys fanning out on our side of the mountain peaks and many of these poured over cliffs that formed overhangs, so that there were galleries behind them.

Knowing that the best and longest rattan palms grow up vertical cliffs, especially near waterfalls, I put out a call for the most experienced collector of this material and a wonderful old gentleman, PaHaltam, finally came to me. He must have been 80 years old and he smelled of all the aromatic resins and other jungle products he collected and sold. He told me he did know where the Spine-tailed Swift were breeding. As the best place he named "The Waterfall

of the Gong," about a day's journey distant on foot.

The following Friday, which PaHaltam pronounced auspicious, we made the trek and arrived about 200 yards above the falls an hour before sundown. We made camp and cut a path through the jungle to the crest of this gong-sounding cascade. That evening at sundown I took up my stand in company with my assistant preparator, Akik, and another local helper. Sure enough, swifts came swooping right through the falling water into their safe hideaway behind. But those we saw were Giant Swifts. After dark, we returned to camp.

Old PaHaltam handed me a steaming cup of local coffee and asked in a most matter-of-fact way if I had heard the *Ahool*. I nearly dropped my coffee cup and Sando actually squirmed. He still had not forgiven me for ridiculing his mention of this matter years before. There was a prolonged silence while we stared open-mouthed at old PaHaltam.

"The *Ahool*," he repeated, "it flew right over you, *Gamparan* (Sir). Did you hear it too, Sando?"

"Most certainly, *Gan*. It called three times as it flew by, following the river upstream," Sando

replied rather apathetically.

"How did it call?" I asked.

"AH-OOOool," PaHaltam imitated.

"PaHaltam," I asked, "did you ever see an *Ahool*?"

"*Sumuhun dawuh*" (yes, with your permission), he replied.

"When I had three children, I camped somewhere along this same river bank to gather rattan. I had not yet lost my eye. As usual, I was alone. I worked till dusk. Then I would cook my meal and after eating it stretch out until about midnight because the fire had to be tended once more. The waking coincided with my wanting to urinate. One night when I woke up I found that there was company. I saw a dark form the size of a child of about one-year-old faintly outlined by the light of the glowing embers. I half rose, shoved smouldering logs on the heap and presently there were little flames. Now I saw what sat there — *Ahool*. It had gray hair. Its head looked like a monkey's. The strangest thing was that its feet were *malik katukang* (turned backward), showing the heels in front. It was a male. I saw its sex organ plainly. Do not believe the silly stories of *Ahools* being female! I saw a male one, no mistaking, with both my eyes!"

"What did you do?" I asked.

"I did not stir. I only stared. But the visitor grew uneasy. It shuffled clumsily backward,"— PaHaltam made a slightly wobbling movement with his behind — "and suddenly spread its wings, which had claws as I had seen, and it disappeared from sight, uttering its call, 'Ah-OOooooool!'"

Our companions shivered but PaHaltam insisted, "There is nothing to fear. Believe an old man!"

I was very impressed and, anxious to learn more, asked the first question that came to my lips. "What does the *Ahool* feed on, PaHaltam?"

"Big fish," came the immediate reply, "and especially the *soro*." (This is a fair-sized river fish which inhabits some of the streams of this region.)

PaHaltam continued, "*Gamparan*, let me explain. The *Ahool* has forearms that are flat with claws on top of them. It grabs fish from underneath the stones of the river bed. For that reason it lives only along rivers which, like this one, have plenty of fish — big fish."

This I did not quite believe but I pressed on with my questions. "Where does it hide or sleep during the day?" I asked.

"In caves, mostly beneath or behind waterfalls," he answered

without the least hesitation.

I had time for only one more question before PaHaltam decided, as is the way of the ancient, that he had enough of the subject. "You mean, PaHaltam, that the *Ahools* do not frequent river valleys where there are only small fish in the waters?"

"That is correct, *Gamparan*. I never heard of an *Ahool* east of this river." And the discussion was closed.

Sometime later I brought up the subject with my father's chief "preparator," Pakih, who had been with us for over 10 years. He personally had not seen an *Ahool* but a cousin of his had. His cousin was a professional hunter and had reported the incident as follows:

"The River *Tjilētuh* divides the basin roughly in two; the east side is cultivated, the west side is virgin forest." (This basin lies on Java's south coast and is surrounded by a great horseshoe of steep mountain walls. Two waterfalls tumble into this.) "Last year (1925) there raged a frightful rain and lightning storm. That afternoon I wanted to visit a friend living beyond the wooded west side but stayed at home to let the storm tide over. About an hour after the rains stopped the water of the *Tjilētuh* had fallen sufficiently to venture a

crossing. Being in a hurry, I borrowed a horse and, being a hunter, took my gun along. By means of a raft hooked onto a steel cable I made the crossing in safety and soon was riding under a canopy of great thorny bamboos.

"I had traveled about half-a-mile when I saw an animal land on the road not more than 50 feet ahead. It sat upright, with folded wings. The pony stopped abruptly. It quivered, whinnied and snorted. I was so frightened I could not move for the first moments while the creature stared at me. It refrained from any sort of action. When I had recovered from my bewilderment I reached for my gun. This movement induced the creature to shift backward. It then spread its great wings and flew away, crying, 'Ah-OOOool!' It disappeared around the curve of the road. I sent a round of buckshot after it but it must have gone wild. Having had enough, I turned my mount and galloped homeward."

Pakih's cousin said that the *Ahool* was the size of a one-year-old child. The face was like a man's and that was what frightened him. The feet were stubby. He said the eyes were black and large.

I wondered aloud if Pakih's cousin had not seen a large local

owl called a *Hinkik* (*Ketupa javanica*) one of a group known as fish-owls. Pakih was as nearly insulted as I had ever seen him.

"A *Hinkik!*" he spat. "My cousin is an experienced hunter. He never would mistake a *Hinkik* for an *Ahool!*"

This story from Pakih whom I had known and trusted most of my life finally brought me to my senses. Just because this creature was unknown to science did not mean it did not exist. After all, my father had discovered many birds previously unknown to science and my brothers and I had helped him. Western Java in those days still was interlaced with primeval forests. So what was so extraordinary about an unknown flying animal?

In 1932 a boyhood friend and I took a week off and went on a hunt in the game reserve at a small place called *Tjeuri*. We were lucky enough to have two experienced, local hunters start out with us at 2:00 A.M. It was an unfruitful hunt but that night, while waiting for our supper in the house of the headman of the village, I asked our new friends to tell us their hunting experiences. We were well rewarded. An old and wise professional hunter who was sitting opposite me, his emaciated, angular face chiseled by the glow of the fire,

suddenly came alive when I asked as casually as possible whether he ever had heard of the *Ahool*.

"Yes, *Gamparan*," he said.

"Did you ever see it?" I asked.

"Yes, *Gamparan*. I met it once."

"Would you tell us about it?"

A younger member of the household lit a lantern and hung it from the rafters. Smoke curled up from the fire. The womenfolk went quietly about their business. We sat silent and expectant and the hunter told us this story:

"Some years ago we went on a hunt for *banteng* (a kind of wild buffalo) which had retired into an almost inaccessible thicket of wild cane. We set our dogs on them but we could not move about fast enough and we never saw more than the tips of their horns. During all this the sky turned blue-black and then came *that* storm. We gave up hunting and hurried back to the *Tjilaki* river but we found it a tearing flood with whole trees hurtling past and boulders thundering along the river bed below. We were soaked to the skin and it was too wet to make a fire for the night, and there were many tigers thereabouts. It was not good.

"Then somebody remembered that there was a *lèlès* tree (a kind

of giant fig) that spanned the gorge somewhat downstream. We headed for this and, after some rough going, found it spanning the torrent with its roots still engaged in one bank but now only a spear's height above the waters. Luckily, since the tree was still alive, strong branches had grown upward from its fallen trunk and these made good handholds for us. We started to cross in single file, I being the second in line, and the dogs being hauled over on short leashes. Suddenly the lead man stopped and pointed.

"'Ahood,' he said. I came up and peered over his shoulder.

"There, only a few yards ahead of us stood a creature with a body about the size of a one-year-old child; *bulu hiris* (dark gray) in color, with a head like a macaque monkey or a gibbon (ape). It was on our tree-trunk bridge and, at first, it did not budge but just stared at us. The men behind were yelling over the uproar of the river. Then one of the dogs yelped. The *Ahood* rose a little on its feet, leaned over, hopped off the tree trunk, opened its wings, and flew off *ngajapak* (cumbersomely) downstream. Some spearlengths off it called out, only once, 'AH-OOOool.' I never saw another one but I heard them some other times."

The hunter's lean jaws literally clicked shut. The crowd which had gathered was silent. I just had to say something.

"Wasn't it a big owl?" I asked lamely.

"No!" The hunter regarded me with real contempt. "An owl is an owl. The *Ahood* is unmistakable, for sure! Besides," he continued, "no animal has its feet turned backwards like the *Ahood*, and all of us saw that distinctly."

Subdued, I asked meekly how it flew.

"*Tjara kalong*" (like a flying fox, one of the large fruit bats that inhabit the Orient), came the answer. For a zoologist this was a significant statement; things began to fall into place in my mind.

This was by no means the last of the stories I heard firsthand from hunters and even from Europeans resident in western Java. In the Japanese prison camp I met a Reverend Kuchenius. He was bedridden and I spent hours talking with him. He was a man of culture, of science, and of the heart. Once I mentioned the call of the *Ahood* and I was startled to see him heave himself up on his litter.

"At last, I hear a white man say that he heard it, too!"

He was very excited and took

my hand. I asked him to tell me of it.

It transpired he and his family had lived on the western foothills of the *Pangarango*, whereas I had lived on the southern foothills. He was enchanted with nature and one day it was reported to him that a rare blue orchid was blooming on the crest of a nearby waterfall. With some friends and helpers he went there and camped for the night. The entire party heard the *Ahool* call three times in the late evening. None of them ever got over it.

In 1962 I published an invitation in a bi-weekly magazine in Holland asking for information on the *Ahool* from anyone who had encountered the creature in western Java. I received two interesting replies.

Mr. E. H. Mielatz wrote at considerable length about legends and folklore connected with the *Ahool* which he had gathered. He went on to say he and his chauffeur once had stopped at the crest of the divide between *Tjibeber* and *Tjiharum*, one mid-night in 1937. It was a clear moonlight night and a deep dark ravine lay below them. Suddenly the chauffeur, Otong, gestured for silence as an eerie call rose from below. "That sounds like the *Ahool*," he whispered.

They heard it again and again.

Mr. Mielatz said he tried to dismiss this as the wail of a *kampong* dog or of an owl but, he wrote, "I stood there listening until I felt my western-trained mind crumble and the 'mysterious East' crept cold up my spine, stirring the hairs on my neck."

He wrote that, like everybody else who has heard this call, he was convinced it was the cry of a mammal, not of a bird.

The other respondent whose communication impressed me was a Mr. G. J. van Maarseveen now resident of the Hague. He related that many years ago he had met a Sundanese in the forest near *Tjisondari*, in our same area, who was badly wounded on both arms. When asked what had happened the man's companions said, "*Dikadek aul*" which means, literally, "hacked by an *Ahool*." There are adequate words for "cut," "chop," "slash," and so on but this means "hack" and only hack, which means with a flat thing. Note that the *Ahool*'s forearms are said to be "flat."

I could go on relating reports from all manner of observers whom I consider reliable. But does all this have any relationship to anything similar elsewhere? The surprising answer is

that the *Ahool* of western Java is not, it appears, alone in the world.

Similar, if not identical, creatures have been widely reported throughout the Old World equatorial belt, and this distribution is of particular significance because it coincides with the distribution of another group of mammals which closely resemble the *Ahool* — namely the Greater Bats, sometimes called the Fruit Bats or, precisely, *Megachiroptera*. *Ahool*-like creatures have been reported from the mountains of Vietnam, Samoa, Madagascar, the region of southern Tanganyika and northern Mozambique, and from the Cameroon in West Africa.

My belief that these animals are huge bats is based on a number of odd features that have repeatedly cropped up in the now numerous reports that I have collected over nearly half a century.

First is the matter of the animal having its feet pointing backwards. The only mammals having this characteristic are the bats, as any photograph will show. Most bats, when not in flight, hang upside down, which is the reason for this orientation of their hind feet. Now, the *Ahool* is said to stand upright, like a bird. Should a large bat be

able to do this its feet would naturally turn backwards, showing its heels in front. That the *Ahool* is a mammal and not a bird is, I think, amply suggested by the fact that it is said to have visible sex organs and a face like a monkey. The *gliding* mammals — Flying Squirrels, Kolugos, Anomalures, etc. — never make a noise while in flight. Only bats do so, and then mostly for direction-finding by their "sonar" apparatus.

The *Ahool* often is reported as having "flat forearms." This seems odd but if you will look at a bat at rest, with its flight arms folded, you will note that the combined surfaces of the two arm bones, with the backward directed closed fingers, do form a flat-looking appendage. Moreover, the *Ahool* is said to have claws on its arms. This is another bat-like feature. In the case in which a human was said to have been "hacked" by an *Ahool*, the word used in Sudanese would fit exactly "striking by a claw" on the tip of the folded wing of a giant bat.

Many bats, especially of the group known as the *Molossidae* as well as the famous Blood-lapping Bat, can run about on all fours like other mammals. Some *Molossus* have been seen to rise up on their hind legs, using their

somewhat forwardly extended wings as props, to reach food with their mouths. It is only one stage from this to sitting up or adopting an erect position when on the ground, like a penguin. Several times I have found extended pairs of scrape marks on broad paths in the forests. These may have been caused by an *Ahool's* using its inversely hooked claws to brake its landing speed.

The *Ahool* is said to live behind waterfalls, to be nocturnal, and to feed on fish. These notions may sound ridiculous but many bats dwell in caves behind waterfalls and skip in and out round the side of the cascades. The room or "gallery" behind the upper part of a high waterfall very well may be among the few sanctuaries remaining.

There are fish-eating bats; most notably the tropical American Hare-lipped Bats (*Noctilionidae*) that have excessively long claws on their hind feet with which they scoop shrimp and small fish from rivers and lakes.

The only other suggestion as to the zoological nature of the *Ahool* and its possible relatives in other countries is that they may be reptiles — left-over Pterodactyls, some of which are known from fossil remains to have had wingspans of over 12 feet. This suggestion was made

first by Frank Lane when he was discussing Ivan Sanderson's firsthand account of a large flying creature he and his companions observed sailing down a river in the Assumbo Mountains in the Cameroon, West Africa. However, reptiles for the most part are silent. Also, we have no fossil skulls of Pterodactyls that show a short muzzle and flattened face; we have no evidence that any of them ever stood on their hind legs.

My contention, therefore, is that there are kinds of large bats now scattered sparsely over the Old World tropical areas that may be about the size of a one-year-old human child with a wingspan of 10 to 12 feet.

They must be considerably confined in their present distribution by having chosen, as it seems, to dwell behind cataracts and to eat fish. Being nocturnal, they must have safe retreats for daytime rest and breeding purposes.

Because of their rather gruesome appearance and because they are seen so seldom they have become a myth among local peoples. Clearing of forests will bring them into the open and cause their extinction.

If only my fellow zoologists will not scoff at the tales about this creature, perhaps it will be possible to capture an *Ahool*.

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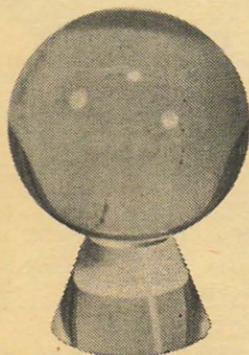
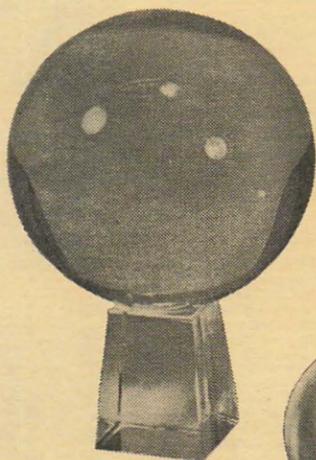
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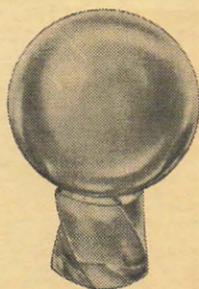
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"HELLO, DARLING!"

By Lea Crocker

OCTOBER 15, 1964, the telephone rang loud and long, breaking the 4:30 A.M. silence. Fear chilled my heart. I knew before I picked up the phone that it was my husband four states away, and for three days before the call I had felt something was desperately wrong with him. Twice I had said to Virginia Love, my next-door neighbor, that I was going to fly to Montana to see him, and both times she sensibly advised me that his business trip was almost over and it would be better to call. Each time I talked to him, he assured me he was fine, so it was not surprising when his voice came clearly over the phone.

"I'm fine," he said, "but I wanted to talk with you and the kids." He asked me how much money I had in my checking account and advised me not to pay all of a large hospital bill that our family had incurred during the month. "It can be paid later from my account," he said, "and you are going to need all you have."

"I'm going to have to be flown home, and you can come after the car later," he said.

"Why?" I asked. "Aren't you feeling well?"

"I'm fine," he said. "Don't worry; you'll understand when I get home."

Then he asked to talk to our 17-year-old son. The conversation went something like this:

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"Fine, Dad, but being captain and everything keeps me pretty busy."



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He asked Ron how I was, then told him to take good care of me. Next he talked with our 15-year-old daughter JoWynne. He simply asked her how she was and told her he loved her. Then he talked with me again.

"I love you and I'll be seeing you soon. Honey, you don't know how lonesome for you I'm going to be."

"When will we see you?" I asked.

"Good-bye, hon." I heard a click at the other end of the line.

I couldn't go back to sleep; I was lonesome and depressed. By noon the next day I was so restless I couldn't stay in the house, so I went to a friend's. Nancy is a writer publishing under the name of Nancy Stork Newhouse, and she and I always enjoy visiting, so the time passed quickly until 4:00 o'clock when my daughter came to Nancy's and said, "Mother, there is a man trying to call you from Billings, Mont. His name is George Boespflug."

I had never heard that name before but for some unknown reason I said, "Nancy, that is a call to tell me that my husband is dead."

I was right. According to Deputy Coroner George Boespflug, my husband had died suddenly of coronary sclerosis, at 12:30 a.m. on October 15, four hours before his phone call!

We flew his body home to Benson, Ariz., and I then understood why I had to go after the car later.—*Benson, Ariz.*

## MY TWO GRANDFATHERS

By Margaret Frondorf

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two men who stood beside my bed gazing down at me. I was aware they had been calling my name for some moments. Both were vaporish and I could see through them; nevertheless they seemed real.

They were dressed in suits, white shirts, and ties. I had the impression their suits were dark grey. The shorter man was heavysset, while the other was thin and wore an old-fashioned mustache. They stretched their hands toward me, imploring me to "come." I shook my head and shrank away.

"Don't be afraid; we aren't going to hurt you. Come; it is time," they said.

I pushed harder into my pillow.

"Please," the shorter one pleaded. "Don't be afraid. We're your grandfathers and we've come for you." He leaned toward me, his face reflecting distress.

I lunged across the bed and turned on the light. They disappeared.

This was in 1945, in Walla Walla, Wash.

Several months passed before they came again. This time, nearly paralyzed with fear, it took me a little longer to turn on the lamp but again they disappeared with the light. However, when I snapped off the light they were standing as before. Quickly, I turned the light on again and left it on.

Within a year I married. A couple of months later they woke me again. This time they did not leave when the light came on. I could see them clearly, could hear their voices as they pleaded with me. My fear began to lessen as they talked.

"We're not here to hurt you, Margaret," said the tall one. "We're here to spare you troubles and heartaches you never dreamed possible."

"We're not sure you will be strong enough to go through what you are going to face if you remain here. You

cannot avoid it unless you come with us now," said the short one. "We can't tell you more. This is the last time we will be allowed to come for a long time."

"I can't. Not now! I have to stay," I replied shakily.

"Then we'll tell you this much, though we're not supposed to. Hold onto your mind. And if you can make it through the times ahead you will find happiness and reward. The next time we come you will have to go with us, but you won't be afraid."

That was in January, 1947, in Pendleton, Ore.

I saw my mother a few weeks later and told her about it for the first time. She questioned me closely about the descriptions of the two men. Then she told me they must be my grandfathers, John Lambert and Charles Coon, one of whom I'd never seen. She said that I had described them both as she had seen them last.

Their prophecy has come true. But I know if they had described my future in detail I wouldn't have believed them. I haven't seen them since and, while I don't regret my decision to stay here, I hope they have forgiven my fear. I know someday they will come again and, as they promised, I will not be afraid.—  
*Arlington, Wash.*

### IMPORTANT STOP

By Lee Ponder

**A**BOUT THIRTY years ago my grandfather Abner Casey was farming in Oklahoma. As was his custom, he had driven into Eufaula, the small-town center of the farming community, early one Saturday morning through a torrential thunderstorm. The downpour had begun the preceding night and failed to subside

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After stocking up on essentials and contributing to the local scuttlebutt over a few cups of coffee at the town cafe, Abner started back to his farm late in the afternoon. Straining to keep sight of the road in the deluge from the dark skies, and keeping the car going moderately fast to escape bogging down in the mud, he was startled to see a man's figure emerge from the darkness and run toward the car with uplifted hands.

My grandfather quickly braked to a stop and jumped from the auto to confront the man, whom he had recognized as his old friend George, the former proprietor of the local cafe. However, George had vanished. What dismayed my grandfather even more was that George had died two years before!

This is not the end of the tale. Grandfather had stopped the car at the approach to a rickety old bridge over the Canadian River which had to be crossed to reach his home. As he peered through the darkness, my granddad was astounded to see that part of the bridge had been swept away by the raging river. It was on this very bridge George had been killed in an accident just two years earlier. — *Ft. Pierce, Fla.*

### LADY TAUGHT ME

By Bill Courtney

**I**N THE TOWN of Sarina in North Australia, in 1953 when I was just a boy, I had a valuable greyhound bitch. Of course I was greatly attached to her. She went everywhere with me and slept by my bed at night.

But my pet took sick with distemper which turned to pneumonia. She lay at death's door for days

# Peter Hurkos...



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while I fed her brandy and milk from a teaspoon. (There was no veterinary surgeon within hundreds of miles.)

Then she seemed to recover. She was able to go into the garden, coming into the house to her bed on the floor about 10:00 o'clock every night. But her recovery was short-lived. She began taking fits at ever-shortening intervals, her brain having been damaged by the disease. She got worse and worse. Soon I had to ask a friend to take her away and shoot her.

That night I lay on my bed, thinking of her and grieving, when suddenly I heard pattering footsteps coming along the passage from the front door (all the doors and windows stay open at night in that tropical climate). The footsteps entered my room; then I heard a sound as of a heavy body dropping to the floor beside my bed.

I sprang up and turned on the light, fully expecting to see Lady stretched out on the floor. But except for me the room was empty. Or at least I saw nothing. I looked through all the house. My parents were sleeping in their room and I found nothing in the house or in the moonlit garden.

I turned to go back to bed — when a thought struck me. I looked at the clock. It was a few minutes after 10:00 o'clock. *This was the hour when Lady always came into my room to bed down!*

A deep feeling of peace came over me. I knew then that my dear pet had come back from the grave to comfort me, to let me know that it wasn't the end. I didn't grieve any more. I listened on several successive nights but I never heard her footsteps again. I hardly expected to — for now I knew for certain that death is not the end. — *Mackay, Queensland, Australia.*

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## DID REBECCA TAKE CHARLEY?

By **Electa Dennison**

**I** HAVE LIVED almost 81 years,  
 but, I still remember vividly the  
 following story told me many times  
 by my mother, Amelia Beaugregard.  
 It happened in 1867 or 1868 and the  
 story is documented in the Mormon  
 Church records in Ephraim, Utah.

My mother's father, Caleb Ed-  
 wards, had four wives, two of whom  
 had died before he married Rebecca  
 Dorius. Rebecca died when Little  
 Charley, as he always was called, was  
 born. Little Charley was nursed by  
 an Indian squaw after Rebecca's  
 death. The half-brothers and half-  
 sisters loved and adored this delight-  
 ful baby. Especially fond of him  
 was his half-sister, Jane, who later  
 became my aunt. Aunt Jane, who was  
 18, cared for Little Charley day and  
 night. He always slept on her arm.

One night when the baby was about  
 nine months old Aunt Jane woke up  
 screaming, "Rebecca came and took  
 Little Charley right out of my arms  
 and went out the door," she told  
 her family when they came running.

Her father assured her she just had  
 had a bad dream. To prove it he  
 dressed, put more logs on the fire  
 and waked Little Charley who cooed,  
 laughed and played with glee for the  
 whole family to see.

Grandfather Caleb, a devoutly re-  
 ligious man, then knelt down with  
 the whole family and prayed. After  
 this they all went back to bed and to  
 sleep. Little Charley again slept on  
 Jane's arm.

But the next morning when Aunt  
 Jane awakened Little Charley was  
 dead in her arms. — *Berkeley, Calif.*





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Dr. Dickhoff in "Agharta" reveals who actually dug these tunnels. These super-scientists, who came in space spheres aeons ago.

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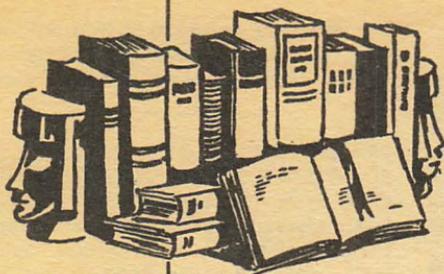


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## New Books

**NORVELL'S DYNAMIC MENTAL LAWS FOR SUCCESSFUL LIVING**, by Anthony Norvell. Parker Publishing Co., Inc., West Nyack, N.Y., 1966. 221 pages, \$5.95.

Written by a man who for 25 years has lectured and taught in New York's Carnegie Hall, this volume really is an introduction, a stepping-stone, to achieve the injunction of Socrates — "know thyself."

It touches on such a wide variety of topics as tapping the resources of the emotions, the subconscious, conscious and superconscious minds, and the Omnipresent Spiritual Life or Energy; becoming a human "magnet," attracting all one desires; projecting one's mental conceptions and imagination into the outer world of reality; mastering the laws of psychic phenomena; wresting from nature her dynamic secrets, thus changing frustration, failure and fear into achievement and abundance; discovering new richness in life by attuning one's mind to the Cosmic Mind, divine guidance; changing one's patterns of thinking from negative to positive, thus attaining almost unbelievable powers.

Those who are mainly interested in money and material possessions will find the book of great value, for on

these matters it places repeated emphasis. Those, however, who seek spiritual development, to fulfill the injunction of Socrates — "know thyself" — should be aware that students in the Orient, notably India, long have practiced what they call *Vairagya*, which means etymologically "without color," referring to the emotional content in "desire" or "attachment." Spiritual teachers in India consider this "non-attachment" all-important for the reason that if we desire, are attached to, any event we shall be disappointed and upset if it does not come about. By practicing *Vairagya*, the student maintains equanimity — what I like to call "undisturbability" — and in this direction lies spiritual progress.

"Non-attachment," of course, is the main theme of the Hindu *Bhagavad Gita* and also of the Buddha's "Sorrow." It seems to come naturally to Indians, but my experience is that few Westerners have an accurate conception of what it involves. I suggest an investigation of this subject by those who seek a balanced viewpoint on life — or even an antidote to the constant emphasis on material benefits.

On the whole, however, I recommend the present book by Anthony

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Norvell as a practical introduction to one of life's greatest quests — to "know thyself." — Arthur E. Powell.

PRABHU: REVIEW OF A CASE HISTORY SUGGESTIVE OF EXTRA-CEREBRAL MEMORY, by H. N. Banerjee, P. K. Mathur, & S. C. Mukherjee. Department of Parapsychology, University of Rajasthan, Jaipur, India, 1965. 159 pages, \$3.50.

"Extra-cerebral memory" is Banerjee's rather cumbersome designation for cases suggestive of reincarnation. His previously-published monographs have been concerned with contemporary instances of children who claim to recall a previous life. Here, however, he and his co-workers present a case already 40 years old. Its importance lies in the fact that Prabhu's statements concerning his alleged life as Hurbux all were recorded by investigators before any attempt was made to verify them. A goodly percentage of the details turned out to be accurate. Prabhu then was taken to the village where Hurbux had lived, and he correctly led the way to Hurbux's house unaided.

As the documentation for the case previously had been available only in Hindi and French, the authors have performed a useful service in making the facts available in English. They furthermore have undertaken the seemingly hopeless task of finding still-living witnesses, with surprising success.

One can appreciate the difficulty — approaching total frustration — of trying to establish facts in a land where birth, marriage and death certificates are nonexistent. The testimony of extant witnesses tends partly to confirm, partly to refute the findings of the original investigators. Even allowing for discrepancies and

the favorable attitude towards reincarnation on the part of most of the witnesses, one cannot help being impressed by the Prabhu case as a whole.

The authors have promised similarly to present the noted case of Shanti Devi (who is still living, incidentally). This reviewer looks forward eagerly to further studies of this sort, certainly one of the most exciting and fruitful areas of investigation in present-day psychic research. — *David Techter.*

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**THE MYSTIC PHILOSOPHY OF SANT MAT**, by Peter Fripp. Neville Spearman, Ltd., London, 1964. 174 pages, \$4.00 (including overseas postage).

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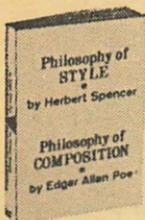
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objective of Sant Mat is to lift the attention of the mind into the realm of the mystics, far above dogmas and theological barriers, and to make contact with the eternal creative sound current, called variously the "Word," Holy Spirit, *Logos* or *Nam*. Constant contact with the Holy Sound, which is believed to be a power that emanates constantly from the supreme being, is the essence of Sant Mat. Learning to make contact with it is a purely personal achievement on the part of the *chela*, or disciple. The Masters can only point out the way.

Sant Mat is considered a scientific philosophy because, the Masters point out, the student can at any time test its validity by meditating and "going within" where he will repeatedly experience the same authenticated phenomena. Through the practice of hearing the Holy Sound the *chela* achieves purification and salvation, frees himself from the bonds of Karma — the endless round of reincarnation.

With his wife, the author, who is a retired Englishman, spent eight months at the Radha Soami Satsang colony at Beas, East Punjab, India, studying Sant Mat under a living Master, Sardar Charan Singh Maharaj. These eight months the author feels were "alchemic" in that they corrected the values and perspectives of his life in an almost unbelievable way.

The book relates many interesting anecdotes concerning the author's visit to the colony at Beas and gives a clear outline of the rationale and principles of Sant Mat, which he feels could be of tremendous aid in the spiritual and social struggles of the present. What is particularly noteworthy about the book is that it strips much of the mystery and obscurity from what is called the

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THE POWER OF PERCEPTION, by Marcus Bach. Doubleday & Company, Inc., Garden City, N.Y., 1966. 156 pages, \$4.50.

*The Power of Perception* deals with "the commonly unseen," "the commonly unheard," and "the commonly unfelt." These are the headings of the three parts into which this book (like Gaul) is divided. Thus, in a sense, it is concerned with the strange and unknown that is FATE's domain. However, there is a difference. Marcus Bach is concerned here not with spectaculars but chiefly with the commonplace that we take so much for granted and yet know so little.

The chapters are separate essays adapted to the thoughtful, meditative mood — and also able to induce it. They are not pedantic and they are not dull. Marcus Bach is a skillful writer who has something to say and knows how to make it interesting. He has written a whole string of non-fiction books, of which I have read

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10, and the quality is holding up very well. Judging by the present book it is even improving, which is saying a good deal.

This is a book that helps one to get below the surface of things and to see life in three dimensions, maybe four. In a word, it promotes *awareness*, the essence of conscious living. What more can I say about a book of thoughtful essays, all very good? You either like that kind of writing or you don't. If you do, here is very good fare loaded with well-told human incidents — and one that is simian.

Marcus Bach is so skilled a literary craftsman that I wish he would try his hand at a philosophical novel — it should be good. So far as I know he hasn't, yet, but there's always hope. For the present, we can ponder with him the words that are the theme of this book — words of a Buddhist monk: "What do you see when you look at a rose? What do you hear when you listen to the wind, and what do you feel when you feel the commonly unfelt?" These are words around which a perceptive soul could write an inspiring book — and that is what Marcus Bach has done. — *Harold Steinour*.

THE WAY OF THE MYSTIC, by Evan Teller. Exposition Press, New York, N.Y., 1965. 194 pages, \$5.00.

This little book with the relatively large price tag is a synthesis of the author's thoughts on virtually every topic one might name, from "intuition" to "hopping on one foot." But unlike Charles Fort, Mr. Teller breaks down his thoughts into categories of about a page each — these, incidentally, taking the place of chapters *per se*.

It appears that the author has read

a great deal, for he repeats almost all of what he has read. Little original thought is evident. The book's subtitle, "A Handbook for Truth Seekers," might make allowance for this if it were an anthology. Unfortunately it is not and the absence both of a table of contents and index negates its value as a reference work. — *Henry Cole.*

**THE TRAINING OF THE ZEN BUDDHIST MONK**, by Daisetz Teitaro Suzuki. University Books, Inc., New Hyde Park, N.Y., 1965. 161 pages, \$6.00.

Those who are preparing to undertake a serious study of Zen, or who wish to explore the subject without going deeply into what may seem an

abstruse study, will find this excellent introduction made to order. Dr. Suzuki, who is considered the greatest living exponent of Zen Buddhism, presents an authentic picture of the Zen way of life by means of a graphic and concise description of the training of a Zen monk.

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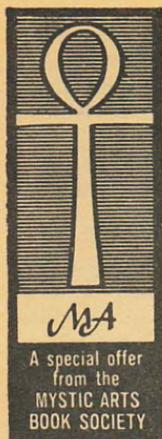
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*Guy Archette.*

**DID JESUS WRITE THIS BOOK?** by  
Charles Francis Potter. University Books,  
Inc., New Hyde Park, N.Y., 1965. 159  
pages, \$5.00.

At first glance, the title of this  
book suggests that the author has  
gone to a pretty wild extreme in a  
quest for attention. But the reader  
quickly discovers that the text, *The  
Secrets of Enoch*, was composed at  
or about the time of Jesus, that it  
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# Report FROM THE Readers

## SOMETHING'S BURNING!

I have been reading and enjoying FATE since 1949 and have saved all the copies. I have now decided to BURN them all in protest over the biased article in the February issue about this Captain Marvel who "assisted" the FBI in solving the civil rights murders in Mississippi. I am not only shocked but deeply hurt to learn that the only magazine of true brotherhood among its readers, no matter what their race, has now entered the racial controversy. How can I ever believe FATE again when it publishes articles with editorial coloring?

Writer Jack Pollack thought it was O. K. for Viola to leave her children to risk her life for the Cause, but declined to have Croiset risk his for the cause of justice. If distance doesn't matter and Croiset can "see" things 3000 miles away, Jack could have used that argument instead of assuming that everybody gets murdered in the south.

I started to read his book *Croiset the Clairvoyant* but it stank so badly I did not wait for the library to open but returned it in the night receptacle. He will sell you this book piece by piece and I for one will not pay good money to re-read it in FATE.

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Since when has FATE allowed name calling and personal grudges to be aired on its otherwise flawless pages? I refer to the line: "beefy, tobacco-chewing sheriff." Another: ". . . where the killing of Negroes, Jews and even northern mothers isn't considered a crime" — a crack at the south. Most southerners deplore murder no matter who the victim.

Then the vitriolic Pollack benevolently says, "Until a higher justice catches up. . . ." with what he calls "red necks, lint-heads, wool-hat boys. . ." How cute!

If Mr. Hoover and the FBI arrested Sheriff Rainey by suggestion of a Croiset, then the Feds are a mighty sick bunch of boys. — *Stella C. Joret, Port Allen, La.*

*Mr. Pollack replies:*

*I regret that Mrs. Joret read so much into the article which was not there. It was not my intention to enter into a racial controversy. I assumed that readers of FATE were interested in Croiset, the clairvoyant, and I merely wished to inform them of the contributions he made to a case that baffles and saddens us all.*

## ANCIENT MAN OR HOAX?

My husband and I recently attended a carnival owned by the Gooding Amusement Company and we viewed an exhibit that left us both amazed and perplexed. This exhibit showed the remains of a petrified, nine-foot giant in a glass-topped coffin.

This creature, according to the blown-up newspaper clipping mounted on the front of the exhibit, was discovered in the Ural Mountains in Siberia in 1900. It isn't clear who found the body but a man in New Orleans (no name given) owned it until recently ("recently" wasn't de-

fined and there was no dateline on the clipping). It was exhibited at the New York World's Fair in 1937 and scientists have examined it but for some reason can't determine if it is really the remains of some ancient man or if it is a man-made hoax.

I must admit it looks authentic except for three things:

First, the abdominal cavity is open and one rib partially exposed. This bone doesn't seem to be petrified as is the rest of the body. It is white and looks too "fresh".

Second, the wrinkles on the forehead are deep and well-defined like those of a living man. The skin on the forehead, although darkened and hard-looking, does not appear to be dehydrated as does the body.

Third, the upper teeth which are visible under the blackened lips all seem to be incisors, even where the canine teeth should be.

Aside from these points, the rest of the body seems to be authentic.

No mention was made in the clipping about the carbon 14 test. This test would reveal the true age of the creature and whether it is a hoax or not. It seems that so important a discovery as a nine-foot giant should have been placed in the Smithsonian or some other scientific institute.

There has been a great deal of doubt about the Abominable Snowman and the enormous human footprints discovered on the bottom of the Arctic Ocean by Columbia University scientists. If more evidence could be gathered to prove the petrified giant in the carnival exhibit is actually the remains of a once-living human, perhaps some of the doubt about the existence of other possible giants could be dispelled and more time and effort spent on discovering where they came from and whether or not they still exist someplace in the world.

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My husband and I would greatly appreciate any light thrown on this subject by other readers.—Mrs. Robert H. Reed, Indianapolis, Ind.

### FREIGHT INCIDENT

The article on "car no. 3" in the October, 1965, issue of FATE is interesting. Eighteen years before that incident, in 1901, the Buffalo & Susquehanna R.R. had extended its tracks from Wharton, Potter Co., to Duboise and the coal fields westward. The track was finished and heavy trains were running daily.

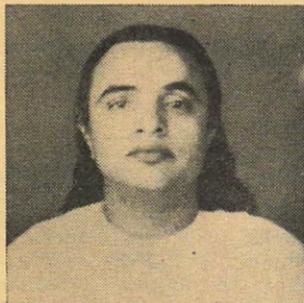
Just before President McKinley was shot at the Pan American Exposition, an excursion train was run from the lumber towns to Buffalo. On its return it was running 30 miles an hour up the first fork of the Sinnemahoning Creek. A train of 29 boxcars loaded with lumber was coming down the same track. Obviously a mistake had been made: the excursion train was to have passed at Birges Run while the freight was to pass at Lusbaugh, six miles below. Instead, the freight was making 60 miles per hour running down the first fork. The trains met on a blind curve.

A 20-year-old Negro from the deep south was riding on the second boxcar behind the engine at the time of collision. The two boxcars jackknifed upward and the Negro was hurled 40 feet and over a fence, landing in six inches of dust — uninjured.

The boxcars and lumber were smashed to splinters when the freight jackknifed outward in the curve.

Just before the crash the engineer on the passenger-engine applied the air brakes. The smaller passenger-engine telescoped all the way into the cab of the larger freight-engine.

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In that day of hand brakes on the freight cars there was a brakeman to every four cars, seven in all, with the flagman and conductor in the caboose. All these men were killed.

There was still evidence of the wreck 15 years later when the farmer showed me where the Negro had landed.—*H. M. Cranmer, Renova, Pa.*

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**MOURNING FOR THE PASSENGERS**

About the "passenger pigeons" mentioned by Irene Llewellyn in the September, 1965, *FATE* and by Stella Fenell in the January, 1966, issue, I am wondering if perhaps these birds may not be mourning doves. These are common enough in some localities to be classed as a game bird and the prey in "dove shoots." In other places they are a rarity. In pictures they appear quite similar at a glance.—*Orissa Rines, Alton, N.H.*

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**SEQUEL SURPRISES SEARCHER**

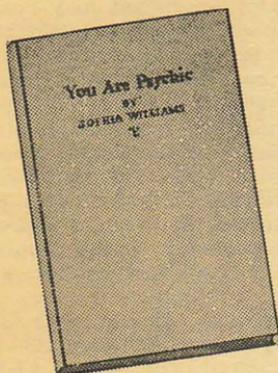
I hope you can find space to publish this most grateful acknowledgment to the dozens of *FATE* readers who took the trouble to write me concerning my strange quest for a missing father.

So many people of good will have responded to my letter (published in your December, 1965, issue) that I have been unable to answer them all individually. (You obviously have an enormous circulation.) May I take this opportunity to thank everyone who either has wished me luck in finding my father, or who has offered some carefully thought-out program for my spiritual welfare.

In all this correspondence, I am fascinated to discover so many persons who possess hitherto unrec-

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ognized talents along ESP lines. This has emboldened me to approach a publisher with the idea of writing a book on this. How many hundreds of thousands of Americans may possess some — at least potential — talent?

So far as my own quest for a father is concerned, I must confess that the results so far have been discouraging. One map-dowser places him in upper New York; another correspondent claims he died recently in California. Despite all such personal concerns, however, I welcome any correspondence on the subject. I ask only that all further letters be forwarded through you. My own small-town post office appears to be thoroughly exhausted from the December traffic! I hope to have further letters c/o FATE. — *Marjorie Farber, New York, N.Y.*

**ASTRAL SPIRITS**

It is absolutely true that there is contact possible between ourselves and our close friends that have departed — so long as these friends remain in the astral world. That may be a long time for some and very short for others. However, the friends must have thought together about making contact, possibly agreeing as to a demonstration.

My departed friend and I were fond of playing the races; this was the mutual bond of our friendship. We were strictly "hunch" players although at times we played "dream" horses which tips we attributed to some of our horse-playing spirit friends. We never were able to identify these friends although we tried, even through mediums.

Of course, we did not ask our parents or other kin for advice since they knew nothing about gambling nor our interest in it. After all, our

parents were long gone and should have been way beyond the astral, where contacts are made. Besides this, even someone who might have taken over our parents' astral shells would know no more than the departed did when they left. With respect to material things on earth one knows only what he knew when he left.

In time my beautiful friend fell victim to heart disease (no spirit warned her of this) and was bedridden for many months. At this time I played for both of us though she picked the winners most of the time. I was entertaining her with learning to play the guitar and a rough time I had, for my coming loss of her saddened me.

I finally hung the guitar on the wall over her bed. One day as we talked of her impending passing, we agreed that she would let me know if it really was possible to make contact—she would give me winning horses. I asked how I would know it was she. She looked up at the guitar and said, "I will play a tune on the guitar." When I reminded her that she didn't play she said, "Oh, I will surprise you and wake you out of sleep."

Not long after she passed away in her sleep. I waited and waited, never giving up hope, and it was three months to the day she passed that I awakened to the sound of a strum on all guitar strings at once.

Intermittently for two years names were given me in her voice and a good shoulder shake waked me. This occurred perhaps five or six times a year. Never at any time did I play more than she and I used to, usually the minimum bet, and I told only a very few of our mutual friends beforehand. This I can corroborate.

Then I began receiving only pictures, in color. They became fewer

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and fewer and I have received none at all for the last three years. I meditated for contact and after months of asking why there were no messages, I got this answer: "I am out of touch with material things and going on through that door you once stood before and we knew not how to open. You shall know how! I will teach you when I am allowed to."

Whether or not it is my dear one I have no word but what I have learned in these past years is what I am writing about. It is very deep and true; I know this because I have applied what I have learned. I learned how to receive and pay karmic debts. The application and implication of this is most serious and wonderful and if I can and am asked I wish to give the *modus operandi*.

At present I am to teach this to a very deserving few who really wish to learn and apply and therefrom receive all the blessings that come of sidestepping the very difficult and trying "lower astral." I am so fortunate I need no other riches and I am giving this to all who can profit spiritually by it.

I am doing my penance here while still in the physical body and correcting all errors not only of the past but of the present. I, too, hope to go on through that door that opens only from within.—T. P., *Imperial Beach, Calif.*

### SHIPBOARD GHOST

The picture on page 57 of the January, 1966, issue of FATE showing the ghost on the old *Constellation* interests me very much. As a boy I visited the *Constellation* while she was anchored in the Patapsco River near Ft. McHenry.

While serving in the Coast Guard

in 1926 I was given a general court-martial aboard the cutter *Apache*, berthed at the same pier as the *Constellation* where the picture was taken. My counsel, then the lieutenant-commander in charge of that district of the Naval Reserve, was part Cherokee. I am part Cherokee. I was talking to another part-Cherokee in my hotel this morning about the *Constellation* article when my landlord walked in. He is half Choctaw. A few moments ago I looked out my window and saw a friend, an Apache, walking by. An Indian from Mexico lives in the next room. There are so many coincidences involving Indians here that it would not surprise me if the officer in the picture was of Indian blood. Why not have the Navy Department check the names and records of the officers of that period to ascertain if any were of Indian blood?

Years later I was employed at night at Fort McHenry as a watchman and a few feet from the pier where the picture of the ghost was taken was a key with which I punched my time-clock at 12 midnight. After that I would pass the pier, then enter a building to punch at another key station on the second floor. In a large room on that floor there seemed to be a strange silence which affected me considerably. A dog that accompanied me on my rounds hated to go through that room. He stayed close to me and many times barked for no apparent reason. In the other buildings I felt very much at ease and the dog would romp and play and scamper around with no sign of fear. — *John J. Maloney, Los Angeles, Calif.*

In relation to "Ghost on the *Constellation*" which appeared in the January, 1966, issue of *FATE*, I call

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your attention to the following partial transcript from the January 2 all-night radio show conducted by James Randi on WOR in New York. It is a repeat from sometime early last year: Robert Mayo, Director of Asian Information Service and an editor of the *Chinese Intellectual Quarterly* speaks:

" . . . All newspapers, of course, are targets of many forms of hoax. I remember one we had down on the Baltimore *Sun*. In the Baltimore harbor at that time (it may still be there. I don't know) . . . the *Constellation* was moored. There was (and I suppose still is) a drive on to raise money to restore the ship . . . Well, some group got on board one night, one of them dressed as an early 19th Century naval officer, the history being that a naval officer had been killed on board the quarterdeck of the *Constellation* during the Barbary Pirate war. And with a quick-lens camera they took a very shadowy picture of him coming hell-bent for leather across the quarterdeck unsheathing his cutlass. They doctored the photo and sent it to the *Sun* where it was in plate and ready to be printed when someone had second thoughts about it. Finally I think they discovered the 'ghost' was wearing a modern shoe — but the photo very nearly was published."

Apparently it was published on December 31, 1955. — Stephen E. Franklin, Philadelphia, Pa.

George Orwell wrote, ". . . there was truth and there was untruth, and if you clung to the truth, even against the whole world, you were not mad."

I see by the April issue of FATE that you choose not to publish any of the letters you received relating the fact that the *Constellation* "ghost"

was a hoax. I don't see how you could possibly expect anyone to take seriously anything in your magazine if you insist on passing off obvious bull as fact. Even if you had failed to print any letters at all, I would have assumed that you had decided to let the matter die its own death. But to perpetuate the lie by printing a favorable communication and ignoring mine — and probably other equally enlightening letters which demonstrated the absurdity of the whole affair and the gullibility of certain individuals — is criminal.

If you insist on perpetuating lies, please cancel my subscription immediately. — *Stephen E. Franklin, Philadelphia, Pa.*

#### DOPPELGÄNGER

I wonder why the article in your April, 1966, FATE, "Have You Seen Your Double?" by Edward Podolsky, M.D., makes no reference to the term "Doppelgänger" and to the superstition that if and when you meet your double, you die.

Fear of meeting one's *Doppelgänger* has long been known in Europe and it sometimes becomes a phobia of serious magnitude. — *Rev. W. L. Stafford, St. Paul Methodist Church, Dayton, Ohio.*

#### HECATE'S RHOMBUS

In the April, 1966, FATE, Josette Thomas of Los Angeles requested information on the meaning of Hecate's rhombus.

Hecate was a Greek goddess, believed to have been one of the Titans who ruled heaven, earth and sea. At will she could bestow gifts on mortals. Later she became a mystic

(Continued on page 145)

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(Continued from page 133)

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