

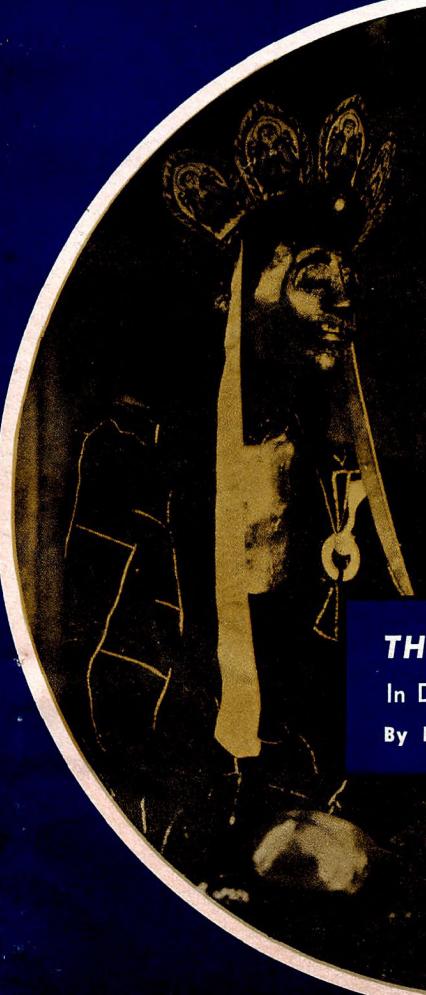
UFOs, ANIMAL OR MINERAL?

.....BY JOHN PHILIP BESSOR 32

FATE

TRUE STORIES OF THE
STRANGE AND UNKNOWN

NOVEMBER 1967 40c



ARTICLES

NORSEmen
IN AMERICA

By William D. Conner 40

HOW TO TAKE UFO PHOTOS

By Grace Hinman 78

YOUR FUTURE IN A PALM LEAF?

By William Chao-Yu Kwan 86

FLYING ROCKS AND
BOUNCING LIGHTS

By V. M. Windes 96

STORIES

KATHRYN KUHLMAN
LOVES PEOPLE TO HEALTH

By Allen Spraggett 63

MAMA LOUISE "TALKS OUT FIRE"

By George Butler 100

THE MEANEST GHOST

By Danton Walker 51

THE GOLD PLATED MONK

In Death as in Life — At the Master's Feet

By Richard Devon 82

How to Sell a Haunted House • Passport to Eternity • I See by the Papers • At Sixes and Sevens • New Books Proof of Survival

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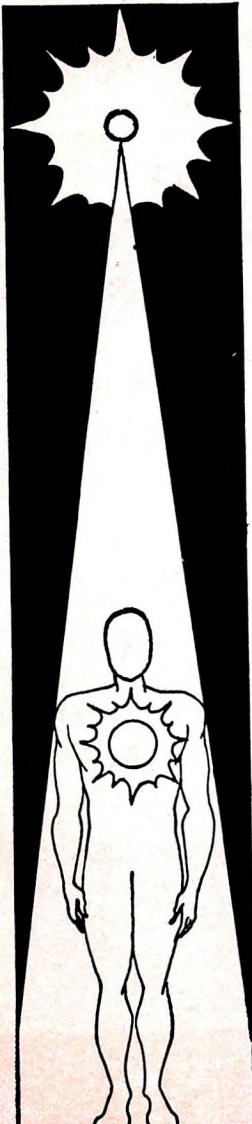
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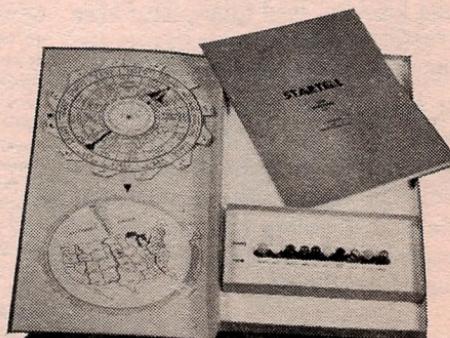
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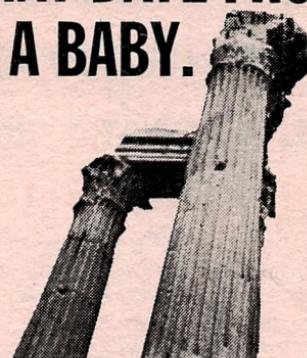
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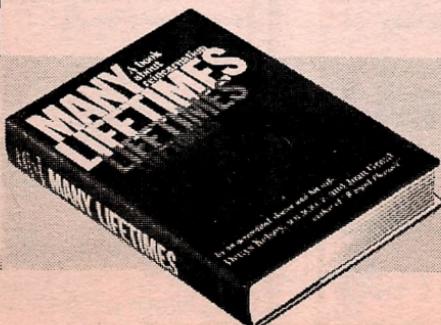
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Contents

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FATE

ARTICLES...

TRUE REPORTS ON THE STRANGE AND UNKNOWN

UFO's, Animal or Mineral?	John Philip Bessor	32
Arlington Mallory's Norsemen in America	William D. Conner	40
How to Take a UFO Photograph	Grace Hinman	78
Your Future in a Palm Leaf?	William Chao-Yu Kwan	86
Flying Rocks and Bouncing Lights in Llano, N.Mex.	V. M. Windes	96

STORIES...

DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

The Meanest Ghost	Danton Walker	51
"Kathryn Kuhlman Loves People to Health"	Allen Spraggett	63
In Death as in Life—At the Feet of the Master	Richard Devon	82
They Say a Filipino Baby has a Snake for a Twin	Alan Jay	93
Mama Louise "Talks Out Fire"	George Butler	100

FEATURES...

NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers	Curtis Fuller	7
At Sixes and Sevens	Daisy Sayer	39
True Mystic Experiences	The Readers	57
Wheel of Fortune	Paul Steiner	77
Frank Edwards Dies		81
Passport to Eternity	Sydona M. Young	95
How to Sell a Haunted House		99
My Proof of Survival	The Readers	103
New Books		113
Report from the Readers	The Readers	121

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I See by the Papers

QUOTE OF THE MONTH

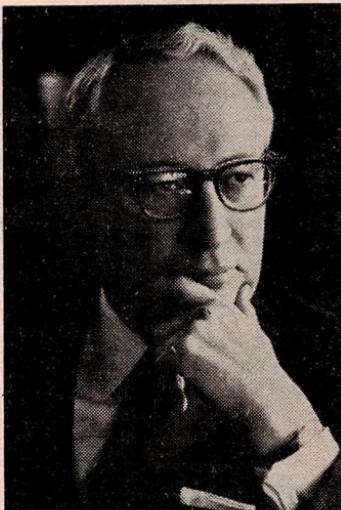
If only one percent of the money spent upon the physical and biological sciences could be spent upon investigations of religious experience and upon psychical research, it might not be long before a new age of faith dawned upon the world.

— Sir Alister Hardy

RESEARCH INTO the nature of religious experience and into the psychic side of man could "show the way to a reestablishment of the idea of God as both a philosophical and scientific reality," declares Sir Alister.

And who is Sir Alister Hardy? Until recently he was head of the zoology department of Oxford University. He is a famed exponent of Darwin's theory of evolution and was knighted for his biological research. He also is the author of a new book published by Harper & Row, *The Living Stream*, from which his views are quoted.

Sir Alister is in revolt against the purely mechanistic and materialistic interpretations of biologists and other scientists. He



CURTIS FULLER

believes that the natural selection theory probably will have to be modified to cope with still unsolved mysteries concerning human life.

He is not religious in the usual sense but believes that "some power we call God" is involved in the life process. "I believe that the living world is as closely linked with theology as it is with physics and chemistry; that the divine element is part of the natural process—not strictly supernatural but paraphysical," declares this remarkable man.

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Such abilities as telepathy, which he believes is sufficiently proved, describe various complex patterns of behavior and consciousness unexplained by the physical sciences. He holds that ESP could be of considerable biological importance and may provide subconsciously "a sort of 'psychic blueprint' shared among humans."

Sir Alister even suggests that the psychic side of life may be independent of the genetic code and yet affect it in evolutionary terms. Religious experience, he believes, shows the reality of some power which apparently comes from outside the consciousness of individuals.

Whatever the outcome of research, he believes, it will at least show "some subconscious shared reservoir of spiritual 'know-how,' " but it is more likely to establish "that there is something much more wonderful to which we give the name God."



NONMATERIALISTIC APPROACH

SUCH VIEWS will be ignored by or prove embarrassing to mechanistic scientists — especially Sir Alister's fellow biologists who pursue their researches in the relentless belief that somewhere in the mechanism itself they will find the Magic Key to life.

But Sir Alister denies that science has banished the nonmaterial side of life. He chastises his associates for avoiding certain properties of living things simply because they seem to complicate things.

The apparent conflict between science and religion is but a temporary phase, he believes. "I say temporary because I believe the dogmas on both sides may be revised as theology becomes more natural and science's mechanistic interpretation of life is shown not to be the whole truth."

He believes only a theology with a scientific approach can survive in the intellectual atmosphere of the future.

"Let us go forward to reclaim the ground that has been lost in the world through a false belief that science points only to materialism."



"GRANDAD"

NOW HERE'S an interesting little story that is subject to all kinds of speculation. Many times Bert Van Dalen, 27, a Dutch immigrant to Australia, passed an automotive repair shop near his home in Perth. Each time he walked by with his three-year-old son the child would point into the shop where a gray-haired man was at work. "Granddad," the boy would say.

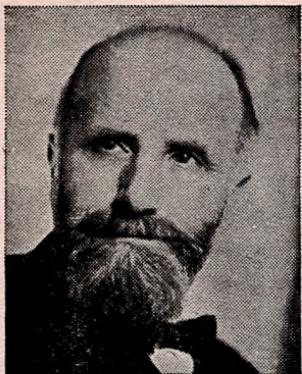
Doomed By Your Memory?

A noted publisher in Chicago reports there is a simple technique for acquiring a powerful memory which can pay you real dividends in both business and social advancement and works like magic to give you added poise, necessary self-confidence and greater popularity.

According to this publisher, many people do not realize how much they could influence others simply by remembering accurately everything they see, hear, or read. Whether in business, at social functions or even in casual conversations with new acquaintances, there are ways in which you can dominate each situation by your ability to remember.

To acquaint the readers of this publication with the easy-to-follow rules for developing skill in remembering anything you choose to remember, the publishers have printed full details of their self-training method in a new booklet, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Simply send your name, address and zip code to: Memory Studies, 835 Diversey Parkway, Dept. 606-01N, Chicago, Ill. 60614. A postcard will do.

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1970

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We can imagine Bert hushing the little boy, knowing "Grand-dad" was far away in Holland which the family had left only two years before.

Then one day Bert took his automobile into the shop to have some work done on it. "What name?" the older man asked as he made out the job ticket.

"Van Dalen," replied Bert.

"So is mine," the man answered, and the two men looked at each other wonderingly.

He turned out to be Dick Van Dalen, 52, a much older half-brother of Bert's who had settled in Western Australia in 1952. Bert Van Dalen had been an infant when his older brother had escaped from wartime Holland 25 years before.

What do you make of this anecdote? Did the three-year-old boy somehow sense that the older man was a relative? Did he recognize 52-year-old Dick Van Dalen as looking like his grandfather, although he is, in fact, an uncle? This latter explanation seems tenuous when we recall that the child's father didn't recognize his own brother. Can we reasonably expect a three-year-old to do what the 27-year-old did not? Or should we expect the child, with his less complicated mind, to be more sensitive than his father?

What's your guess?

"I have found THE SECRET OF PERFECT LIVING

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— says JAMES T. MANGAN, Noted Parapsychologist

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- Improve your personal powers of telepathy

These Words give you the secret of perfect living. Speaking them aloud is like pushing a button—triggering into action a machine that can deliver any desire or eliminate any distress. With them, you can do anything.

HOW ONE MAN'S LIFELONG QUEST LED TO THE SECRET OF PERFECT LIVING

Noted Parapsychologist James T. Mangan says: "It took me 45 years of research and thousands of experiments to find these 'lost' words. As the decades flew by, I investigated one new theory after another, delved deeply into thought transference, psychokinesis and other phases of psionic power . . . I worked, studied, counseled . . . probed the mystic depths of Eastern religions. And at last I found them—magic words that actually work! At first, I couldn't believe it. And yet I saw people use these magic words, and I saw them work. I've used them myself, and I know they work."

THE PRODUCTION OF SOME SOURCE OF SUPER-INSPIRATION, SAYS AUTHOR

Mr. Mangan states: "Early in 1951, after years of research, a stirring inside me seemed to presage a great discovery.

"At the instant of noon, Sunday, March 10, 1951, a WORD descended on me from the sky! I hugged it to my heart . . . I knew it was a Sign, a breakthrough from some Upper Realm, a super-inspiration such as few men are given. The Word seemed alive, like a living spirit . . . I began repeating it aloud, and every time I did so, I felt a remarkable physical-emotional reaction taking place within me,

a relief of tensions, a welling-forth of inner strength and joy . . ."

In his remarkable book, **THE SECRET OF PERFECT LIVING**, Mr. Mangan reveals all about this wonderful revelation and the marvels that followed, as he probed into this amazing discovery. He says:

"All my problems seemed to dissolve as I applied the power of this Word to them. Everything I touched seemed to turn to pure gold. I felt a mysterious aura of power and joy around me, shielding me, protecting me."

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What Mr. Mangan did not at the time realize, but what was later discovered to be true, was that he had stumbled on **THE MASTER WORD OF POWER** that controls all inner forces according to a Higher Law.

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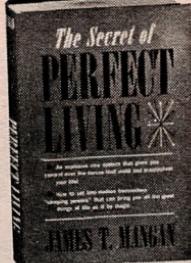
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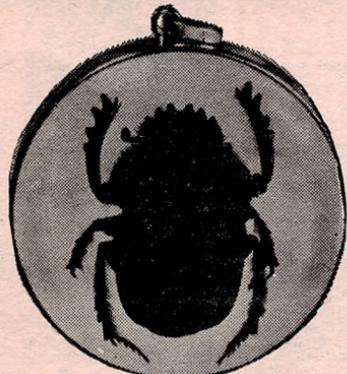
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GIVING UP THE GHOST

IN A JUNE issue of the *Saturday Evening Post* Joe Hyams, husband of actress Elke Sommer, wrote a sequel to his story "Haunted" which described sensational goings-on in their Beverly Hills home. Dining room chairs moved about noisily at night, locked doors sprang open, apparitions were seen.

Last March 13 Elke Sommer shook Joe awake and whispered that she had heard noises downstairs. Then someone pounded on their bedroom door. Hyams rose from bed, picked up a .38-caliber revolver, unlocked the bedroom door and started downstairs whence came the sound of muffled laughter. As he opened the door he was met by a cloud of smoke. The house was on fire!

Elke and Joe escaped through a window onto a sloping roof which already was hot to their feet. The fire did an estimated \$25,000 damage before it was extinguished.

The police suspected arson. There were fresh scars near the back door lock and it showed other signs of having been tampered with. The fire is officially listed as being of "mysterious origin."

Famed medium Lotte von Strahl told Hyams, "Ghosts don't set fires—and this one was set." She described in detail the man-

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ner and speech of a person with whom Hyams recently had quarreled. Oddly enough the description also fitted a suspected arsonist sought by police.

Joe and Elke believed the house remained haunted after the mysterious fire and they made up their minds to move into a new house where the chairs don't move at night.

But in retrospect Hyams and Elke are wondering about the violent knocking on their bedroom door. They believe this noise saved their lives. Could it be, they ask, that whether or not the ghost started the fire it really did not wish to see them harmed?



PHANTOM OF THE AIRPORT

EVERY AUTUMN at an airport near Saigon — as if the United States Air Force didn't have enough to worry about — military police can expect visits from the "Phantom Frenchman" and mysterious flares going off in the night from no known source.

The Tan Son Nhut Airport is a base for Supersabre and Phantom jets now that the runways have been extended. In the course of this work all the old guard towers were torn down except one. The Vietnamese refused to allow the one to be torn

down where the Phantom Frenchman hunts for his head.

Vietnamese guards have told our forces that the Frenchman was a captain on duty in the tower when his outpost was overrun by Viet Minh on the last day of the war against the French. He fought so bitterly that his captors dressed him in black pajamas and beheaded him — a supreme indignity in Asia where it is believed that a headless spirit never can rest in the world beyond. The story goes that the Communists buried his body in a cemetery beyond the airport gates but hid his head somewhere near the old watchtower.

T. Sgt. James Hinton of Lexington, Ky., an air policeman, is one man who has seen the mysterious flares and a captain reports having seen someone in black pajamas drop into a ditch. But when the soldiers reached the ditch, Hinton recalls, it was empty. Since October of 1965 the Phantom Frenchman has been seen several times.

How can a man without a head look for his head? Air Police M. Sgt. Robert W. Burns of Verona Beach, N.Y., replies, "He was a radar officer."



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spring drove the Herman Carr family of Cookeville, Tenn., out of their bedrooms and almost out of their wits.

Whatever the "thing" is he has been heard walking through the second story of the old house, sometimes in daylight and sometimes in the middle of the night. Members of the family have come face to face with the creature which they describe as hairy and having a head covered with warts.

According to Doyle Howard, managing editor of the *Putnam County Herald*, the family thinks they have a ghost in the house. They refuse even to enter the second story.

Mike Clayborn, a son-in-law, claims to have been pushed through one of the upstairs bedroom windows when attacked by the creature which suddenly appeared from behind a dresser. In a downstairs bedroom Clayborn said he saw a hairy arm reaching toward his young wife's back. He quickly grabbed a gun and fired but the creature seems to disappear in "a kind of fog." Bullets remain in the window sill to remind him of this incident.

Over a six-month period the ghostly manifestations became more and more frequent. The sound of the heavy footsteps and the mysterious way lights upstairs click on and off finally

brought the Carr family — all eight of them — to seek help from Putnam County's Sheriff Bill Bilyeu. He sent a deputy and two policemen to investigate but they found nothing — except lights on upstairs, the gaping hole through which Mike Clayborn insists he was pushed and the bullets imbedded in the windowsill.

The previous owner of the house, Ralph Spurlock, a highway patrolman, says he too heard a "knocking noise" but he laid it to a loose shingle whipping in the wind.

The Carrs were unimpressed by Spurlock's theory. "Those steps move up and down stairs, I know for a fact," said Mrs. Carr.

The sounds and other annoyances increased in intensity after the deputy sheriff's visit leaving the Carr family only one alternative — to move.



... AND THE FRISKY PHANTOM
LA CHAUMIÈRE, a French restaurant in Fordingbridge, England, is capitalizing on its friendly phantom. Its advertisements in the *Bournemouth Times* include the line: "P.S.: Even the Ghost is friendly!"

Reporter Warren Davis didn't believe the advertisement and decided to investigate. Taking his lawyer along as an indepen-

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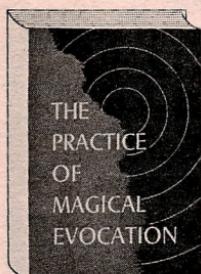
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dent witness, Davis was convinced within 10 minutes that the ghost really exists and dining out in such company can be a real adventure.

The restaurant is owned by a Bournemouth couple, Mr. and Mrs. John Harden. For two years they have sought an explanation but so far can only conclude the ghost means no harm. It gives their 17th Century business establishment (also their home) a unique and profitable fillip.

The reporter found the ghost has quite a sense of humor which he manifests by sprinkling green paint around the house. Two years ago when the Hardens bought La Chaumière it had been a private house and needed redecorating. They decided to paint their own quarters themselves. The woodwork had been green but they decided to paint everything white. This is when the trouble began. After a day's work the white paint-soaked brushes were left in turpentine. In the morning the brushes were covered with fresh green paint, the shade that originally had been used in the room. Some mornings the newly painted white surfaces were speckled with green and one morning a small fireplace bore the green paint trademark of the mischievous miscreant.

During the next year the Har-

dens were troubled by strange sounds, footsteps and voices murmuring indistinct words. The green paint episodes continued. In a bathroom only last summer a door which had three coats of white paint began to ooze liquid green paint, enough so that drops fell onto the floor.

The paint spots give visual confirmation of the presence of another "inhabitant" in the house and the Hardens could put up with that. But Mr. Harden grew annoyed with the noises and dramatically settled this problem. He had read of a breed of dog called a Shitsu kept by Tibetan lamas to ward off evil spirits. He went to considerable trouble to secure a Shitsu puppy and named him "Babu." From the moment of his arrival there have been no more supernatural noises — but the fresh spots of paint continue to appear. In fact now it might be quite a loss to La Chaumière if they didn't.



MERMAIDS, YET

A READER of *The Asian Student* sends us a solemn little clipping stating that Antara news agency reports a "mermaid" has been caught and is on display in Bandjarmasin, capital of South Borneo. The Fishery Department of Indonesia allegedly described the creature as



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"having breasts, hands, hairy and can cry."

A not so solemn series of clippings comes from the Victoria, B.C., *Daily Colonist*, telling of a "genuine mermaid" spotted around mid-June on a rock at the west entrance of Active Pass. In fact, a \$25,000 reward was offered for the mermaid — if she turned out to be genuine.

There seems little doubt that she was there. Witnesses describe her as a young woman with long silvery blonde hair, topless and sporting a traditional fishy tail. A passenger from Sioux City, Iowa, aboard one of the four B.C. ferries, managed to get a picture of the mermaid from the deck of the *Queen of Saanich*. An aerial photograph showed a similar scene.

Several witnesses said she held a large fish, probably a salmon, and may even have taken a bite out of it.

At press time we don't have the sequel to the story, if any, but we can draw a few conclusions. There seems no doubt that there was a dimpled nudish blonde atop a rock. The only question: was she a real, live, mermaid?



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for the Loch Ness monster is just about as likely to succeed as the hunt for a genuine mermaid. Yet the search goes on, the slippery creature always just evading the camera, or the net, or whatever would prove once and for all that it exists.

Now Roy P. Mackal, associate professor of biochemistry at the University of Chicago, and his British colleagues are off on a photographic search for the Loch Ness monster—a search that began the summer of 1966 and will continue for two years.

Mackal's search is being financed by funds from Field Enterprises Educational Corp., publisher of *World Book Encyclopedia*.

Mackal himself has not seen Nessie but members of the Loch Ness Phenomena Investigation Bureau, Ltd., say there may be as many as 30 monsters in the Loch. Mackal speculates they range in size from six to 34 tons and from 20 to 60 feet in length.

Nor does Mackal believe such creatures are confined to Loch Ness. He thinks, along with Ivan Sanderson, that the same kind of creature may be inhabiting lakes in Ireland, Canada and Siberia. But the two men differ, of course, as to what the creature could be.

Sanderson thinks it might be some kind of a long-necked seal-

like mammal. Mackal believes that it is "some form of marine slug which may be transitional between gastropods (snails and slugs) and cephalopods (squids and octopuses)."

Personally, we prefer the mermaids.



We would be remiss if we did not add to this record of monster lore the fact that last August the crew of the 120-ton yacht *Pharma*, making her way through Loch Ness en route to Finland, was followed for half an hour by some creature in the Loch.

The creature broke the surface about three quarters of a mile

from the yacht and followed behind it. George Ralph, head loch-keeper on the Caledonian Canal, which includes Loch Ness, was piloting the yacht. He watched the creature on the radar screen while four members of the crew kept it in sight through binoculars.



LOST CITIES FOUND

BERNARDINO TOFANI, a farmer and amateur archaeologist, spotted signs of ruins while on a Sunday picnic with his family on the Bleriposo hill south of Rome and discovered the long-sought city of Volschia Longula which was razed by

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Tofani, his son and another farmer started digging on the hill and then reported the find to the government Fine Arts office in Rome. Prof. Alpino Pizzoli, a Fine Arts official, said truncated walls and columns have been uncovered and it also has become evident that clandestine excavators previously have unearthed part of the ruins and probably taken antiquities to sell on the black market.

* * *

BANGKOK reports that ruins of a 1,000-year-old walled city have been found in central Thailand. Pottery, beads and sculptures have been found within the ruined city which is surrounded by high walls and a moat.

* * *

THE RUSSIAN newspaper *Komsomolskaya Pravda* reported on Saturday, March 25, 1967, that the Caspian Sea has receded to disclose the remains

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of the lost city of Sabayil. This city was swallowed up by the waters of the sea 1,000 years ago but now with the recent drop in the water level, towers, buildings and walls of Sabayil have emerged.

"Graves and big stone slabs with Arabian ornamentation have been found. The firm structures which have been in the sea's power for 1,000 years are simply astonishing," the paper stated.

However, this ancient city is doomed for resubmersion. Authorities plan to divert two rivers and bring the sea back up to its former level because the low water is endangering the caviar-producing sturgeon.



A NEW RELIGION

DR. TIMOTHY Leary, the leading exponent of the drug LSD, has announced he has founded a new religion based on the sacramental use of LSD, peyote and marijuana. The name of the new religion is the League for Spiritual Discovery and he expects to test in the courts the constitutional rights of the members of the sect to use the drugs in their "shrines" at home. It took no clairvoyance to foresee this coming court event.

Leary said the sect has 411 members and he expects more

than a million persons to join in the next two to three years. The new religion currently has a 15-member board of guides all of whom have "resigned from their jobs and are dedicating their lives to the religion." All 15 of them live with Leary in his home in Millbrook, N.Y.

Public worship services and psychedelic celebrations will be held each Tuesday evening according to plan. The seats will cost \$3.00. However no drugs are to be provided at these public services.

Leary is planning to defend this latest experiment with the hallucinogenic drug LSD under the freedom of religious worship. He explained that the suit, to be taken into the New York state courts, would seek a declaratory judgment to rule "that the laws presently in effect in respect to psychedelic drugs be ruled not applicable to members of this new religious organization, who use them at specified times, in designated religious shrines."

Leary further explained the new religion would have "no reliance on priesthood, dogma, stereotyped rituals or social-political sponsorship" but that "friends will initiate, teach, prepare and guide the uninitiated into a spiritual underground." He said the members of the sect

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will "turn on" with LSD every seven days because it is not effective more often but would have marijuana sessions for an hour each day.

Meanwhile, Leary is released on bail of \$2,500 on two cases — appealing a 30-year federal sentence and \$30,000 fine for possession of untaxed marijuana in Texas and indictment in Westchester County, N.Y., on charges of possessing LSD and marijuana.



PAPA DOC'S FACES

DR. FRANCOIS Duvalier, also known as "Papa Doc," is president of Haiti for life. Over his palace in Port-au-Prince blinks a neon sign which reads "I am the Haitian revolution — Dr. Francois Duvalier."

One of Duvalier's most potent weapons in preserving his dictatorship, it is believed, is a voodoo priest named Antoine. Antoine specializes in reading the future for Duvalier. Usually, he told correspondent John Vinocur, Duvalier wants to know about his enemies.

And, says Antoine, "I show him their faces." He says that he and the president sit side by side on the dirt floor of the palace's basement and talk of Damballah, the snake god, and of Baron Samedi, the zombie who always

dresses in formal attire.

Antoine hastens to add that he only helps. "Papa Doc is No. 1 here," says Antoine. "He knows it all."

And what faces does Antoine show to Papa Doc? Some say that the entranced Antoine speaks as a medium. From Antoine's spirit voices, they say, Duvalier learns all that is going on in Haiti.

But there are skeptics who take a more mundane view. The voodoo priests are close to the people, they say; they know everything that is going on and they are reporting their knowledge to Papa Doc. The voodoo priests furnish Papa Doc a ready-made spy system, these people say.



FIGURES DON'T LIE . . .

LAST SPRING a Santa Barbara Calif., newspaper published a UPI release from Holland which asked: "Where Do the Other People Go?"

It seems more people enter Amsterdam's Vondel Park than leave it. On Ascension Day 27,504 persons entered the downtown park but only 24,882 were counted leaving. One ordinary working day 29,134 people were tallied going in but only 28,006 coming out. Where do the other people go? — *Curtis Fuller.*

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UFO's ANIMAL OR MINERAL?

Revolutionary theory of extraterrestrial visits blasts some ideas too soon grown rigid. Are we asking the wrong questions?

By John Philip Bessor

TWENTY YEARS have passed since Kenneth Arnold reported seeing nine silver discs flying "like a saucer would if you skipped it across the water." During these 20 years the public has been deceived by a vocal faction of the Air Force on the one hand and by publicity-seeking "contactees" on the other. The public also has been deceived by yet another group — the myopic professionals — those scientists who cannot or will not consider that UFOs may be something with which they are unfamiliar; rather they insist on interpreting the phenomena as "skyhook balloons,"

"temperature inversions," "mass hallucinations" and (unintelligent) "plasmas." Each one of these approaches to the problem is completely worthless as a rational explanation for "flying saucers."

In July, 1947, I expressed to the Air Force my belief that "flying discs" are various species of extraterrestrial, highly attenuated life-forms or craft propelled by telekinetic energy or by sheer will or thought. Possibly originating in the ionosphere, I believe they have been forced to "migrate" to denser atmospheres periodically because of solar or cosmic disturbances in

space. In my letter I called them "ghost-animals" of "ectoplasmic-ideoplastic" substances capable of changing shape in flight and possessing the intelligence of the octopus, porpoise or chimpanzee.

The Saturday Evening Post for May, 1949, and *Life* magazine for April, 1952, carried my theory. And that excellent researcher and astronomer, Morris K. Jessup, mentioned it in several of his books on UFO phenomena published by Citadel Press, N.Y., in the mid-1950's.

There are facts in evidence which substantiate my theory that typical flying saucers (but not necessarily *all* mysterious sky objects) are sky animals of an "ectoplasmic" substance and are capable of materialization and dematerialization.

Most of the authentic photographs of UFOs show indistinct and uneven outlines. The Lubbock lights, for example, are misshapen blobs of luminosity which could not be solid objects. The photograph of three UFOs taken by Patrolman Hunawill over Washtenaw County, Michigan, in April, 1966, shows two misty-white, erratically-formed objects resembling dandelion puffs, followed by a shark-like figure of the same substance. All three objects have "tails" and remind one of the two-hour procession of reddish-brown hat-

shaped objects — with tails — which the Swedish Academy of Sciences reported as floating from horizon to horizon over Skeneinge, Sweden, on the afternoon of May 14, 1808. There were so many of these strange objects that they turned the sun a brick-red color. Occasionally one fell to earth and was discovered to be a filmy substance which soon vanished.

At 8:00 P.M. on August 13, 1819, "a brilliant white light resembling burnished silver fell slowly and was instantly extinguished by a loud explosion," at Amherst, Mass. In *The American Journal of Science* that year R. Graves (formerly of Dartmouth College) described the object as eight inches in diameter, shaped like a "salad dish" (saucer-shaped?) held bottom upwards and about an inch thick. It was colored a bright buff and had a nap like that of milled cloth. It emitted a suffocating smell which caused dizziness and nausea. It soon turned into a mucilaginous substance which, after two or three days, was reduced to a fine ash-colored powder.

In 1950 30 persons watched an object resembling two fists held together float over south Seattle, Wash. Suddenly it exploded into scintillating pieces the largest of which floated down like leaves, reflecting the afternoon sun as

they fell. One fragment was estimated to be seven feet across but no trace of it or of other pieces was found on the ground.

That same year a six-foot, purple, glowing sphere gently settled onto a Philadelphia field. A policeman who saw it fall touched it and found it to be a gelatinous substance which soon vanished.

The "angel hair" occasionally seen falling from UFOs also vanishes after being handled.

It seems quite logical to suppose life-forms inhabiting the ionosphere may be endowed with luminosity in view of the fact that luminous life-forms are known to inhabit our seas and the surface of our earth. Pictures taken in the depths of the oceans often show luminous creatures. A species of eel, for instance, has lights resembling "portholes" along the sides of its body. And in our backyards the fireflies blink like miniature UFOs.

Writing in *Philosophical Transactions* in 1729 The Rev. W. Derham, F.R.S., described mystery lights often seen near Bologna, Italy. They floated about six feet off the ground glowing with the brilliance of a burning faggot and generally were observed near rivers and over swampy ground (like the Michigan swamp gas and the Wanaque, N.J., reservoir sightings of

1966?) One of these lights went before a traveler for a mile or more casting onto the ground a brighter light than that cast by the lamp the traveler carried.

The Reverend Derham wrote; "As the lights differ in largeness so they do in figure sometimes spreading pretty wide and then again contracting themselves, sometimes breaking to all appearances in two and, a very little while after, meeting again in one body, sometimes letting drop some parts like sparks out of a fire. One late evening a gentleman 10 miles south of Bologna perceived a light which shone very strongly upon some stones that lay upon the bank; (the light was) about two feet above the stones. It had the appearance of a parallelopiped somewhat above a foot in length. Its light was very strong, only in the east corner of it the light was pretty faint and the square figure less perfect as if cut off by the segment of a circle. He advanced gently towards the place but was surprised to find that insensibly it changed from a bright red to a yellowish and then to a pale color and that when he had come to the place itself it was quite vanished. Upon this he stepped back and not only saw it again but found that the farther he went from it the brighter it grew."

The Reverend Derham also mentioned that a light was seen frisking about a thistle and when it was approached it flitted to another thistle and then to still another, consistently evading its pursuer. Such evasive action is typical of UFOs — and, of course, of apparitions and ghosts.

At least one of the Italian mystery lights, the parallelopiped (a prism whose bases are parallelograms), was rather squarish in configuration. Certainly the "plasmas" so widely publicized in the fall of 1966 scarcely exhibited this shape, change of color or ability to disappear and reappear. But a United Press dispatch in the summer of 1949 tells of two rows of "square" UFOs which were seen flying rapidly over Oakland, Calif., by a Benjamin F. Smith. And Pennsylvania's Beaver County *Times* for November 29, 1960, carried the account of a young wife and mother, Mrs. Charles Rohm, of Center Township who saw two square-shaped UFOs. Both Mrs. Rohm and the policeman she called watched the objects circle her home for approximately four hours and described them as having white lights in each corner and flashing red lights on their domed tops.

UFOs have been described variously as moving in a zigzag,

wavy or fluttering manner. Kenneth Arnold said his nine saucers were "skipping" like "a saucer skipping over water." Camille Flammarion, French astronomer and psychical researcher, in his book *Haunted Houses* (D. Appleton & Co., N.Y., 1924), carried an account of poltergeist phenomena in a carpenter shop in England (documented by Myers and Sidgwick in *The Proceedings of the British Society for Psychical Research*, Vol. VII) in which pieces of wood maneuvered about in much the same manner as do UFOs. Mr. Brisstow, an apprentice carpenter, stated he saw a piece of wood traverse the shop like an arrow while immediately afterwards another piece took flight with a "wavy" motion. Sometimes the direction taken by the pieces of wood was a straight line, more often it was "undulating, spiral or jerky."

I believe this account gives us the "missing link" which shows that telekinetic energy is the propellant of the UFOs. I suppose teleportation is an accurate word to describe this. Possibly some UFOs fly by thought or will as does the astral body in "astral projection." And if this is true the acute right-angle turns and other typical and unexplained UFO maneuvers no longer need present a puzzle to physicists

and other students of UFO maneuverability.

In my letter in 1947 I pointed out to the United States Air Force that the "discs" appeared to favor some sections of the country over others. I noted that "saucer belts" extend along both east and west coasts and from Oregon to Illinois, Indiana, Ohio, and into West Virginia and Virginia. Except for the southwestern portion of the state and the eastern area bordering New Jersey, Pennsylvania has been bypassed by the UFOs. Of those persons who believe the "saucers" are piloted by intelligent beings from a civilized planet or planets I ask this question, "Why have there been no authenticated sightings over the great steel city of Pittsburgh while the UFOs sighted over the adjoining state of Ohio are too numerous to mention?"

And why are there no authenticated landings of humanoids (big or little) in the northeastern section of the United States and in Canada? The Latin countries, France, Italy and South America, appear to be the focal points for "little men" landings — particularly since Frank Scully's book on "little men" was published in the early 1950's. There have been no "little men" in Germany, Poland or England, to my knowledge.

The late Harry Price, England's famous psychical researcher, maintained that one area of England was more ghost-haunted than the rest of the country. Why? Do some minerals or chemicals in the earth facilitate the materialization of spirits? Are UFOs drawn to particular places by the same or similar compositions of earth? For example, does Cincinnati have some element or elements in its soil that Pittsburgh does not have?

For reasons not known, at least to me, the bulk of UFO photographs have been taken by males — more recently by boys. I know of only two UFO pictures taken by females — one appears to be a cloud formation in New Mexico and the other, snapped by an Englishwoman, was "explained" as a portion of an airliner.

And singularly the majority of "contacts" have been made by males. Only within the past several years have a few cautious females related a "contact" tale or two. Whatever the bases for the stories these "contactees" tell there never has been and we have no assurance there ever will be a meaningful, intelligent contact made with saucer entities — even providing they exist.

The 1890's saw a number of "contacts" between occupants of

low-flying airships and earth men. According to the sketches these airships were precisely as 19th Century citizens would expect them to be. The occupants carried lanterns, umbrellas, spoke English and were dressed in current 19th Century styles. They wore no space suits and had no tripod landing gear!

I suppose it is possible that the "airships" of the 1890's actually were occupied by human beings and were constructed on earth, privately by one or more enterprising geniuses — history is full of puzzlers I do not pretend to understand.

But it is peculiar that UFO occupants seem to keep step with our own aeronautical advances. No longer do the occupants of "airships" carry lanterns, umbrellas, wear sailor suits, use ropes to anchor their vehicles or sing *Nearer My God to Thee* while passing out temperance tracts. Today they wear space suits while they ride about in streamlined vehicles with flashing red and green lights (like airplane lights?), antennae and tripod landing gear. Since our launchings of spacecraft the UFOs also blast off — just as our rockets do.

If observations of UFOs are real and not imaginary perhaps the space entities are mimicking us. But it is possible also that

some of these unidentified flying objects are apparitions (either supernatural or subjective) or are materialized thought-forms — "ideoplasms."

Coral Lorenzen's excellent APRO publication recently published an account of the "haunting" of the Reeves' home in Toledo, Pioneer Mountain, Ore., in 1966. A large glowing orange UFO maneuvered above their home while weird doughnut-shaped lights crawled over the interior walls. One night Mrs. Reeves awoke to find the bedroom bathed in a bright rosy glow. Looking toward the living room door she saw a hazy, transparent watermelon-colored cloud which remained suspended there for a few minutes before it vanished. After the Reeves moved Mr. Mapes, the new owner, saw round luminous objects whizzing through his orchard on at least one occasion.

A number of good reports of UFO landings describe red- or blue-colored globes of light floating several feet off the ground in the vicinity of the landed UFOs. Are these blobs of light the ghostly occupants themselves? And are the saucers ectoplasmic thought-forms or shells used to facilitate their travel through the air — perhaps to avoid wear and tear on their own ectoplasmic bodies? (I use the term ecto-

plasm for want of a better word.)

One analogy which has been overlooked by UFO writers is the similarity of reaction of animals to both UFOs and to apparitions and ghosts. Animals are terrified by both! Is this perhaps another "missing link" joining UFOs to the supernatural and the paranormal? I suggest that at least it is a link which should not be dismissed too hastily as coincidence.

We are bound also to admit a relationship between religion and UFOs. Dr. Carl Jung wrote at some length on this subject but a simple example has been much in the news. We all are familiar with the appearance of the Holy Virgin at Fatima, Portugal, in 1917 but how many remember that on September 13, 1917, a number of persons were present to witness the fifth meeting between the Virgin and the three children and one of the witnesses, The Reverend General Vicar of Leiria, stated that the entity came in an "aeroplane of light," in "an immense globe" which flew westward at moderate speed all the while radiating a very bright light. Some other witnesses reported seeing a white being emerge from this sphere which, a few moments later, took off and disappeared in the direction of the sun.

At noon on October 13, 1917,

when approximately 70,000 persons were assembled at Fatima in a heavy rain they reported seeing a disc resembling a polished wheel or a luminous pearl hovering in the sky. It suddenly began to rotate, to spin with increasing speed until, having turned bloodred, it appeared to fall earthward. This is the famous episode of the "spinning sun" which obviously was not the sun at all.

In considering this report of a "miracle" we must remember to ask how often UFOs have been seen to "spin" and to fall earthward!

I admit I am unable to put together the pieces of this great UFO puzzle. But I do believe I have suggested some possibilities.

In conclusion I propose to make some predictions — to put myself out on a limb which time perhaps will saw off. Nevertheless, I predict: there never will be any sane intelligent contact between UFO entities and human beings on earth; we will see a substantial number of saucers during the next decade and then sightings will diminish markedly until approximately 40 years hence when we will enter a period of new sightings; there will be no official explanation of the saucers until science accepts the reality of the supernatural — ac-

cepts the idea that apparitions and ghosts are part of nature and no more a result of superstition than the meteorites which fall from space.

I believe it will be many years

before scientific materialism gives way to a true, open-minded scientific approach to the mysteries of the world which at present "scientists" insist are nonexistent.



AT SIXES AND SEVENS

By *Daisy Sayer*

SINCE I RETIRED from my office job a few months ago I have been trying to catch up on some of those household chores that seem to get put off from year to year — organizing my recipe file, sorting out boxes of "keepsakes," bringing the photo album up to date — every housewife knows what I mean.

One morning I decided to tackle the "catchall" drawer in my huge antique desk. In the process of shuffling through miscellaneous notes, clippings and other scraps of paper I came across one of those preprinted checks issued as reimbursement for small overpayments, inscribed simply "Pay to the Bearer" whatever amount is indicated. In this case the amount payable was seven cents. I had no idea how long that check had been hiding in the drawer but I decided it was high time I cashed it so I put it in my wallet to await an opportunity.

When the postman arrived about noon I was surprised to find that my assets had in-

creased again — this time by \$6.70, a long-overdue refund from a mail-order house for merchandise I had returned. Again I simply placed the check in my wallet to cash at my first opportunity.

Several hours later as I stood at the checkout counter in my supermarket I decided to get rid of those two small checks, but before I could get them out and endorsed the cash register had finished its job and the girl announced the total due for my groceries — \$6.77, the exact total of the two checks!

At dinner that evening I described this fantastic coincidence to my husband and showed him the cash register tape. He was as bemused as I — but that's not the end of the story. He noticed the date on the grocery slip — June 7, 1967 — and pointed out to me that its briefest numerical representation, 6-7-7, is identical to the cost of the groceries and the total of the two checks — a most unusual three-way coincidence.





Excavated in 1948 in Indian mound near Chillicothe, Ohio, pre-Columbian bar may represent first cast iron produced in North America. It was found clogging flue in Viking-type furnace in mound.

Arlington Mallory's Norsemen in America

Twice-discovered site of Leif Ericson's
landing leaves little doubt that Vikings got here first.

By William D. Conner

LEIF ERICSON'S Vinland, the legendary first settlement of white men on the North American continent, was discovered 20 years ago on the northern tip of Newfoundland by Arlington H. Mallory, a retired Washington, D.C., engineer and navigator who became a full time amateur archaeologist after retiring from the United States Army at the end of World War II.

Mallery wrote of his discovery of Vinland in a book, *Lost America*, published in 1951, after several years of research and exploration in Newfoundland, Rhode Island, Virginia and Ohio. But the world took little notice of Mallery or his book.

Then in 1963 Mallery's discovery was discovered again and as so often happens, another man got the credit. Dr. Helge Ingstad,

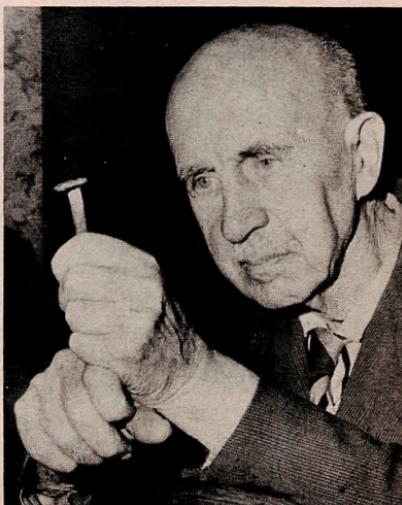
a Norwegian, "discovered" Vinland right where Mallery had said it was more than 10 years before.

At a news conference in November, 1963, in Washington, D.C., Ingstad announced that after three years of excavating in Newfoundland he had found the remains of nine Norse houses and the rusty remains of a Viking iron smelter. A wire service story said Ingstad's discovery "appears to be the only 'scientifically authenticated remains' ever found in America" of the Vikings.

Ingstad's scientific evidence consisted of radiocarbon datings made from charcoal he found in longhouse kitchens and in the smithy of the Newfoundland Viking settlement. The radiocarbon evidence apparently swayed archaeologists much more than all the evidence Mallery had come up with years before. Ingstad's radiocarbon tests indicate the northern Newfoundland Viking settlement had thrived at about 1000 A.D. Vinland thus was established about 500 years before Christopher Columbus set foot on the soil of the Americas, according to Ingstad's radiocarbon data.

Unfortunately for Mallery, radiocarbon dating, which archaeologists have come generally to accept, had not yet been invent-

ed in 1946 when he was exploring Newfoundland. But in *Lost America*, now out of print, Mallery told of finding Viking village sites and iron implements in Newfoundland. He found four longhouse remains at Sop's Island in northern Newfoundland. He uncovered many iron tools which had been scattered around the sooty floors and cinder beds of the Sop's Island longhouse remains. Viking-type nails, boat rivets, stone gouges, chisels, axes and arrow points he found there. Photographs of the Viking axes, nails and rivets all were included in *Lost America*.



Mallery holds piece of iron found in Virginia, an exact replica of Viking boat rivets found in Norway. He believes it is of pre-Columbian origin.



Author William D. Conner was born in 1934 in Chillicothe, Ohio, the center of the richest of America's archaeological regions. He first met Arlington Mallory in 1949 and later renewed his acquaintance, spending many weekends in 1963 and 1964 working with him when Mallory reopened his furnace sites in the Scioto River Valley. After Air Force service and college Mr. Conner moved to Springfield, Ohio, where he works as a reporter for the Daily News.

Lacking the yet to be invented radiocarbon dating process, Mallory found other means of arriving at dates for his Sop's Island sites. He enlisted the aid of a geologist and the two calculated that the land of Sop's Island is rising about four feet a century. Mallory, a registered professional engineer, estimated the dates the longhouses were occupied by measuring the height of the longhouses above the present high tide level. The longhouses at Sop's Island were built around a circular harbor.

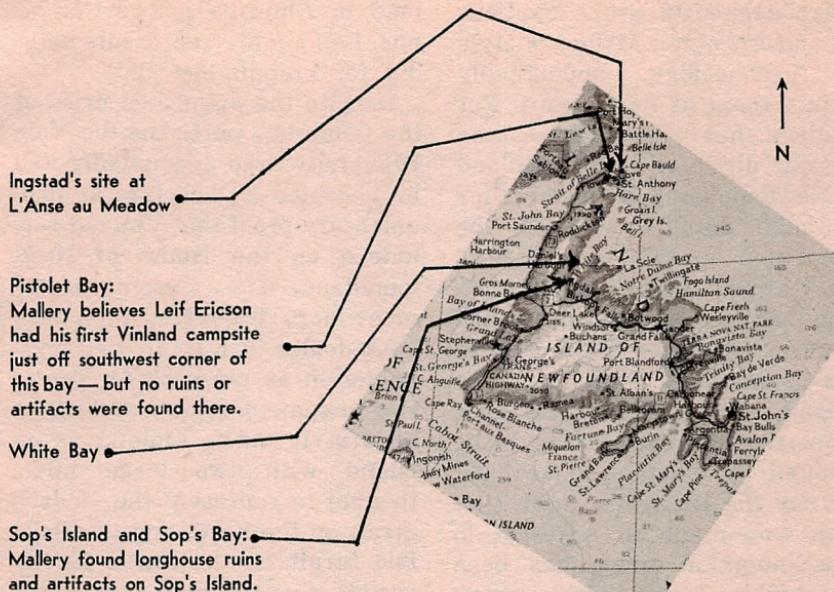
This harbor which once protected Viking longboats no longer exists. The rising land has thrust it above sea level. So Mallory figured Viking boats could not have used the Sop's Island harbor after 1450 A.D. and calculated that two of the longhouses were occupied before 1200 A.D., one after 1200 A.D. and another after 1375 A.D.

Mallory had metallurgical tests made on the iron artifacts

he found. These tests were conducted by the National Bureau of Standards and two independent testing firms. Comparing micrographs of the Newfoundland iron with micrographs of Viking iron from Greenland Mallory concluded the Newfoundland iron was made by the same reduction process the Vikings used in Greenland and Denmark at that time.

If radiocarbon dating had been available to him in 1946 Mallory probably would have been hailed as the discoverer of Leif's Vinland. Without this evidence Mallory's lack of status in archaeological circles outweighed the evidence he was able to produce in support of his case.

Members of the official American archaeology establishment present at the Ingstad news conference told reporters that previous discoveries of Norse artifacts and dwelling sites in America had proved inconclusive or suspect.



"PROMONTORIUM Winlandiae," the northern peninsula of Newfoundland where both Mallery and Ingstad conclude the Vikings encamped, was included on an ancient pre-Columbian map verified as authentic by Yale University. It also shows on the Stephansson 1569 on page 47.

Land bordering Pistolet Bay on the southwest is not included in detail on large geologic survey maps. These note that this area is low flat country with extensive marshes and numerous ponds and farther south, "wooded hills without outcrops." Only coastlines appear on geologic survey maps of this area.

While Ingstad places Leif's site at L'Anse au Meadow (see map above) Mallery hypothesizes from his interpretation of the Norse sagas that the Viking made his first camp "in wooded hills on a long lake" some 15 miles southwest, having found an outlet ("Leif's River") from the bay into the area which remains unmapped today.

Archaeologists are a cautious lot and Arlington Mallory's style of archaeology undoubtedly strikes them as flamboyant. For Mallory has done more than merely discover Leif's Vinland in Newfoundland. He also claims to have found traces of the Norsemen in Ohio and suggests the Vikings might be linked to an iron-making civilization which apparently existed in America in pre-Columbian times. So it wasn't his Newfoundland work alone that caused Mallory to be ignored by official archaeology. To say the least, his claim that iron was made in America in pre-Columbian times has been greeted by more than cautious skepticism.

About two years after Ingstad made known his "discovery" Yale University announced, on the eve of Columbus Day, 1965, that its scholars had decided a map they had been studying for eight years was authentic and indicated Leif Ericson had explored America. Both the Associated Press and United Press International carried this story on their wires, giving newspapers across the country a fine Columbus Day story. In fact, the story was about as sensational as archaeological stories ever get and Columbus partisans were enraged. The mayor of Genoa, Italy, said even if Ericson did

land in America before Columbus, Leif's feat "represents nothing for human history."

Despite the anguished cries of the Columbus partisans the Yale University map undoubtedly will be accepted by scholars as documentary proof that Vinland was indeed on the island of Newfoundland. The ancient parchment map, discovered by a rare book dealer in Europe, had been hidden in an old book for centuries in some unknown archive or library. It shows Vinland as an island with two large inlets thought to represent the Hudson Strait on the north and the Belle Isle Strait on the south. An inscription on the map next to the island states in Latin: "Island of Vinland, discovered by Bjarni and Leif in company."

Both Mallory and Ingstad said they decided Newfoundland was the site of Vinland after studying the Icelandic "Sagas of the Vinland Voyages." Ingstad said he hit upon Newfoundland as the site of Vinland "after years of misdirected effort."

Both men agree on the general route which the sagas indicate. Sailing west from Greenland the Vikings crossed the strait between Greenland and Baffin Island, then headed south down the coast of Labrador (which they named "Markland") until they passed a steep-sided island

in a large fjord. They landed not far from this island (Quirpon Island) on a sandy beach fringed by lush grasslands. Both Mallory and Ingstad say this was on the northern tip of Newfoundland. However, they disagree on the precise location of the first Viking camp in Vinland.

It is true that Ingstad was more fortunate than Mallory in finding Norse ruins and artifacts of the Vikings at L'Anse au Meadow on the northern tip of Newfoundland not far from Quirpon Island. Ingstad believes the L'Anse au Meadow site was the camp of Leif Ericson in Vinland but to prove this would be difficult if not impossible.

Writing years before in *Lost America* Mallory stated that the saga description of Leif's first camp in Vinland indicated to him Leif's camp had been near the southwestern corner of Pistolet Bay which is about 15 miles southwest of Ingstad's site at L'Anse au Meadow. But Mallory offered only his interpretation of the sagas as proof — he found no Norse artifacts or ruins at his Pistolet Bay site.

But regardless of who is right as to the exact location of Leif's camp on Newfoundland Island, both Mallory and Ingstad independently located Vinland through the sagas.

Dr. Junius Bird, curator of ar-

chaeology at the American Museum of History in New York, said in commenting on Ingstad's discovery: "If you follow the route described in the sagas to the site excavated by Ingstad you can't miss it."

When Mallory heard of Bird's comment on the sagas he said he did this very thing in 1946 and recorded it in *Lost America*. It is interesting to speculate on the time, effort and expense of "years of misdirected effort" Ingstad might have saved had he read *Lost America* before beginning his explorations.

Mallory states in the first chapter of *Lost America* that he began his search for Vinland by studying the Icelandic sagas from the point of view of a navigator studying pilot books. He allowed for changes in ocean currents and landmarks which could have occurred in the centuries since the sagas first were told. Mallory also found ancient navigation charts, preserved in Iceland through the centuries, of the routes the Vikings sailed to America.

Mallory believes the saga pinpoints Pistolet Bay as Leif's first campsite in Vinland. According to Mallory's interpretation of the saga the Vikings first landed on Quirpon Island which is separated from the northern tip of Newfoundland Island by a narrow

strait. There Leif Ericson surveyed the surroundings from atop a 500-foot-high hill and he spotted Pistolet Bay and its river running inland to the southwest to a lake nestled in wooded hills.

The saga, as Mallery deciphers it, states that Leif then returned to his ship and sailed into a sound flanked by a cape and an island. As they navigated west of the sound their ship ran aground in shallows at low tide. When high tide came the Vikings rowed their ship up a river and into a lake and there made their first camp. This saga description led Mallery to decide that Leif sailed his longboat up the river in the southwest corner of Pistolet Bay and so into a lake.

Mallery states in *Lost America* that the land has risen about 35 feet since Leif Ericson's time and the lake is now a marsh and the river is now too shallow to permit passage of a longboat. This river, which Mallery calls "Leif's River," does not appear on geologic maps of the Pistolet Bay area but neither does much of the land beyond the coastline in this region. Apparently it is so dotted with ponds, marshes and streams that no one has bothered to map this area south of Pistolet Bay.

Mallery believes the Vikings wanted to make camp in an isolated place where they would not

be seen by their enemies the *Skraelings* (Eskimos).

Pistolet Bay is a few miles southwest of Ingstad's site at L'Anse au Meadow. Ingstad credits Mallery and two others, Newfoundlanders W. A. Munn and Finnish scholar-explorer Prof. Vainö Tanner, for believing with him that the Icelandic sagas indicate Vinland must have been in northern Newfoundland. He notes that Mallery investigated the Pistolet Bay area but found no traces of Norsemen there. He does not mention, however, that Mallery did find remains of a Viking settlement farther south at Sop's Arm, an inlet of White Bay on the west side of the northern peninsula of Newfoundland.

Mallery credits Postmaster Alf Budden of Sop's Arm, White Bay, Newfoundland, as the first to examine the Viking sites on Sop's Island, before the start of World War II. Budden later helped with Mallery's excavations on Sop's Island. Mallery also had assistance from some respected archaeologists and other scholars.

Matthew W. Stirling, then director of the Bureau of American Ethnology of the Smithsonian Institution was one of these. He wrote the preface to *Lost America* in which he stated that the book's astounding conclusions no

doubt would be greeted with skepticism by scholars. But Stirling commends Mallory's refusal to stick by orthodox beliefs when his evidence led in another direction. He underlines Mallory's "broad approach," pointing out that Mallory is a student of archaeology, linguistics, metallurgy, climatology and early European history although not a specialist in any one of them. However, Mallory is a specialist in cartography. He is a navigator who has sailed ships on the high seas and he has done pioneering work in cartography.

Another scholar who aided Mallory was the late Dr. Clark Wissler, an anthropologist of the American Museum of Natural History. Dr. Wissler examined Mallory's evidence, criticized it and suggested further research and exploration. Dr. Wissler also informed Mallory of some iron material found in Labrador by Junius Bird (also of the American Museum of Natural History). Bird had found the iron artifacts in the Nain-Hopedale area of northern Labrador. After examining these Labrador iron specimens — boat spikes and clinch rivets — and having them tested by metallurgists, Mallory decided they were hand-forged from Viking-type iron.

Mallory also claims that 12 prehistoric houses found on Scul-



Stephansson Icelandic map of 1569 holds key to location of Vinland.

pin Island near Nain in Labrador are of Norse origin. He disputes the claim that these houses were built by the Eskimos saying that the Eskimos merely piled stones together while the Sculpin Island houses show evidence of being constructed by skilled stonemasons.

At Sop's Island Mallory claims to have found more iron nails, rivets and tools than Danish archaeologists found in 30 years of excavating in Greenland. With the Sop's Island iron artifacts and longhouse remains, with the ruins and artifacts found in Labrador, Mallory had no lack of physical evidence to back up his claims concerning the Norsemen. It may have weakened his case that Mallory did not report

his excavations at Sop's Island in his book, *Lost America*.

Mallery's approach to archaeology often places more emphasis on technology than on anthropology. Here he differs from most archaeologists and this is a significant source of misunderstanding between Mallery and the "establishment." Apparently he hoped to prove some of his claims through the use of technological evidence but most archaeologists have a limited knowledge of metallurgy and so do not appreciate its significance. They prefer blow-by-blow descriptions of excavations and these Mallery did not give in his book. In a reply to an article in *The American Anthropologist* Mallery wrote in 1958 that "cross-sections" of the Sop's Island sites were filed with the Bureau of Ethnology of the Smithsonian Institution, but no one was listening.

Arlington Mallery is a student of metal-working history and he found marked similarities between the iron artifacts he discovered in Newfoundland and the Norse iron artifacts found by others on Greenland.

However, Mallery actually rests his case on what he believes is documentary proof that Vinland was located in Newfoundland. This documentary proof consists of three Icelandic

maps which he says contain 17 separate charts and maps of North American areas and routes to these areas from Ireland, Great Britain, Norway and Siberia. Mallery says these ancient Icelandic maps were copied and recopied through the centuries from original maps which once were deposited in the Skalholt Cathedral in Iceland. But in 1630 the cathedral was destroyed by fire and with it, presumably, many ancient documents and maps.

One of the three ancient Icelandic maps that came into Mallery's hands, the Stephansson map, was the key to his claim that Vinland was located in Newfoundland. This map was copied in 1569 by one Sigurdr Stephansson. By today's standards the Stephansson map looks incredibly crude, bearing only a general resemblance to the true coastlines of the islands of Iceland, Greenland, Ireland, Britain and the eastern coast of Labrador. But Mallery reasons that the Stephansson map must be more than a crude scrawl, that a sea chart must have some value to a sailor to be worth preserving at all and he set to work to find meaning in the Stephansson map.

Mallery discovered that all three of the ancient charts of North America were plotted by

the same projection or grid as were the ancient portolano maps of the Mediterranean Sea. Thus he was able to use the known system of the portolano maps to decipher the three Icelandic maps. He contends these maps must have been used regularly by the prehistoric seafaring people who made them and that the maps were relied on by these people for safe passage along the coasts of North America.

The Stephansson map which also was studied by Helge Ingstad in his quest for Vinland shows a long peninsula projecting northward along the coast of *Skralingeland* (Labrador). This peninsula is labeled *Promontorium Winlandiae*, the promontory of Vinland. Mallory, and later Ingstad, thought this promontory was the northern peninsula of the island of Newfoundland.

Ingstad was content to comment that the Stephansson map "reflects strong tradition" but Mallory claims the relative longitudes on the ancient map are quite accurate. Mallory believes there was an ancient maritime race who had knowledge of astronomy and celestial navigation hundreds of years before 15th Century Europeans first set foot on the New World. He claims in *Lost America* that some charts which make up the three ancient Icelandic maps were drawn

about 1000 years before the invention of the chronometer in the 18th Century. How the ancient seafarers who drew the Icelandic maps computed longitude is a mystery Mallory doesn't attempt to explain. But the maps could not have been made by the Vikings, who were incapable of figuring longitude. However, they could have been used by them and the notation *Promontorium Winlandiae* could have been added to the map after the Vikings established their settlement there.

The other two ancient Icelandic maps Mallory used in locating Vinland in Newfoundland are the Thordsen and Friseo maps. The Friseo map, similar to the Stephansson map and covering the same territory, was drawn in 1605 by Christian Friseo from an ancient map discovered at that time in Iceland. The Thordsen map is of "that *Albania* or *Vitramannaland* which is situated opposite Vinland the Good and which merchants formerly called *Hibernia Major* or *Irland Mikla*," according to a 16th Century Icelandic historian. Mallory claims this map shows an area of the inland waterway of Canada located opposite and west of Vinland (Newfoundland).

Mallory's method of deciphering the ancient maps of North America was verified, at least in

the case of the Piri Re's map, by Prof. Charles Hapgood of Keene State Teachers College, Keene, N.H. (See *FATE*, January, 1966, and May, 1966.)

In the early 1950's after *Lost America* was published it drew some scholarly comment. One authority said he considered Mallory's research and conclusions on Viking contact with the North American continent a "valuable contribution" to the knowledge available on the subject.

As part of a five-man review of Mallory's book by the Ohio State Archaeological and Historical Quarterly (July, 1953) Dr. Lawrence A. Hoffman, then assistant professor of geography at Ohio State University, expressed reservations about several of Mallory's conclusions but said "the author's section on Norse maritime activity in the northeast quadrant of North America — Greenland, Newfoundland, Labrador, Baffin Island — seems better substantiated and a contribution of importance."

Another authority, William S.

Godfrey, took a dimmer view of Mallory's work. In 1955 Mr. Godfrey, the executive secretary of the Logan Museum of Beloit College, Beloit, Wis., wrote an article in *The American Anthropologist* entitled "Vikings in America: Theories and Evidence." This article includes criticism of Mallory's *Lost America* and books by other "Viking supporters," including Hjalmer R. Holland and Frederick J. Pohl, and questions the use of the Norse sagas as a means of locating the site of Vinland. However, with the hindsight now offered by the Yale map it seems there was more in the sagas than Godfrey thought.

Archaeologists and most other scientists are a cautious lot and admittedly Mallory's style of archaeology is unorthodox. But however much it can be said Mallory was right for the wrong reasons, still he was right and he was right more than 10 years before anyone else presented evidence to help prove his contentions. Let's give credit where credit is due.



MULTIPLE BIRTH

THE ENGLISH language newspaper, *Daily Morning News* of Dacca, East Pakistan, recently reported that nine babies were born to a woman in Punjарат, but that all died shortly afterward. A special correspondent sent to the village to investigate stated that the fact of the nine births was vouched for by eyewitnesses.

What made the old mountain man
so bitter, so tyrannical? Was he
simply too mean for hell itself?

The MEANEST GHOST

By Danton Walker

From *Spooks Deluxe* by Danton Walker
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TO JEANNE OWEN, head of the New York chapter of the Wine and Food Society, I am indebted for a story about one of the meanest ghosts who ever lived—the ghost of a man who hated his wife and his children, and the house they built to get away from him. He probably hated himself most of all and it would have served him right if he went up in smoke along with the home he helped to destroy.

Mrs. Owen's encounter with him is still so vivid in her mind that she recalls the sound of his footsteps on the gravel drive



outside her window and how badly he frightened her dog. And she is so insistent on getting the details correct that her story is accompanied by a graphic and apparently accurate map of the locale where it took place—drawn by herself.

"I know it is the thing to call anything resembling a farm a *ranch* in California but in this case it was a farm—Spring Hill Farm—tucked away on a back road in the hills of the Napa Valley about four miles from the drowsy little town of St. Helena. Three miles off the main road,

reached by a bumpy dirt road and glimpsed through an opening in the overlapping hills, it came into view.

"Originally it was a plain country house without benefit of any architectural skill, surrounded by a broken-down fence and weed-choked orchards, plus a few dusty olive trees that struggled to give some shade from the hot California sun.

"Back of the house up on the hill was another building: a small, two-room shack that wasn't fit for man nor beast. It had a door and two windows facing into the hillside, with its back to the lovely view of the valley. This shabby cabin seemed to have no excuse for existence—not as a refuge for farm animals and certainly much less as a habitable dwelling for humans. One reached it by following a narrow path up the hill.

"This farm was the property my son chose to 'fix up' after he left college and married Dorothy, a pretty Irish girl from the big city, meaning San Francisco. My son George had completed an expensive education at the University of California Agricultural College and intended to develop the place and put it on a paying basis as a modern ranch.

"Following his own plans he started remodeling the house and a very pleasant place it was

when ready for occupancy by a family of three, the baby meanwhile having arrived. The rebuilt dwelling was patterned after the modern California ranch house with a guest bedroom in the front looking onto a narrow porch facing the drive.

"This drive had been graveled by my son to offset the damage by rains which drained down the hill and reduced the road to a sea of mud in winter. It led from the gate to the front door ending in a circle which was a dead end; one could go no farther.

"This gravel drive had the equal advantage of heralding the approach of cars, pedestrians or unwanted cows that might wander in from the pasture. It is important that you get this picture in mind.

"My visits from New York to California were spent at Spring Hill Farm, with periodic trips to San Francisco — now don't laugh — to catch up on sleep! For the guest room at my son's house, which they called 'Jeanne's Room,' wasn't conducive to restful slumber. Every night, specifically between the hours of midnight and 2:00 A.M., I was disturbed by the sound of footsteps on the gravel drive. Who could it be and why should anyone be strolling abroad at this hour? Every time it happened I would leap from my bed and

rush to the window but I never saw anything until one moonlit night . . .

"My son owned a large and beautiful German police dog who always slept on the front porch outside my window and it was the behavior of Nick, as they called him, that bothered me most of all.

"Nick was an excellent and protective watchdog and I felt sure he would never permit anything *living* to approach the house. The sound of the footsteps on the gravel always awakened him too. He would start growling; then he would jump off the porch and start in pursuit of some invisible object, only to return, whimpering, as if he had been struck!

"On that particular moonlit night, I *did* see something though it was only a shadow—the shadow of a man apparently. It moved to the end of the gravel drive and disappeared around the corner of the house beyond which was the narrow path that led to the shack on the hill!

"Nick saw it also and started in pursuit. But a few seconds later he was back, crouching on the floor and whimpering as if he were in pain.

"I spoke of this unexplainable thing several times to my son but I always got the same reaction: 'Oh, Mother!' in that slight-

ly patronizing tone that the younger generation employs when brushing off the foolish fancies of their elders.

"However, I had a friend at court, so to speak: the brother-in-law of my son's wife Dorothy, a doctor by profession and a charming gentleman. On one of my trips to San Francisco I took Dorothy along for a change of tempo and a bit of shopping. The doctor took us out for dinner at one of San Francisco's many fine restaurants and told this story.

"It seems that he had spent a month at Spring Hill Farm convalescing from an illness just before I had arrived for my first visit. He enlarged on the charm and beauty of the location; on what my son had done to improve the property, etc., then added: 'There is only one disadvantage; I can't sleep when I am there.'

"I waited for him to continue before describing my own experiences.

"I would give anything to know who it is that walks on the gravel drive in front of the house every night, between 12 and two, then disappears to nowhere. It bothered the dog, too."

"Dorothy looked at me with a frightened stare. I smiled and remarked, a little smugly, 'Apparently I'm in my right mind, after all.'

"Dr. Hill and I then discussed the mystery at length, compared notes and learned that our experiences were identical. We both decided that Dorothy should, if possible, find out what had happened at Spring Hill in the past.

* * *

"I HAD RETURNED to New York and the midnight disturbances at Spring Hill Farm had just about passed out of my mind when I received a letter from Dorothy which brought it all back. Here is the part of her letter that concerns my story:

"I had put the baby to bed and George and I were having dinner on the summer dining porch which, as you know, opens from the center of the living room. George was facing the room, his back to the garden. He was talking to me about something — I don't remember what — when he suddenly stopped in the middle of a sentence. I looked up and saw that he was staring directly past me at something in the room. His expression frightened me, so I turned around quickly to see what it was that had startled him so. And I was absolutely petrified by what I saw. A tall, gaunt old man, smoking a cigarette, was walking out of the back hall and across the room, going toward the front door. I jumped up and rushed into the bedroom to see if

the baby was all right. He was sleeping peacefully. As I went back to the table I could smell stale cigarette smoke but our visitor was nowhere to be seen. George searched the place and also went outside but there wasn't a trace of him.

"I shall go to see Mrs. Irwin tomorrow. (Dorothy's letter continued.) She is 85 years old or more and knows the history of every family and every place for miles around."

"Dorothy's next letter described her visit with the old lady. Yes, Mrs. Irwin said she knew the background of Spring Hill Farm very well and said she had wondered why any young couple would want to live there. Schoolchildren called it 'the haunted place' and always started running when they passed the gate.

"For many years, it seemed, the only house on the place had been the small two-room shack on the hill. It had been occupied by a couple, a very strange man and his wife, who was a good farm woman. She bore him three sons and the family of five continued to live in that miserable shack until the boys were almost grown. It seemed impossible that five human beings could live so long in such quarters but Mrs. Irwin said they did — cooking, sleeping and eating in those two small rooms, without running

water or conveniences of any kind. The meanness and tyranny of the father had become a subject for neighborhood gossip for miles around.

"The boys kept promising their mother that when they were old enough they would build her a real home. They eventually did and it was the house that they constructed themselves, on the lower slope, which my son bought. When the boys were building it the old man swore that they would never live in it — he would see to that. But the boys went ahead despite him.

"When the house was completed sufficiently to move in the man threatened to kill his wife if she left him to go live in it. The neighbors remembered that he would break into violent fits of rage and that his anger was simply inconceivable. So one day the boys took their mother away. No one ever knew where they went; they just quietly disappeared from the neighborhood.

"The old man went on living in the two-room shack, bitter, alone and speaking to no one. The vineyardist farther up the mountainside for a long time had been delivering demijohns of home-made wine to him — just leaving the demijohns at the gate, full, and taking away the empty demijohns that were left outside

at night by the old man who didn't want to see or talk to anyone.

"One day, schoolchildren passing the gate noticed that a full demijohn of wine was still in the yard where it had apparently been left several days before. The next day it was still there and the next. So the children reported this to their parents who in turn reported it to the authorities in St. Helena.

"Several men from the village then came up to investigate. They found the door to the shack bolted from the inside, so they broke a window and got in that way. Inside, lying on a filthy unmade bed, was the old man — dead. The body was removed and given burial in a local potter's field.

"This might have been the end of the old man," Mrs. Owen went on, "but apparently it wasn't. The place remained unoccupied, with no one to claim it until my son took possession. Unoccupied, that is, unless you can believe that the spirit of that evil old man was still hovering around, more angry than ever now that a happy family was living in the house his sons had built for their mother — angry and just waiting to cause trouble for whoever lived in it.

"The next time I heard from Dorothy there had been a real

tragedy for them: the complete destruction of their home! My son had been called to San Francisco on business and was obliged to leave Dorothy there alone with the baby. With the German police dog for protection she had no fear. Dorothy had retired for the night and was in bed reading when she smelled smoke. It seemed to come from the back of the house and she got up to investigate. To her astonishment and horror she discovered the entire back porch and kitchen were in flames!

"Dorothy rushed back into the bedroom, snatched up the baby and ran into the living room to the telephone. She called the St. Helena operator and asked her to alert the local fire department. She had only time to wrap herself and the baby in blankets and get out of the house before the entire place was blazing.

"The whole village of St. Helena turned out but by the time help arrived it was too late. The firemen found Dorothy sitting on the front lawn with only a blanket over her nightgown watching everything they pos-

sessed going up in smoke.

"When my son returned from San Francisco, he was confronted by the charred ruins of what had been his home. All that was left was the concrete wall and the cement cellar floor that had been part of the original house.

"My son didn't rebuild immediately and when he did he built around this floor, making a patio of the cellar space. It may seem like superstition but frankly, I think he was wise in doing so. George had come to the conclusion that what the ghost of that old mountain man hated was the house his sons had built for their mother — and he wasn't taking any further chances.

"The new house that he built is a beautiful modern ranch house that includes a guest room for me. I have been back to visit Spring Hill Farm many times since and in the new home I haven't been troubled by sleepless nights. The ghost of the old mountain man apparently has gone to rest; perhaps he went up in smoke in the fire that he obviously helped to start."



THE SECOND TIME WAS FATAL

WHILE cleaning a rifle, Robert Tussing, Jr., 19, a student at New Mexico Highlands University, Las Vegas, N.Mex., was wounded in the hand. Ten days later, while he and another student were cleaning a rifle, he was killed by a shot in the head. Police stated that both shootings appeared to be accidental.

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.

THE BENEFICENT CURSE

By Roberta Blake

MANY OF US find during moments of stress or emergency that we have untapped reserves of power, that we perform almost magically in ways we never can repeat. The events that followed the "spell" I placed on an old estate could have brought devastation — but possibly because there was deep love in my consciousness, my demands, carried out to the letter, brought only happiness.

Overgrown shadowy old estates with crumbling mansions and mossy trees are more associated with English legends than modern Los Angeles. Yet in 1957 when I rented an apartment there I found at the corner of Beverly Boulevard and Van Ness Street a stand of shrubbery so dense I couldn't see what lay beyond it. Curiosity led me to investigate and I found the shrubbery formed a natural screen for a vast deserted estate

and its empty mansion. Nature's benevolent concealment had protected the house and grounds from vandals.

From then on I went daily to sit in the solitude of this magnificent estate, reading, painting or just meditating. I became intimately acquainted with each shrub, my favorite being a white hibiscus. Each delicate white blossom had a delicate coral center. I shared my secret place only with Andrew Morton, a gentle thoughtful youth who loved



Roberta Blake

animals and flowers . . . and I truly can believe he loved me as he claimed.

One horrible day I found my silent haven a bedlam, a hub of cataclysmic activity. Workmen were razing the old mansion.

At twilight when the men went home I ran into the grounds and looked once more at the dark Himalayan deodars, exotic cacti and my precious white hibiscus bush.

"They may tear you apart," I cried out vehemently, "but nothing ever again will be built on this estate! And no man living will lay a hand on this white hibiscus bush!"

Weeks passed, then months, but no new building rose on the site of the demolished mansion. It seemed odd that so valuable a property should lie idle!

Circumstances decreed that I leave Los Angeles for a few years. I returned in 1966 and as soon as I could I went straight to the site of the old estate wondering what I would find.

No apartment house occupied the verdant wooded land. Aside from some gardener's expert tidying-up the grounds were unchanged. Uncanny? Only until I saw the rustic sign, "Robert Burns Park." Near it bloomed my white hibiscus, larger and lovelier than ever. —*Los Angeles, Calif.*

DO GUARDIAN ANGELS CARRY SPARE TIRES?

By Marshall K. McClelland

WE JOINED THE supply convoy late in the afternoon ready to move forward in support of the major offensive launched in late May, 1945, against the strongly-entrenched Japanese in the hills of southern Okinawa. In our 3/4-ton weapons carrier were Lt. Bob Mitchell, the popular astute public relations officer of the 7th Infantry Division; W. Eugene Smith, one of the world's top photographers, then with *Life* magazine; Harold Smith, known affectionately as "Pack Rat Smith," famed war correspondent for the *Chicago Tribune*; Paige Abbott, the gallant brilliant photographer for INP; and myself, serving as staff correspondent for the *Stars & Stripes*.

The offensive did not move forward as planned and the convoy was stalled overnight along a stretch of some three miles. It was a night made memorable by parachute flares, machine gun tracers and heavy enemy mortar and artillery bombardment. By the next morning the situation was "fluid." Our troops had advanced in some areas and in others the Japanese were counterattacking, tearing huge gaps in our lines.

Emergency orders to split up

and disperse reached the convoy. We decided to make an attempt to get nearer the actual fighting, a necessity if we were to do our job — which was to get worthwhile news stories. We wound around a couple of the rugged Okinawan hills on a gravel road which finally led into a small valley and on to a village. Over half the buildings in the town had been reduced to rubble. There seemed to be no activity in the vicinity so a quick vote among the carrier's passengers demanded a stop for a bit of souvenir scrounging. We scattered like a covey of middle-aged females turned loose in a department store ahead of opening time on sale day.

We found some goodies here and there in the relatively undamaged houses near the edge of town but suddenly an explosion at the opposite end of the village brought our attention back to our position. Now mortar and artillery shells peppered the outskirts. Everyone made a mad dash to the weapons carrier with but one thought — *retreat!*

In a split second of stunned disbelief we discovered the right rear tire of our vehicle was flat. Another salvo hit the far end of the village. To change the tire fast was imperative and we searched frantically for the tools. The jack was in the toolbox . . .

but there was no spare tire!

The exploding shells were working their way closer. Harold Smith spotted three or four Japs scurrying around in the wrecked buildings on the farthest outskirts of the village. It came to us that we were probably on the edge of a Japanese counterattack. For our defense we had one M-1 rifle, one carbine and one .45 revolver.

Scanning the hills around us we saw not one friendly GI, Marine, tank or gun of any kind. We were on our own. Should we make a run for the nearest hill? Take cover in one of the village houses? Try to drive the carrier with a flat tire? It was a good 400 yards to the nearest hill and the terrain leading to it was open on all sides. To remain in the village would certainly mean a gunfight. And riding a crippled carrier on an open stretch of road would make us sitting ducks for the Japanese mortarmen.

At that moment, in one of the most exposed, dangerous and insoluble situations any of us ever had faced, a most remarkable salvation came about — nothing less than a miracle. Bob Mitchell and Gene Smith simultaneously recognized it. Some 30 feet ahead of the carrier in the ditch near the edge of the road lay a brand-new $\frac{3}{4}$ -ton weapons carrier tire, full of air, mounted on a wheel

and ready to roll!

We had the carrier jacked up and the wheels switched in what had to be record time. The shelling continued spasmodically, punctuated by the popping sounds of Japanese rifles. But our good luck held. No shell fragments or bullets came near us while we piled into the carrier, made a tight U-turn and roared back toward the area where we knew for certain the American lines still held firm.

To this day a reasonable explanation of how that brand-new tire and wheel came to be lying in that precise spot at that precise time has not been advanced. The best knowledge we could develop was this: (1) no other $\frac{3}{4}$ -ton weapons carrier had been in the area previously; in fact, no other American vehicle of any type had been anywhere near there; (2) the tire could not possibly have fallen from our carrier, for it turned out that through some snafu our vehicle had no spare tire when drawn from the motor pool; (3) no major supply dumps had been established in the area; and (4) the Japs were unlikely to have come into possession of such a tire and then abandoned it.

One thing we learned for sure: the village underwent a terrible bombardment and was overrun by Japanese troops within 15

minutes after we hotrodded out of there. — *Chicago, Ill.*

THE TROLLEY

By Gladys Enser

As told to Naomi Groat

THIS HAPPENED almost 40 years ago in Amsterdam, N.Y., a city on the Mohawk River near Albany. I was about 10 years old and my father, Arthur Guyne, for some weeks had been taking me to the dentist whose office was down the hill. We lived far up on the hill and usually took a trolley downtown.

One day I did not want to get on the trolley. My father had a terrible time with me because I staged a real tantrum. He finally agreed that we would walk down and we let the trolley pass us by. It took us a long time to walk down and when we reached the main part of town we found everything in an uproar. The trolley which I would not board had overturned. While descending the hill its brakes had failed and the trolley had reached breakneck speed, jumped the track and turned over. Many persons were injured, some crippled for life.

My father and I were so shocked that he decided we would skip the dental appointment for that day. He said, "We'll walk up to your grandmother's house and call Mother

before news of this reaches her. She expected us to be on that trolley."

My mother had heard about the accident when we called and had been terribly worried about us, so she was thankful to hear we were safe.

I don't know to this day what caused me to make such a fuss about getting on the trolley that day. I never had minded it before. — *Amsterdam, N.Y.*

THE BLACK PIGEON

By Evelyn Kennedy

IN MAY, 1962, I was living in a small hotel in Manhattan. My only window looked out onto an ell at the back of the building.

Lacking a refrigerator I kept perishable food in a brown paper bag on the outer windowsill. One morning a sound like big raindrops hitting the bag awakened me. Oh, I thought, water will weaken the bag and my food will fall to the roof two floors below. I raised myself from bed and had one foot on the floor when a black pigeon flew through the open window and landed on my floor.

The words of the hotel maid echoed in my mind. Only a few days earlier she had said, "Don't feed the pigeons! One guest had birds in her room." This bird gave no trouble though. It flew back to the ledge and out. In the



Evelyn Kennedy

ensuing months I rarely thought of the black pigeon.

Then in February, 1963, I happened to read *Encyclopaedia of Superstitions* by Mona and Edwin Radford. One section is devoted to the role of birds in superstitions and here I learned that centuries ago in England many persons believed, "If a single bird pecks at the window, flies down the chimney or flies into a room, it is a death omen."

My thoughts drifted back to the black pigeon — a single bird that had flown into my room. What had it portended? In a flash it came to me.

The morning of June 12, 1962, about three weeks after the black pigeon had called on me, I had finished breakfast and sat reading the newspaper. About 9:45 A.M. I was jolted by a heavy thud on the roof below my window.

I reflected that many incon-

siderate tenants occupying the back rooms of this hotel used the roof instead of the wastebasket for trash. But whatever had been tossed out this time was big and heavy. Cautiously I looked out my window. I saw some red juice trickling across the roof. Peering farther I saw a human arm.

Enough! A man in the same room as mine, but five floors higher, had grown tired of the world. I kept the blind tightly closed for the rest of the day.

This was my first brush with suicide. I never shall forget the black pigeon! — *New York, N.Y.*

FORESEEN IN A PALM

By Hideo Nakanishi

MY BUDDY Frank Thomas and I were on our way back to the United States after almost two years in Korea. In January, 1953, we had a little time in Pusan and one evening decided to have our palms read.

The palm reader we found was a young man no older than ourselves, but he seemed to know

his "business." Although he described my past life almost perfectly, Frank and I thought his predictions for my future were hilarious. Imagine me tied down to a wife and three kids!

Frank could hardly wait for his turn — but after staring at Frank's palm for a few seconds the palm reader just dropped his hand and walked away. We followed him and even offered him more money. But the reader simply shook his head — sadly, I thought — and told us please to leave him alone.

Annoyed but somewhat uneasy we chalked him up as some kind of nut.

We shipped out the next morning. Two months later Frank's mother wrote me a letter to tell me he had been killed in an automobile accident.

To this day I wonder how that man knew my buddy had no future. But I don't have much time for brooding. My wife and three children keep me pretty busy. — *Cleveland, Ohio.*



WHAT'S IN A NAME?

NEAR GRAND Junction, Colo., a truck veered off the road, knocked down a bridge rail, fell 20 feet into a dry gulch nose-first, bounced into the air, then came to rest on its tailgate. The driver escaped serious injury. His name? J. T. Miracle. — *Nedra Armstrong.*

*Special Book Supplement**

“Kathryn Kuhlman LOVES PEOPLE To Health”

By Allen Spraggett

ALLEN SPRAGGETT, a graduate of Queen's University in Ontario, an ordained minister, practicing hypnotherapist and member of the Society for Psychical Research, since 1962 has been Religion Editor for the Toronto Star, Canada's largest daily newspaper. His lifelong interest in ESP has led to publication of many articles, frequent TV appearances and his own radio program, "The Unexplained," which enjoys a wide audience.



Objective critical eyewitness reports on
faith healing, cites cogent evidence of modern-day miracles.

GEORGE ORR believes in miracles, for in a way, he is a miracle. For 22 years this man from Butler, Pa. was blind in his right eye. The cornea had been burned and scarred by a splash of molten iron in an industrial accident. In a judgment handed down on January 13, 1927, the Pennsylvania department of labor and industry awarded George Orr workmen's compensation for what the official medical report described as "total loss of an eye." In the

records, the case is Claim Petition No. 27413.

In May, 1948, during a "miracle service" conducted by Pittsburgh evangelist Kathryn Kuhlman, George Orr felt a sudden tingling in his blind eye, "as if a mild electric shock were passing through it." The next moment the eye began to stream with tears. Then, to his amazement, George Orr realized that he could see out of it.

He returned to the same ophthal-

*"The Miracle Woman" from THE UNEXPLAINED by Allen Spraggett. Copyright (c) 1967 by Allen Spraggett. By arrangement with The New American Library, Inc., New York, N.Y. Publication date: September, 1967, \$4.95.

mologist who had pronounced the verdict of incurable blindness 20 years earlier. The doctor verified that Orr could, indeed, see out of his "blind" eye. "This," said the ophthalmologist, visibly shaken, "is *really* something!"

Astounding healings of nearly every known disease have been erupting in Kathryn Kuhlman's meetings for almost 20 years — ever since the day in July, 1948, when this remarkable woman descended on Pittsburgh like a ball of fire.

The auburn-haired, Baptist-ordained evangelist is an institution in Pittsburgh now, known by cab drivers and civic leaders alike. She packs 2,000 people every Friday into her "miracle service." Her Sunday congregations often reach 5,000. She has filled the Cleveland arena with up to 15,000 worshippers. Recently she invaded Los Angeles and the biggest auditoriums there were taxed by the crowds. Miss Kuhlman now holds regular monthly services there in the Shrine auditorium which seats more than 7,000. These meetings are consistently overcrowded. Recently she has held occasional meetings in San Francisco where the response has been equally enthusiastic.

Two years ago I went to Pittsburgh to see Kathryn Kuhlman for myself. I went as an open-minded skeptic, convinced that supernormal healings do occur but doubtful about whether they took place in the Kuhlman services. My two-week investigation included long conversations with Miss Kuhlman herself, interviews with many who claim to have been healed, talks with several doctors, both sympathetic and skeptical, and in some cases, examination of hospital records. I attended several miracle services.

The results? I believe that medically inexplicable healings are affected in Kathryn Kuhlman's meetings. The evidence, in my judgment,

would stand up in court. Some perhaps would cavil at calling these recoveries "miracles." Very well, call them spontaneous remissions, oddities — anything you like. The fact remains that quite extraordinary things occur when Kathryn Kuhlman prays for the sick.

A typical miracle service is a shattering experience for the first-time attender. Semi-invalids, who were carried into the service, walk out under their own power. Arthritis attain visible liberty of motion and release from pain, and often perform astonishing gyrations to prove they have been healed. The lame walk. The deaf hear. And sometimes, as in the case of George Orr the blind receive their sight.

Dr. Cecil P. Titus, who is head of the Department of Oral Surgery in Cleveland's St. Luke Hospital, told me flatly that he had seen "miracles" (his word) in Kathryn Kuhlman's meetings. He reported seeing a child's clubfoot straightened in a matter of moments and massive tumors melt away. "I wouldn't miss these services for the world," he said.

Another physician, a radiologist from a small city in Pennsylvania, told me that he went to his first Kathryn Kuhlman service to scoff but stayed to pray.

"I saw persons whose spines were frozen with arthritis get instant liberty of movement," he said. "A woman with cancer of the spine bent and touched her toes before my eyes — a feat which is medically impossible."

I raised the usual objections: Could these recoveries not be the result of hysteria? Or mass hypnosis?

"No," replied the physician, "not in the cases I personally studied. The woman with cancer of the spine who touched her toes should, by medical standards, have crushed her verte-

brae to jelly and permanently paralyzed herself. So far as I'm concerned what happens when Kathryn Kuhlman prays goes beyond the realm of medicine into the realm of miracles."

One healing was effected on a physician, Dr. E. B. Henry, who practiced in Pittsburgh for 50 years until his death in 1963. (In his book, mentioned in the bibliography, Don Gross tells more about the experiences of his father-in-law, Dr. Henry.) He testified publicly on numerous occasions that he was healed in a Kuhlman meeting of three disabilities: A painful, chronic sinus infection of the right antrum; loss of most of the hearing in his right ear; and a "false joint" — a painful callus about the size of a walnut on his collarbone, the result of an old fracture that had not healed together. Because of this false joint, Dr. Henry could not lift his right arm above the shoulder without excruciating pain.

Dr. Henry was healed in 1950. "I had no more faith than a rabbit," he said, on the tape of his testimony, to which I listened. "I went to the Kathryn Kuhlman service mainly to please my wife. But while sitting there I felt a strange burning sensation in my partially deaf ear. And I heard Miss Kuhlman say, 'A sinus is opening up . . . someone is regaining hearing in an ear . . . and I see a lump about the size of a walnut dissolving.'

"Even then I did not believe that anything had happened. However, when I got home I found to my amazement that not only had my deafness greatly cleared up, but also the sinus condition and the crippled arm. The lump on my collarbone had diminished."

Dr. Henry concluded, "I believe in miracles because I've experienced one."

A California surgeon, hearing of Dr. Henry's story, disputed his claim

that a false joint had been healed by prayer. He suggested that a mistaken diagnosis had been made. There was no false joint, he speculated, merely a normal thickening of the bone at the site of the fracture. What happened was a natural but delayed healing.

In reply Dr. Henry pointed out that following the injury that had caused the fracture — a bad fall downstairs — he had developed a callus on his collarbone "much larger than would have been the case in a normal healing, and it was an angry red and extremely tender and painful, after 10 months. . . ."

The skeptical surgeon had suggested that the sudden freedom from pain in the crippled arm was due to "psychic influences" in the Kuhlman meeting (meaning mass suggestion). Dr. Henry discounted this on the grounds that he did not expect to be healed and was not, therefore, open to suggestion.

Dr. Don Gross, an Episcopal priest and psychologist, and son-in-law of the late Dr. Henry, told me that he has in his possession X-rays of the latter's collarbone taken before and after the Kuhlman meeting. The last ones, taken about 18 months after the alleged healing, show a perfectly knit bone. Dr. Gross pointed out that it might not have been impossible for Dr. Henry's false joint to heal naturally but any normal healing would have taken a number of weeks. Usually an operation would be required, to scrape and set the bone ends. However, Dr. Henry's symptoms of pain and limitations of motion had disappeared in one day. When he arrived home from the Kuhlman meeting he found that he could lift his right arm freely over his head with no discomfort. The lump on the collarbone, which had remained the same size for almost 10 months, then dissolved within a few weeks.

In this case, as in nearly all cases

of purported unconventional healing, it is impossible to get medical unanimity about what happened. One doctor — in this instance, the man who was healed — says that what occurred was a "miracle." Another doctor maintained that it was a delayed normal healing.

The case of George Orr also has ambiguous elements. It is unquestionable that he was blind in one eye and now is not. But medical opinion about what happened to him is uncertain. One ophthalmologist whose opinion was asked about the Orr case — although he was not personally familiar with it — speculated that the molten iron seared only the relatively superficial layers of the eyeball and left the "deeper structures" untouched. When the scar on the cornea melted, the obstruction to vision was removed. To this ophthalmologist there was nothing really astonishing in what had happened. It was merely odd. However, he did agree that it was especially odd that the scar happened to melt during a divine healing meeting.

Another healing about which the doctors disagreed was that of Eugene Eusechek. In 1950 Eugene was a nine-year-old wearing a heavy steel brace on his left leg. He was suffering from what had been diagnosed as Perthe's disease, or aseptic necrosis of the hip. In this malady the blood supply to a part of the bone is cut off, for some unknown reason, and the bone rots, creating a cavity.

In Eugene's case his left leg had withered until — reports his mother — it was an inch-and-a-half shorter than the right leg. He walked with the support of a brace and a built-up shoe. The report of an X-ray taken on June 6, 1950, (which I read) indicates that "the head of the femur is flattened and fragmented . . . evidently an old Perthe's disease." Another X-ray, taken on August 25, 1950, showed "some increase of bone

fragmentation since the previous examination was made on 6-5-50."

On October 13, 1950, Mrs. Eusechek took Eugene to a Kathryn Kuhlman service. During that meeting, said Mrs. Eusechek, the boy's left leg suddenly began to twitch — "it was the power of God going through it."

Although the doctors had warned her, she says, that to remove Eugene's brace might cause him irreparable harm, Mrs. Eusechek took the brace off there and then. The boy's withered leg appeared to his mother to have visibly lengthened. He walked in what seemed to be a normal manner in front of the congregation.

Then began Mrs. Eusechek's ordeal. She told me about it: "The doctor was very upset when he found out about my taking off Eugene's brace. He said I was going to ruin the boy for life. He argued with my husband as well as with me about it. He said that I could do Eugene incurable harm by letting him put any weight on his bad leg.

"I didn't know what to do. For a month I went almost crazy, putting the brace on, then taking it off. Finally, one day I put it on and the leg instantly turned black and blue. Then the leg burst into boils. That was a sign to me. I took the brace off and never put it on again."

An X-ray on March 28, 1952, showed no trace of Perthe's disease. Today Eugene Eusechek is a member of the United States Air Force and has won numerous trophies for his athletic prowess.

There is medical disagreement about whether the healing was remarkable or not. An orthopedist to whom I described the case said there was nothing unusual about it. He explained that Perthe's disease is self-limiting and often undergoes natural remissions. The destroyed bone is regenerated.

However, another doctor, a radiologist, said he had looked into the Eusechek case and was convinced it was atypical. He said he personally had not heard of another victim of the disease regaining instant liberty of motion as Eugene did. He considered the case extraordinary.

Dr. Claire King, of Canton, Ohio, an ophthalmologist, told me of the following experience. A mother brought her five-year-old son to him, saying the boy had fallen on a sharp object that had penetrated his eye. Upon examination, the boy's right eye was found to have a severe corneal lesion, or tear. "The iris underneath was poking right through," said Dr. King. He advised the mother that the injury was serious and surgery was required to repair the damaged cornea. She replied that Kathryn Kuhlman was holding a healing service the following day to which she wanted to take her son: Could the operation possibly wait that long? Dr. King agreed to a postponement of 48 hours. He banded the injured eye and the boy left with his mother.

Two days later they returned. Dr. King removed the bandage and found, to his astonishment, that the corneal lesion was perfectly healed. The woman reported that during Kathryn Kuhlman's service the boy had felt a tingling and burning sensation in his eye.

A doctor can always use the words "spontaneous remission" to explain away any healing following prayer no matter how remarkable it seems. The interesting thing is that so many "remissions" occur in Kathryn Kuhlman's meetings. I have attended many faith healing meetings led by various evangelists and I have witnessed nothing comparable to the profusion of purported healings in the Kuhlman services. It is impossible to prove that Kathryn Kuhlman's prayers have healing power.

However, probability can be surpassed so often as to constitute virtual proof.

This statistical approach is useful in evaluating the Kuhlman healing ministry. In every service, there are claimed cures. Some of these, at least, are impressive enough to stand up under fairly close scrutiny. It is a reasonable assumption that something above and beyond chance is at work in the Kuhlman ministry.

But what is the extra-chance factor?

Is it suggestion? Canon Joseph Wittkofski, an Episcopal priest skilled in hypnotherapy, believes that it is. He says that Kathryn Kuhlman is using "mass hypnosis" unconsciously.

But does this hypothesis explain the results? It must be remembered that not only functional disorders are cured in the Kuhlman meetings but organic diseases, too. Dr. Henry's broken bone is an example, and the corneal scar on George Orr's eye. Normally, no one would use hypnosis to melt away a deep corneal scar that had obscured vision for 20 years.

My own judgment, as one who has studied hypnosis and has some skill in the use of it, is that our understanding of the hypnotic process and its therapeutic capabilities would have to be greatly broadened before it could encompass the kinds of organic healing that occur in the Kuhlman ministry.

When Billie Fischer (a girl) was 10 months old, she was hydrocephalic. The diagnosis of hydrocephalus—"water on the brain"—had been made by one of Pittsburgh's leading neurosurgeons. The hospital records give the prognosis as "guarded."

Mrs. Fischer, Billie's mother, told me that several doctors had advised her to place the child in an institution for incurables. But Billie began to show marked improvement after her

mother took her to Kathryn Kuhlman service. Surgery, which some doctors had said was necessary to tap the fluid on the brain, was never performed. In a few weeks, the child's appearance was normal and she showed signs of a rapidly developing intelligence. Today Bille Fischer is a normal teen-ager.

Another "spontaneous remission"?

Remissions of hydrocephalus do happen but according to one medical informant they are not common. A veteran newspaperman commented, "A single case of healing — even two — might be coincidence. But when you get a whole procession of such oddities something else is happening."

What about the remarkable woman who apparently sparks these healings? How does she explain them?

Kathryn Kuhlman is emphatic on one point: "I have nothing to do with the healing. The miracles are produced by the power of God. And you can't analyze God's power any more than you can analyze God. I am utterly dependent on the mercy and compassion of God."

Yet, despite her patently sincere disclaimer, Kathryn Kuhlman clearly does have something to do with the healings. Such phenomena do not attend every clergyman who preaches the power of faith to heal. Why Kathryn Kuhlman?

An observer might guess that if any human quality could explain her astounding ministry it would be her love for people. In our age many seem to be better at hating than they are at loving. With Kathryn Kuhlman, the reverse is true. Her followers frequently comment on her great compassion and care for people. "Miss Kuhlman loves people back to health," was the way one woman put it. Another mentioned that the evangelist's deepest compassion seems to pour out on elderly persons and children. Often, when

praying for a sick child, she weeps.

The next moment she may be laughing uproariously because Kathryn Kuhlman has a buoyant sense of humor. One woman who had been healed of arthritis identified herself as a member of "St. Mary's Church."

"Well," chuckled the evangelist, "I bet even St. Mary's glad you got healed!"

There were several lines of evidence that helped to convince me that Kathryn Kuhlman's ministry is genuinely supernormal. Before going to Pittsburgh on my fact-finding expedition I discussed with a friend what I hoped to find.

"If Kathryn Kuhlman is genuinely psychic then I predict that certain things will be true," I said. "First, she will be a particular kind of person. Since psychic powers probably are aboriginal and atavistic, she will be a woman who follows her instincts — in other words, is in close touch with her own unconscious. She will be naive rather than sophisticated. She will be emotionally warm, outgoing, with a great openness toward other people. She will not be analytically minded — certainly not toward the power behind the healings."

"Second, since the state of trance — or the freeing of the unconscious — is a usual condition for the release of psychic power, there will be an indication of it in some form or degree."

"Third, since any psychic gift rarely operates to the exclusion of similar gifts, there will be manifestations other than healing — telepathy, clairvoyance, possibly precognition."

My predictions proved accurate. Kathryn Kuhlman fits into the general pattern, psychologically, for psychically gifted people. Although she knows nothing about formal parapsychology (words such as "clairvoyance" drew a complete blank with her), she has an in-

stinctive understanding of the dynamics of the unconscious.

On a rational level, she is as baffled by the meanings as anyone else is. She has a horror of analyzing what she calls "the Power." She confessed that she stopped reading books about divine healing because they "confused" her and made her afraid that somehow she might lose the Power.

In her stream-of-consciousness prose she told me, "Sometimes in the miracle service I stand there and I see all these wonderful things happen and I don't understand *how* they happen or what has happened to cause them to happen. I only know that we made contact someplace but I don't know how. And if we were just smart enough to know *how* we made contact — I feel so stupid sometimes. I don't know the *how* or why at all."

There is evidence of dissociation, or trance, in Kathryn Kuhlman's ministry. She said that during the miracle services she often is "in the Spirit" — a state or condition which she describes as "being out of the body." She is unaware of her surroundings or herself while in this condition. The rapture may last as long as 10 minutes at a time. Members of the congregation told me that when the evangelist is in rapture they often see strange lights playing about her head. One woman said she had seen Jesus standing at Miss Kuhlman's side. Another devout woman reported seeing the evangelist transfigured into a likeness of Christ.

I questioned Miss Kuhlman, somewhat gingerly, about this feature of her ministry. Did she ever feel a drowsiness or heaviness during her services? She gave me an enigmatic smile. "There are times in the miracle service when I have to fight to stay awake," she said. "Of course, nobody knows this."

Then she spoke of an unusual case in which she was asked to pray in absentia for a teen-aged boy who was desperately ill. The story was somewhat involved but these are the main outlines: The boy was a New Englander who was working in Newfoundland for the summer. Suddenly he was stricken by a mysterious malady that left him almost totally paralyzed. He was hospitalized in Newfoundland and was too sick to move. The boy's parents in Boston frantically wired Kathryn Kuhlman for help. She replied that she knew no more about the healing Power and its mysterious operation than they did. However, if they would cooperate she was willing to try an experiment. She told the parents and a group of their friends to fast for an entire day. Then, at a certain time, they were to gather in a church in Boston to pray for the healing of the boy. Miss Kuhlman also would fast and pray.

"Well," said Kathryn Kuhlman to me, "do you know what happened? They fasted as I told them to do. Then they gathered in the church at the appointed time. And then — they all fell asleep."

"Asleep?" I asked.

"Yes, but this was a . . . well, a different kind of sleep," the evangelist said. She looked at me out of the corner of her eye, and a sly smile played on her lips. "The same thing happened to me here," she said. "Later, we discovered that the paralysis had begun to leave the boy in Newfoundland at the time we were praying for him."

After Miss Kuhlman told me this I began to wonder if she knew more about the workings of her strange gift than she was letting on. My guess is that, from experience alone, she has come to appreciate some of the odd ways in which the Power operates. However, she probably has no theoretical view of the Power and

indeed would consider analyzing it very far as sinful. She senses intuitively that the healings depend on a certain attitude in her, a childlike-ness, a simple trusting faith. If she lost this attitude she would be finished.

Kathryn Kuhlman demonstrates other psychic gifts besides healing. She displays remarkable clairvoyance in her meetings. Often she pinpoints a member of the congregation unknown to her and describes his symptoms in detail. This, you remember, happened to Dr. Henry when he heard Miss Kuhlman say: "I see a lump about the size of a walnut dissolving. . . ."

Kathryn Kuhlman describes her uncanny diagnostic ability this way: "I can only say that when my mind is surrendered to the Spirit I am able to tell the very body that is sick and what the sickness is. And sometimes I can tell the sin in that life. But how I know, I cannot say."

Kathryn Kuhlman's miracle service is held every Friday at 11:30 A.M. in Pittsburgh's city-owned Carnegie Hall. The crowds gather early. Many carry folding chairs to be sure of a seat. When the doors open, a tide of humanity sweeps into the auditorium, filling the main floor, flooding the gallery, spilling over into the vestibules.

The sick are very much in evidence. They come on crutches, in wheelchairs, wearing steel braces, leaning on canes, in stretchers. The blind, the deaf, the arthritic, the cancer victims, the congenitally deformed — they are all here seeking their miracle.

At precisely 11:30 Kathryn Kuhlman appears on the platform, a slim figure in a white wool suit, moving briskly to the microphone. Her smile is vivacious. She waves to the huge congregation. Electricity seems to crackle from her.

Instantly the congregation is on its

feet, bursting into spontaneous applause that swells to a tumult. This is a demonstration of their love for the evangelist. The ovation ceases abruptly as Miss Kuhlman plunges into a fervid prayer: "We promise, Father, to give you all the praise, all the glory for what is about to happen in this place. Pour out your power on us. For Jesus' sake. . . .

Then she swings into a lively hymn — "Oh, how I love Jesus" — and the congregation joins in. The singing is spirited, emotional. Already a powerful ground swell of feeling is rising. Some of the congregation are quietly weeping. But there is no hysteria.

Suddenly the Power falls. I saw Miss Kuhlman flash a finger at a woman in a striped dress sitting in the front row.

"You are being healed of arthritis at this moment," the evangelist announced in ringing tones. "This is your very first time in our service (the woman nods) but God is healing you right now of arthritis in your hands and legs."

At Miss Kuhlman's invitation the woman stepped to the microphone. She gave her name and address in Cleveland. Yes, she said, this was her first time in a miracle service. And yes, she had been healed of arthritis a moment before, sitting in her place.

"This is a miracle," she said over and over, dabbing her eyes with a handkerchief.

Later I talked with this woman. She seemed straightforward and sensible. She told me that when she came into the service she was hobbling from severe arthritis in her legs and her hands were so distorted by painful swellings that she could not close them. Then she showed me her hands. There were still traces of swelling in the knuckles but she demonstrated that she could open and close her hands without difficulty.

She ran up and down a flight of stairs at my request, bent and touched her toes — feats that she swore she had been unable to perform two hours earlier.

The miracle service continued that day for more than three hours. Surely, it is unique among religious exercises. There was no sermon ("I haven't got time to preach," says Miss Kuhlman, "because too many people are getting healed.") There was very little singing. One after another, people in different parts of the auditorium stood to claim healing.

"Someone has just received the opening of a deaf ear," Miss Kuhlman said, "where are you? It's a woman in the downstairs section. Speak up. I don't want you to lose this healing."

A tall, well-dressed woman on the main floor put up her hand. Later she told me her left eardrum had been scarred from mastoiditis in childhood, leaving her almost deaf in that ear. Now she demonstrated for me that with her right ear plugged she was able to hear a whisper spoken behind her back. She had come to the service not for healing for herself, she said, but to pray for another person. She had had no expectation — on the conscious level, anyway — of being healed.

A procession of people trooped to the platform to testify to healings. A man in his 20's, said to be dying from lymph cancer, testified that a large swelling in his groin had vanished instantly a few minutes earlier. Another man carried a back brace he had just removed. An arthritic bent and touched her toes. A middle-aged woman with bursitis swung her arm in all directions to show that the pain was gone.

There was one especially dramatic change I witnessed. A man in his early 30's was half-carried into the service by two friends. He was



Auburn-haired Baptist-ordained evangelist Kathryn Kuhlman has become an institution in Pittsburgh. Her Friday services attract 2000 persons.

emaciated almost beyond belief. He was said to be in the terminal stages of stomach cancer and had been written off by the doctors.

Suddenly, in the service, this man's body began to vibrate as if he had touched a live wire. In a matter of moments he was standing unsupported. Incredibly, in those moments his face appeared to have gained flesh that filled out the hollow cheeks.

The sequel: I saw this man in the next miracle service, one week later. He obviously had gained a lot of weight (he said 25 pounds), looked well and demonstrated his fitness by doing vigorous push-ups in the aisle. He said that since his healing he had eaten ravenously and had the digestion of a sword-swallower.

The miracle service concluded about 2:30 P.M. Before the congregation filed out, singing a hymn, Kathryn Kuhlman gave a parting word.

"All you who claimed healing, go to your doctor and get medical verifica-

tion," she said. "Then give God the glory."

But what of the large majority who are not healed?

"This is a mystery," said Miss Kuhlman gravely, when I put the question to her. "Why do some people get converted in an evangelistic service while others don't? There are some questions only God can answer."

The evangelist admitted that her ministry contains deeper mysteries for her now than when she started. "The younger you are, the smarter you think you are," she chuckled. "I realize that I know less about this ministry of healing today than I did 14 years ago. Then I used to preach that absolutely — come hell or high water — it was God's will for everybody to be healed. Today — well, I'm not so sure. Mind you, I still believe emphatically that in the vast majority of cases it is God's will to heal. But in every single case . . . ?"

Kathryn Kuhlman said her theology of divine healing is simple, simple, simple. And she wants to keep it that way. "I never read books or magazines on divine healing," she confessed, "because I know what I believe and I don't want my mind confused. When I walk out on that platform, mentally I'm just like a little child. I depend utterly on God and say, 'Here, the whole thing's yours.' I don't have any better sense than to believe that miracles can happen. And so they do happen. There is no mental block there whatsoever."

Kathryn Kuhlman said further that her healing ministry came unbidden. It was an unsought miracle. She was an evangelist, whistle-stopping her way across the United States ("I bet I preached in every small church in Idaho"). She did not preach on divine healing. In fact, she tended to be skeptical of the whole subject because of the abuses she had seen in

the ministries of so many tent-meeting faith healers.

The first cure occurred spontaneously in 1945 at a service while Miss Kuhlman was preaching an orthodox sermon on the power of the Holy Spirit, never mentioning physical healing. A woman in the congregation suddenly felt a burst of heat shoot through her body. She went to the doctor the next day and verified that she had been healed of a chronic disorder. At the next Kuhlman service she stood up and told what had happened to her.

That was the beginning.

The healings soon became so frequent that Kathryn Kuhlman could not ignore them. She started her "miracle services," which were devoted entirely to prayer for the sick. And since 1948, I was told, there has not been a miracle service without many persons claiming healing.

Often a skeptic is healed in the miracle service while the simple believer sitting beside him is not. It is this kind of thing that puzzles Miss Kuhlman and prevents her from being dogmatic about the how and the why of it all.

In the miracle services there are none of the usual evangelistic exhortations for the sick to have faith, to strain to believe. Faith is mentioned frequently but Kathryn Kuhlman does not promise healing to people in proportion to their purported faith. She has learned that it definitely does not work that way. An utterly cynical businessman once came to a service to mock and collapsed in shock when he was healed of a chronic ailment while he sat in his place.

In the Kuhlman services a Power seems to charge the atmosphere. It appears that those who are susceptible to the Power — perhaps on the unconscious level, if not consciously — are healed. Like the wind, which blows where it will, the Power falls

where it will. Sometimes it strikes a particular section of the auditorium and a number of persons in one row, say, are healed simultaneously.

A dramatic manifestation of this Power is the way individuals are prostrated when the evangelist lays hands on them. Or is that merely suggestion? At any rate, sometimes Miss Kuhlman calls individuals to the platform and prays for them, laying hands on them at the same time. As she touches them — down they go. (So common is this occurrence that one man is designated to catch these people when they fall.) Those who have had this experience describe it variously. "It's like a thousand needles going through you all at once," said one man. Others speak of it as "being struck by a bolt of lightning," "as if all the strength has drained out of you and you can't stand up," "a rush of cool air blows over you and the next thing you know, you're coming to on the floor."

It is easy, of course, to attribute this odd phenomenon to suggestion. No doubt in some cases this is the cause. However, an acquaintance of mine who experienced the sensation ("It was immensely peaceful") is a minister with a good background in psychology. He uses hypnosis in his pastoral counseling and hence is very conscious of the power of suggestion. This fairly sophisticated witness said that what he felt when Kathryn Kuhlman laid hands on him was not purely subjective. His wife, who had had the same experience, agreed.

Kathryn Kuhlman laughs about this phenomenon which has been a feature of the miracle services from their beginning. "That's the Power of God people feel," she says, "and when I lay hands on them, brother, they feel it!"

The Kuhlman healings differ from hysterical remissions in one important respect: They last.

In May, 1949, Mrs. Mary Schmidt

received instant healing of a massive goiter. While the congregation watched, the lump on her neck melted away. Today you can see Mrs. Schmidt at any miracle service — still minus the goiter. She has been an usher in the meetings, in fact, since she was healed.

The same is true of Paul Gunn. He is a Pittsburgh policeman who came into his first miracle service hobbling on two canes. He was dying of lung cancer. His doctors were outraged that he had insisted on leaving his hospital bed to see a faith healer. That was in October, 1949. During a service a few weeks later Paul Gunn felt a sudden surge of heat shoot through his chest. In that instant all pain and weakness left him. For skeptics, Gunn keeps a copy of his medical history.

In 1955 Mrs. Dolly Graham of Pittsburgh was healed of a grave heart condition as Kathryn Kuhlman prayed. The woman's sister-in-law, Mrs. Elizabeth Gethin, a nurse, was an incredulous witness to the healing.

"Dolly's fingertips instantly turned from blue to pink," Mrs. Gethin told me. "Color flooded into her face as though a blood transfusion were taking place. I knew this was God's power. There was no other explanation."

Mrs. Graham is hale and hardy today.

The Episcopal priest Canon Wittkofski has said that the Kuhlman ministry harms some people. He cited the case of an arthritic woman, a member of his parish in Charleroi, Pa., whom he had been treating with hypnosis. She had made great improvement, he said, and was able to discard her crutches. However, when she went to a miracle service she experienced an emotional upheaval that had a bad effect on her physical condition. Her arthritis flared up and she was back on her crutches.

The criticism leveled at Kathryn Kuhlman by Canon Wittkofski is that she is using a powerful force — suggestion — indiscriminately. It is like wildfire, he said, and harms as well as heals.

The Reverend Gross agreed with the view that the Kuhlman services can harm as well as help. This man believes that physical cures do occur in the miracle services. However, he claims that he has treated a number of people whose emotional problems were aggravated by attendance at the service. He told me that physical improvement as a result of Kathryn Kuhlman's ministry was often accompanied by an increase in neurotic conflict.

But if this is true, is it the direct result of the Kuhlman meetings? Is there some quality in the services that is harmful to neurotics? Is the atmosphere intrinsically injurious?

Or are the cases in question simply instances of what the psychiatrists call "conversion" — the transformation of psychic distress into physical pathology, or vice versa? Conversion hysteria, as psychoanalysts describe it, involves the "conversion" of psychic trauma into physical stigmata. A man punishes himself, unconsciously, for seeing something he feels guilty about by becoming hysterically blind. A woman morbidly afraid of sex develops paralysis of the legs on her wedding night. A businessman who wants his wife's sympathy instead of her nagging has a psychosomatic heart attack. All this occurs on the unconscious level.

The problem is that if such persons are quickly relieved of their physical symptoms — either through hypnosis or by a faith healer — they may experience at the same time a sudden upsurge in anxiety. They may even develop suicidal urges. Or they may acquire new and more devastating, physical symptoms to replace the old ones.

If a woman has a deep need to punish herself for unconscious guilt — and many psychosomaticists feel this is at the root of rheumatoid arthritis — it is not hard to see why the removal of the physical symptoms would cause an increase in psychic distress. The woman is determined to punish herself and if she is disarmed of one weapon she will find a new one.

Even in organic disorders there often are psychosomatic factors. The sufferer may derive real emotional satisfaction from being ill, and resist cure. If he is forced to yield up his symptoms — under the emotional stimulus of a faith healing meeting, for instance — he may experience acute depression. He has been deprived of a crutch.

The problem is this: Many physical diseases clearly seem to be caused, wholly or in part, by emotional conflict. If the physical symptoms are removed, but the underlying emotional cause is not resolved, new symptoms — psychological, bodily, or both — are quite likely to crop up.

The risk in a faith healing ministry, then, is that people may benefit physically but be damaged psychologically. However, I would judge that many more persons are emotionally helped by the Kuhlman influence than are harmed. There is little in Kathryn Kuhlman's ministry that would unduly feed neurotic tendencies. She does not unwittingly pander to self-hate, as some fundamentalist religions do. She is not, unlike many evangelists, unduly sin-oriented. She does not dwell on human depravity, or rant about hell fire. She does not premise healing on the worthiness of the individual or his great faith. And she does not imply that the sufferer who is not healed has been rebuffed by God.

Although her theology is unreconstructed Protestant fundamentalism,

Kathryn Kuhlman preaches what is an essentially positive credo: the unconditional love of God for all men, through the compassionate Savior, Jesus Christ. She is not exclusivistic, either in her personal relations or her preaching. Her services are attended by Catholics and Jews as well as Protestants from many denominations. There does not seem to be a bigoted bone in her body. Because she does not feel threatened by her fellow men, she is not prejudiced against anyone.

What is the dynamic behind the healing in Kathryn Kuhlman's ministry?

It appears the charismatic personality of Kathryn Kuhlman is the catalyst that releases these mysterious, creative powers of the primordial mind — powers that accelerate the healing process to a phenomenal degree.

Many who seek out Kathryn Kuhlman are people *in extremis*. They are suffering from mortal illnesses or from chronic ailments for which doctors have given up hope of cure. These people have reached the end of their physical and emotional resources. Their illness has become intolerable. They cannot any longer accept life in this condition and yet they cannot accept death.

In this desperate state — too miserable to live and too frightened to die — they find Kathryn Kuhlman. In her services, under the spell of her personality, a transference takes place. They surrender themselves to the unconditional love that is offered to them by the evangelist as God's representative. They are enabled to overcome their sense of alienation from life, from God, from their fellow human beings.

In the miracle services a community of love and acceptance is created. People feel secure enough to lay aside the barriers of fear, distrust and egoism that have shut

them off not only from fruitful contact with their fellow men, but from their own deeper selves. There is a surrender of self-isolation. The individual loses himself in a group mind. He identifies with the needs of others. He sometimes forgets his own illness, his own need, in praying for someone else whose need is greater. In this self-forgetfulness, as it happens, he is healed. If he already has found healing himself, he is praying that others may find the same great blessing.

This coalescing of minds and hearts forms a vast reservoir of mutual love and concern. Kathryn Kuhlman provides the X factor that somehow summons from this reservoir primordial healing forces rooted in the deepest layer of the human self.

Kathryn Kuhlman expresses healing power in formulas that are natural to her and to her congregation — the thought forms of a traditionalist theology. For her, the healing forces are "the Power of God," which works through "faith in Jesus Christ." This can be translated: the Life Force that is unleashed by love, openness and acceptance.

Kathryn Kuhlman brings to the miracle service, as she herself expresses it, "the mentality of a little child," with perfect innocent faith in an all-loving, all-powerful Father. It is perhaps partly her childlike quality that works the miracles ("except ye become as little children, ye shall not enter the kingdom of heaven").

None of the psychoanalytic or parapsychological arguments are able to explain the Kuhlman healings. Nor can they duplicate them. No one has been healed by chanting, "I believe in the deep mind and in its creative manifestations," or by invoking the "teleology of the unconscious," or by praying to "primordial healing forces rooted in the deepest layers of the human self."

Psychological vivisection can go only so far. It cannot lay bare the inscrutable something in Kathryn Kuhlman that makes her a channel for healing. It can give us hints, that's all. Kathryn Kuhlman is a human conundrum. And in her healing work, we are up against an ultimate mystery. In fact, there is a kind of psychological "uncertainty principle" involved: the more you rationally analyze the healing power, the farther away from it you get. You can understand it (approximately anyway) but not be able to use it; or you can use it, but not be able to understand it.

If Kathryn Kuhlman wanted international fame, she could have it. She is inundated with invitations to carry her ministry around the world. Until recently she refused all such calls, deliberately restricting herself to the Pittsburgh - Youngstown - Cleveland area where she had her first great success. Part of her reluctance to go elsewhere is a fear that the Power may not go with her. She realized that she needs praying people around who, with her, believe in miracles and expect them to happen. These people she regards as her "batteries" who provide some of the "psychic power" needed for healing. Recently, in response to urgent invitations, Miss Kuhlman did branch out, as I mentioned, to Los Angeles. She took her faithful group of ushers from Pittsburgh with her. The result was that she overwhelmed Los An-

geles, packing the largest auditoriums and sparking some spectacular healings.

Another reason for her reluctance to travel with her ministry is her conviction that faith healing has suffered by its association with peripatetic preachers, here today, gone tomorrow. Her great ambition was to settle in one place permanently and authenticate her healing ministry there. This she has done.

She is president of the Kathryn Kuhlman Foundation, a charitable, religious corporation which supports missions in several countries, provides college scholarships and gives welfare assistance to needy families. She receives a salary stipulated by the directors of the Foundation.

As a personality, Kathryn Kuhlman is extremely dynamic. She came at me, when I first met her, with a warm welcome indeed. Here, I remember thinking right off the bat, is a woman of unusual drive.

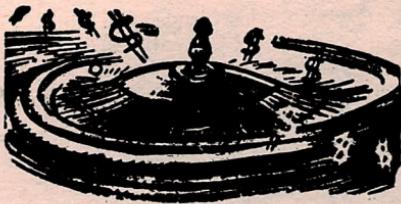
Kathryn Kuhlman is humble, authoritarian, witty, vibrant, opinionated, shrewd, efficient. She has a deep contralto voice and a husky laugh that comes easily and often. Her eyes are large and luminous. She says she is 84 years old — a statement belied by her appearance.

One devoted follower, asked to name the most incredible of all the incredible things about the Kuhlman ministry replied, "Kathryn Kuhlman herself. She's the biggest miracle of all."



CRIME AND PREVENTION

RECENTLY Morris Cochran, general manager of the Better Business Bureau of Northwest Indiana, attended the annual crime prevention awards dinner of the Gary Exchange Club with his wife. When they returned home, they found their \$200 television set had been stolen.



Wheel of Fortune

By **Paul Steiner**

Twins Lynn and Christine Tucker, 11, and their brother Glenn, 12 of St. Louis, Mo., all were born on August 27.

In Memphis, Tenn., a goose that just missed being cooked routed a burglar. The goose charged out honking loudly when it heard a burglar break the lock on the rear door of the Merkt home. The burglar fled.

Mrs. Merkt said she bought the goose for a holiday dinner but decided not to kill it when her invited guests couldn't come. "He's the best watchdog I ever had," said Mrs. Nan Key Merkt, 72.

Carmen de Sabina, famous soothsayer in Buenos Aires, Argentina, apparently cannot discern her own future. Recently an elegantly dressed woman told Carmen, "I have a great lack of

money." Carmen gazed into her crystal and said, "It won't be long before you will have a good deal of money." At this point the lady drew a pistol, pointed it at Carmen and relieved her of \$3,500.

In Frankfurt, Germany Wolfgang Ernst waited in the woods to attack and rob lovers as they strolled in the dark. He planned to pounce on the man first and take care of the girl after knocking out the man. The plan came a cropper when the long-haired member of the pair turned out to be the man. Left free in the first surprise of the attack he knocked out Ernst and called the police.

Edwin Pearl of New York City won a pearl design contest sponsored by the Cultured Pearl Association of America although all entries were anonymous.



Gale Peck, Seattle, Wash., flying Cessna 170 at 6300 feet, at 10:30 A.M., March 26, 1966, had Speed Graphic cocked when "object" hurtled toward him, stopped abruptly, then took off at high rate of acceleration.

How to take a UFO Photograph

The University of Colorado scientists investigating UFOs recommend that all of us get into the act.

By Grace Hinman

ON OCTOBER 7, 1966, Air Force Secretary Harold Brown announced a grant of \$313,000 to the University of Colorado scientists to investigate flying saucers. The University of Colorado, working with other schools and scientific agencies, plans to have this report completed by 1968.

In the spring of 1967 I wrote to Robert J. Low, Project Coordinator for this UFO investigation, and he sent me a mimeographed copy of a release from the Uni-

versity of Colorado News Service on how to take useful UFO photographs.

In the letter accompanying this mimeographed release — which of course is public material, free for the asking — Mr. Low wrote, "This is to advise that we have no information on the subject of flying objects in a form ready for distribution to the general public beyond that which is available as published material . . .

"It is expected that the project will, at the conclusion of its

work, issue a final report which will be released to the public after review by the National Academy of Sciences."

On May 1, 1967, the University of Colorado issued their call for pictures of Unidentified Flying Objects from private citizens and at the same time announced their "recipe" — the mimeographed paper — for taking useful UFO photographs.

Mr. Low wrote me that Colorado University scientists already have looked at dozens of UFO pictures "but they really tell us very little." However, he also said "photographs have the potential to get us much closer than we are now to a solution of the UFO enigma."

Low explained that Dr. Edward U. Condon, director of the study, and the other scientists want better, more detailed pictures. Original negatives or original Polaroid positives should be mailed to UFO Project, University of Colorado, Boulder, Colo. 80302.

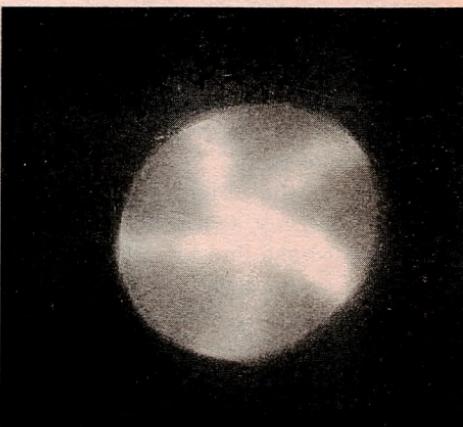
The University will make a complete analysis of UFO photographs submitted to the research group without cost. Negatives and other materials will be returned to the sender as soon as the analysis has been completed. Low said the sender will retain complete ownership and publication rights to all pictures and —

if the sender so wishes — his identity will be held confidential.

"We need the kind of evidence that only photographs can give us," he said.

* * *

FOR AMATEURS and professional camera bugs alike here is Low's "recipe" for taking useful UFO pictures:



NICAP UFO photo was taken by Radio Officer T. Fogel from deck of S.S. Ramsey off California coast in December, 1957.

- (1) Set your camera at infinity.
- (2) Use a fast film like Tri-X if possible.
- (3) For moving objects use a shutter speed at least as fast as 1/100 of a second. Hold camera motionless during exposure.
- (4) At night use the largest f-stop you have. In the daytime the f-stop will depend on lighting conditions but try to use an ex-

posure that will capture details of the object rather than the background.

(5) Take as many pictures of the object as you can.

(6) Include some ground in the pictures if possible since this will establish crucial reference points for later analysis.

(7) If the object appears to be within a few hundred feet try to take pictures from different locations on the ground 40 to 60 feet apart. This will provide a base line and may make it possible to determine the size and distance of the object.

(8) If the object appears to be as far away as a mile establish a useful base line by driving a half mile or so away and taking another picture — if there is time. If not, take several pictures of the object from the same location.

(9) After you have finished taking pictures of the UFO make overlapping, eye-level photographs of the surrounding countryside by slowly turning through 360 degrees. This is very important for later analysis.

Low emphasized that original negatives or original Polaroid positives are far better for anal-

ysis. If you must send reproductions, however, he urged that they show all of the picture including the border and sprocket holes, if these show in the pictures taken by your camera.

In addition to the negatives or photographs, Low said the research group needs the following information:

(1) Name of the camera used, the manufacturer, lens number and other data printed around the lens, focal length of the lens-camera combination, if this is known.

(2) Date and time (to the nearest minute) the pictures were taken and the direction in which you were facing.

(3) Direction of each 360-degree ground-orientation picture. (This can be done on a map or with a sketch.)

(4) Your location at the time the picture was taken. (This can be shown on a road or other map.)

(5) Sketch of details of the area where you are standing, including such items as telephone poles, fence posts, buildings, etc.

(6) Information on where and when the original film was processed.

IN TRIBUTE

THE DEATH OF Frank Edwards June 24, 1967, at the age of 58 takes from the arena one of the original fighters for open-minded research into aerial phenomena. His pioneering attention to UFOs in the late 'Forties made his reputation as the man who gave them respectability.

A native of Mattoon, Ill., Mr. Edwards became a broadcaster in the Twenties, the early days of radio, working in Indiana, Kentucky and Pennsylvania until 1949 when he moved to Washington, D.C., as a news commentator for the Mutual Broadcasting System. There he was one of a few men allowed to see daily screenings of Air Force film showing strange flying objects all over the world. The aerial phenomena fired his imagination. Well ahead of other newsmen he foresaw their reality and importance.

His broadcast then was sponsored by the AFL and his crusade to interest the public in UFOs met the ire of AFL's President George Meany who dropped the show in 1954. Edwards was not a man to capitulate. Undaunted by the loss of a \$35,000-a-year job he returned to Indianapolis as a commentator on WTTV and host on his own "Frank Edwards Show." He continued to popularize his pet subject through lectures, magazine articles and books. *Flying Saucers — Serious Business* published in 1966 hit the best-seller lists and before his death he completed *Flying Saucers Here and Now* which is just reaching the market.

FATE readers will remember Frank Edwards for more than 40 articles published between 1957 and 1963 — not only on subjects relating to flying saucers but on other strange phenomena. He was one of the first to suspect Air Force censorship (reported in September, 1959, FATE) and he had good reason to believe the big brass wanted his own voice silenced (reported in June, 1957, FATE).

Frank Edwards must have viewed with great pride the scene he has just left, for today ongoing government-sponsored research seeks to deal scientifically with the questions he insisted needed to be answered. He has done his work well.



Frank Edwards

Can a human body be impervious to natural laws? Buddhists say yes—and point to the miracle of their treasured holy relic, Yuet Kai.

By Richard Devon

FOR MANY YEARS visitors to Hong Kong who make the steep climb from the station at Sha Tin to the Temple of Ten Thousand Buddhas have lingered in the temple of Man Fat. Serene on its hill, shaded by the fluttering leaves of ancient trees,

ready was familiar with the teachings of learned men, one of whom is said to have asked a great priest how he could live forever. In reply the priest quoted Confucius: "As we do not know how we came to be alive, how can we know what

In Death as in Life

AT THE FEET OF THE MASTER

the temple holds a 40-foot-high golden image of Buddha whose golden face looks down benevolently upon the small world of the temple and, but for the trickle of visitors and worshipers, dreams its gentle dreams alone.

Then late in 1965 the great golden Buddha was joined by a smaller golden figure. Seated in a similar lotus posture it now faces the great Divine. The miraculously-preserved body of the Buddhist monk, Yuet Kai, plated with gold and draped in scarlet, has come to its final worshipful resting place in the shadow of its deity.

Yuet Kai at the age of 12 al-

death will be?" Yuet Kai now knows what death will be. Unfortunately we can know only that part of what Yuet Kai's "death will be" that is apparent in the physical plans he made before he died.

When at the age of 19 Yuet Kai was graduated from Jan-Tan University in Shanghai, having studied Buddhism and Taoism and having read all the classical books of the sages and philosophers, he elected to become a Buddhist monk. In this capacity he spent much of his life traveling far and wide across the provinces of China, meditating with other monks known for their wis-



ABOVE: YUET KAI AS HE WAS BEFORE HE DIED.

RIGHT: HIS GOLD-PLATED BODY.



dom and mysticism. As a result of these meditations he wrote books of beautiful poetry and prose which have been greatly admired by both religious and literary scholars.

At the end of World War II Yuet Kai came to Hong Kong to carry out his self-appointed mission — the building of the Temple of Ten Thousand Buddhas together with its pink pagoda and three smaller temples.

And in 1965 at the age of 87 Yuet Kai died in Hong Kong.

Before his death he instructed his followers to bury his body in the area between the three small temples and allow it to remain in the ground unprotected for a period of eight months. After these months had passed they were to exhume his body which he said they would find in a state of perfect preservation. Yuet Kai's commands were duly obeyed and at the appointed time his body was removed from its temporary grave. Just as he had promised, they found the body perfect and intact even to the last detail of the flowing and ordered beard. The only change which had occurred was the assumption of an overall golden color. For the followers of Yuet Kai this miracle of preservation proved the glorious achievement of his spiritual life.

The reclaimed body of Yuet

Kai was well lacquered, plated with gold and enshrined as a holy relic in the Temple of Man Fat. On May 27, 1966, more than 10,000 monks and Buddhists celebrated the birthday anniversary of the great Buddha and attended the enthronement of the holy gilded body of Yuet Kai.

The remarkable preservation of the body of Yuet Kai is accepted by the Chinese Buddhists as an authentic miracle which reflects the absolute purity of the person of Yuet Kai and this belief is vouchsafed by the central authority of the Temple of Ten Thousand Buddhas.

Certainly it is remarkable — but one wonders if it is not, after all, another example of the power of "mind over matter." The priest's definite instructions concerning the removal of his body from the grave after a certain fixed period would seem to indicate this. Had someone come upon the perfectly preserved corpse by accident or had the specified period of time wilfully been violated, the conclusion that it is a religious miracle might stand firmer on its own merit. As it is, perhaps the story is much more striking as an example of the power of the mind to bring about a physical phenomenon. However, this argument is unlikely ever to be concluded.

The preservation of bodies in

ancient Egypt through mummification led people to assume the Egyptians knew some esoteric method of preserving bodies after death but lately it has been announced by archaeologists that common Egyptian peasants buried in the plain sand outside the walls of the pyramids actually have fared better than the monarchs regally laid out within. The extremely dry air of that country and the moistureless, sandy soil desiccates the corpses so that they become nearly weightless while retaining much of their original form even after the passage of centuries. But any person wishing to argue that this could account for the preservation of Yuet Kai's body may as well abandon this train of thought.

The soil which nourishes the magnificent trees and flowers surrounding the Temple of Ten Thousand Buddhas could not preserve a buried body in any like manner. Also, the premise that Yuet Kai prepared in advance the ground where he expected to lie is not tenable because the general area he speci-

fied for his burial is quite large and he chose no definite spot. It would have been quite impossible to subject so large an area to any particular chemical treatment. Furthermore, there is the fact that although no chemical preservative other than lacquer and gold ever has been used on Yuet Kai's corpse, it sits unchanged and unchanging from day to day in its case, which is glass but not sealed.

During a life concerned entirely with the mind and the soul, in which each day was passed in meditation and self-denial, is it possible that the priest's spirit gained such control over his physical body that he was able to perpetuate his will even after physical death?

Religious miracle or physical mystery, the figure is there for all to see! Now on the high wooded hill above the sea the great golden Buddha, still dreaming across the centuries, has for company an exceedingly lifelike golden worshiper who has attained in death all that he sought in life — to sit at the feet of the Master.



DEATH GUN

IN EL CAJON, Calif., Merton L. Mizer, 59, was killed by an accidental blast from a 16-gauge shotgun which he had not used for 10 years and which he had picked up while cleaning out a service trailer in the backyard of his home. An accidental discharge from the same gun 36 years before had killed his father, Merton, Sr.



Author Kwan interviews Prof. E. V. Shastri in his Hong Kong office. An astrologer of world renown, Shastri knows intimately the origins of palm-leaf science.

Your Future on a Palm Leaf?

Unknown in Western world, an ages-old method of learning life's secrets enjoys — and merits — faith of India's millions.

By William Chao-Yu Kwan

I HAVE SEEN lots of leaves —newly-opened and green in the springtime, fallen leaves, red, yellow and brown in a northern autumn. But leaves had little significance for me until I learned of the cadjan palm leaves.

One evening in September, 1966, Prof. E. V. Shastri showed me some leaves which are different. In his office in Hong Kong he told me about palm leaves that literally throb with life, with import for human life.

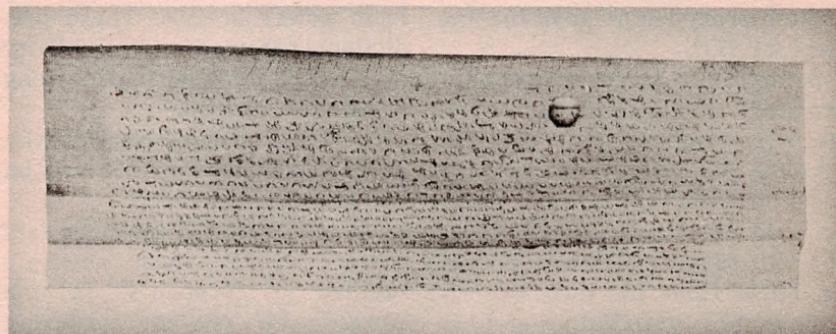
Professor Shastri, a philosophical mild-mannered man and an astrologer of world renown, told me these leaves hold the secrets of life, the future and the past — all written in poetry. The leaves he held are between 800 and 2500 years old, their exact age inestimable because the poetry from the original manuscripts has been copied and recopied through the ages onto the palm-leaf strips — which then are called "cadjans."

The preface to the original

manuscripts relates that more than 2500 years ago God appeared to three sages — Agasthya (who is believed still to be living in the Uinduya Mountains of southern India in another human or astral body), Kaka Bhujanda Maha Muni and Kapila. He spoke to them as He did to

to inscribe infinitesimal characters with a needle-sharp instrument. Artisans in both countries even today are known for this skill and strips of the gigantic fan-shaped leaves of the talipot palm still serve as a substitute for writing paper.

When completed the leaves



Only experts trained in Sanskrit and Tamil can read the brittle cadjan leaves.

Moses on Mount Sinai. The disciples of the three sages recorded God's words and their original writings form the basis of the palm-leaf science.

It is recorded that the disciples engraved the messages the prophets related on the sensitive talipot palm leaves in the form of poems in India's oldest languages, Sanskrit and Tamil. The artisans who copied them probably worked blindfolded, for in both India and China it is believed that the brain "sees" minute things and enables the hand

were strung on a cord between two pieces of wood. Sandalwood paste and insecticides were used to preserve the documents over the centuries. How many times they have been laboriously copied cannot be known but the few extant copies all are in India in the hands of fortune-tellers and persons like Professor Shastri.

My host invited me to examine the leaves closely. Their fragility inhibited me but finally I forced myself to take them in my hands.

"The characters you see," Professor Shastri said pointing to the minute calligraphy on the leaves, "reveal the innermost secrets of life."

I was dubious. Even through a powerful magnifying glass the characters were unintelligible to me. He explained these were in the Tamil language which is as old as Sanskrit, the classical Old Indic literary language of the 3rd Century B.C.

Some of the leaves were badly cracked and almost all were worn so smooth that the inscribed characters had been almost obliterated. Professor Shastri said they had passed down through several generations and he knew from his own experience that his grandfather and his father had used them extensively.

Born in Akiripalli Village near Vijayawada, Krishna District, Andhra Pradesh (formerly Madras State), India, Professor Shastri learned astrology when he was six years old under the tutelage of his father, a famous astrologer, and his uncle who also had been an astrologer of high repute in Madras.

In 1927 when he was 14 the young Shastri made his first prediction. He said that an elder in the village, Dewan Bahadur Varanasi Subrahmanyam Pantulu, a retired District and Sessions

judge of Madras Presidency, would die on May 2, 1933. This happened as he had predicted.

In his later years Professor Shastri correctly predicted major events, among them the assassination of Pres. John F. Kennedy in 1963. In the current Indonesian situation Professor Shastri predicted early in 1965 that President Sukarno would exit from power in 1966. These predictions received wide publicity in leading newspapers in Hong Kong and abroad.

I asked Professor Shastri why as an astrologer he still relies on the palm-leaf science.

"Prediction with the palm-leaf science is the most accurate method of prophecy in the world," he replied, gesturing with his hands in a wide arch to emphasize its import. Yet this ancient form of prognostication still remains comparatively unknown in the Western world.

He went on to explain that when a person consults him but cannot provide an accurate time of his birth it is essential to employ the palm-leaf science service at Madras where the entire original manuscripts are permanently preserved. Originally these were stored in the Royal Library of Tanjore, Madura, in southern India. Some of them now are in the custody of the Indian government in the Na-

tional Archives at New Delhi. However, the complete account of the revelations made to the sages remains in the hands of private operators called "Nadars." Some 27 brothers and cousins of the families of Nadars have divided the leaves and operate the palm-leaf science service in Madras.

There, on a specific request such as Professor Shastri might make, the custodians — all expert readers — will check a subject's horoscope (the positions of the planets at birth according to the zodiac by methods employed in India and China for centuries) and combining this knowledge with revelations of the palm leaves, they can establish the time of one's birth to the exact second! The palm-leaf science service can furnish the entire life reading but Professor Shastri generally depends on his own modern astrological methods once he has the date and time of birth of his subject. Modern astrology, strangely enough, provides no method of rectifying the birth time unless it is known within 20 or 30 minutes.

"The palm-leaf science can reveal the birth time within two to four minutes' leeway — as well as names or clues to names of persons," says Professor Shastri.

An example of the latter revelation is Professor Shastri's own.

He was 20 years old in 1934 and worried about whom to marry. In India, as in China, marriage to the proper partner is of paramount importance for a person of good breeding. To make the choice a fortune-teller often is called in to give some indication of the proper mate and then to find the propitious date for settling the matrimonial issue.

Shastri's family consulted the Kowmara Nadi Astrological Bureau in Madras which turned up 14 girls of good families suitable for the young man. But the time may not have been propitious, for Shastri could not make a choice.

Anxious to see his son happily married to the right girl, Shastri's father had his son's horoscope read by the expert readers of the palm-leaf science service who soon disclosed that he was destined to live a very eventful life. The readers could not have known of the 14 girls previously considered suitable but the manuscript revealed that he would not marry any one of them! To Shastri's astonishment the palm leaf divulged that he would meet the preordained bride 14 months later — on June 12, 1935.

That was not all. The palm leaf even named the girl he was to meet. Her name would be Rajeswari and her father would be an economics lecturer. Acting

on this information, Shastri politely rejected all 14 girls awaiting his selection.

One year and two months were a long time in passing and Shastri, busy with his studies at the university, let matrimonial matters slip from his mind. He had no presentiment that the lecturer in his economics class would some day be his father-in-law.

At the end of a heavy session in class one day the lecturer invited Shastri to his home for dinner in order to discuss further a problem the student hadn't fully grasped in class. No sooner had the young man entered the teacher's house than he was introduced to the daughter. The minute Shastri saw her it instantly flashed into his mind that she must be the preordained wife. Her name: Rajeswari!

Then and there he asked her father for the girl's hand in marriage.

Ruefully, for the old man must have admired Shastri, he said, "I'm sorry, my boy. Rajeswari has been betrothed and she and her young man will marry tomorrow." He showed Shastri the printed wedding invitations already sent out to friends and relatives.

In utter dismay Shastri wondered how this could happen to him when the palm leaf had given so favorable a prediction?

How could the palm-leaf readers be so wrong? These and a thousand other questions besieged the young man's mind.

When he went home he told his father the sad news and both could only interpret the failure of the palm-leaf science as a sad misfortune. Neither father nor son knew that Rajeswari's betrothed was seriously ill with tuberculosis, so ill that he died on June 13, 1935, the day he was to have married. In the end it was Shastri who won Rajeswari, as the palm leaf had ordained.

Another case with a happy ending concerns a family surnamed Devi, consisting of two brothers and a sister. They had lost their parents when quite young and the two brothers worked very hard to look after their sister.

Fully grown in the early 'Forties, the eldest brother, a businessman, was anxious to cement relations with a wealthy family. He betrothed his sister Radna, who had blossomed into a girl of grace and beauty, to the scion of the wealthy family, a dark young man whom Radna disliked on sight.

Radna begged her second brother to save her from the fate of marriage to a man she didn't love. Knowing nothing else to do, he had her horoscope sent to the palm-leaf science service.

The reply soon came to the effect that despite the betrothal the marriage would not take place. Radna was destined to marry a year later a well-bred young man named Ch. Narasima Sastri.

Everything came about as predicted and in May, 1946, Radna was the happy bride of Ch. Narasima Sastri, a doctor of English literature and a professor of English at Adhra University in India. Their union has produced three daughters and a son.

Professor Shastri related to me yet another case which happened in Hong Kong in 1963. The prophetic power of the palm-leaf science came to the aid of a beautiful Ceylonese girl, Teresa Kassina, who has worked for a charitable organization in Hong Kong since 1962.

Teresa consulted Professor Shastri one day in March, 1963, asking about her matrimonial prospects. A dedicated and religious woman, Teresa regarded marriage as a sacred undertaking and wanted to love the man she married. However, she couldn't furnish the astrologer with her exact time of birth. He sent her horoscope to Madras for a reading, especially regarding the marital aspect of her life.

The reply from the palm-leaf science service was not long in coming. Teresa was destined to

marry 18 months later, on August 5, 1964, an Englishman named John Modes Renny, a public accountant in Hong Kong.

As it happened Teresa knew John and had been "dating" him but when she asked him when they would get married, the young man would stall and change the subject. When it was no longer possible to keep her in the dark John told her the truth, "Teresa, I love you but I cannot marry you. I am engaged to a Chinese girl whose father has wide business connections. For the sake of my own career I cannot break this off."

Nearly mad with rage Teresa upbraided him and vowed never to see him unless he freed himself from the Chinese girl. She parted from him without another word. Impatient and woebegone Teresa telephoned Professor Shastri and accused him of deceiving her. She went on to say that the palm leaves were a bunch of stinking rubbish and yelled over the telephone that she would expose him as a charlatan.

But the palm leaf had foretold that Teresa would marry an Englishman in a year and six months. When this time had elapsed, John broke his engagement with the Chinese girl for a reason we don't know and he found Teresa again and pro-

posed to her. They were married on August 5, 1964, the date the palm leaf had specified.

A little later John met Professor Shastri and praised the miracle of the palm-leaf science. He also said his wife was excruciatingly embarrassed over her behavior toward the good professor and apologized by proxy, so to speak.

Professor Shastri practices modern astrology 16 hours a day, seven days a week, including holidays. I found him engaged even on New Year's Day. He continues occasionally to employ the palm-leaf science service, as do almost all the fortune-tellers in India, southern India in particular. He did not name exact figures but gave me to under-

stand that he and all those who require the service of the palm leaf readers pay liberally for their consultations.

Professor Shastri's counsel has been sought and acted on by such personages as maharajas of Mysore, Bikaner, Kashmir, etc. Only last year he voluntarily predicted for Pres. Lyndon B. Johnson that the Viet Nam problem would be successfully solved by June, 1967. The president personally acknowledged his letter and Professor Shastri treasures the embossed notepaper bearing the great seal of the United States of America . . . but not so highly as he treasures the frail, aged palm leaves which contain so much pulsating life.



TO ADVANCE ETHICAL HYPNOSIS

THE ASSOCIATION TO Advance Ethical Hypnosis will hold its 12th annual convention at the New Stouffer Inn in Indianapolis, Ind., on October 27, 28 and 29 for members and guests from throughout the United States and Canada.

Registration at the convention for nonmembers is \$30, advance registration for nonmembers, \$25. The registration fee includes a banquet on Saturday evening, October 28, 1967.

The agenda consists of lectures, demonstrations and panel discussions on hypnosis in medicine, dentistry, psychology, law enforcement, business, industry, education, self-improvement through self-hypnosis and many other facets as well as talks on hypnosis as a profession.

For additional information or to register in advance address Association to Advance Ethical Hypnosis, 10 Washington Ave., Irvington, N.J. 07111.





They Say a Filipino Baby Has **A SNAKE for a TWIN**

Born on Christmas Eve, 1965, Jesusa and Jesus together do well—but apart neither child seems to thrive.

By Alan Jay

A ROUGH TUMBLEDOWN shack on the bank of the River Pampanga near the small town of San Luis in the Philippine Islands has become the center of speculation which has ranged around the world. In this shack the wife of fisherman Patricio Maniego gave birth to a boy, a girl—and a snake. Mrs. Maniego, her husband and the midwife who delivered the trio have attested to all the details of the birth and their accounts never have varied.

It all started on Christmas

Eve, 1965, when midwife Mrs. Natividad Micat was called to the shack to attend Mrs. Maniego, then in the final stages of pregnancy. Mrs. Miclat delivered the first child, a boy, and then began the delivery of the twin. It was difficult as the child came feet first, and when the baby girl had been delivered Mrs. Miclat noticed a kind of white cord coiled around the child's neck. One end of the "cord" was knotted to the umbilical cord.

"I thought it was part of the

placenta," Mrs. Miclat says, "and I began to clip it away with the scissors. But it wriggled and squirmed away from the infant. When I saw it was a snake I was horrified and leaped to my feet. I was about to run from the house but Mrs. Maniego pleaded with me to stay, not to leave her alone."

When Mrs. Miclat returned to the bedside the snake had vanished.

Patricio Maniego came home about two hours later and Mrs. Miclat told him about the snake. He searched the house and found it crawling along the floor. He drove it away, noting that it was about 12 inches long.

The baby boy did well but for 18 days the girl was restless and frequently cried. Patricio remembered a story his father had told of a cousin who had borne a child and a snake more than 30 years earlier. The snake had been killed and thrown into a river. The child, normal and healthy, suddenly had sickened and died.

Now Patricio wondered . . . He searched until he found the snake under the house. When he laid the snake on the child's bed she stopped crying and immediately fell asleep.

The snake now lives in a small cage at the side of the girl's bed. It has grown to two feet in length

and apparently is healthy.

"If we take the snake away the baby cries and will not sleep," says Patricio. "She will settle down only when the snake is with her."

It is not only consideration for his daughter's temperament that has forced Patricio to protect the snake at all costs. He really fears that the loss of the snake might kill his daughter—as happened in the story his father told him. But the decision to keep the snake has brought many problems to the family. They had to have the child christened in another town because the local priest refused to perform the ceremony unless the snake were driven away or killed. Mrs. Maniego named the girl Jesusa and gave the name Jesus to the snake.

News of such an oddity was bound to leak out and any hope the Maniego family had for resuming normal living vanished. In the months that followed, scores of eager sightseers flocked to the Maniego home demanding to see the child and the snake. Word reached the rest of the world when Eric Wright's description of the phenomenal birth was published in *The National Enquirer*, a United States weekly newspaper.

The Islands' medical authority sent a group of doctors to ask

Patricio Maniego if they might take the snake in order to examine it. Patricio refused . . . and now lives in constant dread that some official agency will force him to give up the snake.

Meanwhile the little white Jesus is babied like a treasured pet in the Maniego home and Patricio says it will live with the family until it dies or goes away of its own accord. Until then he says

he will take any action necessary to keep anyone from taking it away.

Since the story became news explanations have been numerous and varied but because no one has been able to examine the snake the speculations are just that — speculations. Until Patricio relents and lets experts examine the snake no one can be sure. . . .



PASSPORT TO ETERNITY

By Sydona M. Young

MY MOTHER one day in 1947 picked up a piece of paper which had blown into the front yard of our home in Denver, Colo. It didn't mean a thing to her but for some strange reason she tucked it away in her cedar chest.

In March, 1967, 20 years later, as I sat by her side watching her clean out her cedar chest, she showed me that fragile piece of paper, yellowed and cracked with age, and told me how it came to be there. At this moment a strange series of circumstances began to unfold.

The oxidized, fragile paper is a French passport dated January 12, 1850. The startling fact is that it bears the name of my great-grandmother's first husband, Alphonse Pannatier, who came on a sailing ship from LeHavre, France, to New Orleans, La., arriving February 5,

1850. The passport is written in French in an elegant flourishing style and gives a description of its owner, stating his occupation as cook and his residence as Paris.

In the years preceding this coincidental discovery I had been doing extensive research on our "family tree" and from this had come my knowledge of the name of my great-grandmother's first husband. But how did the passport get from New Orleans to Denver?

I have tried again and again to find one scant clue to the solution of this mystery but every source of inquiry has proved a dead end. The passport came into our lives as a bit of wind-blown trash. Today it shares space with other treasured genealogical memorabilia — but I fear we shall never know the answer.



Flying Rocks and Bouncing Lights in Llano, New Mexico

... created quite a stir among townspeople accustomed to starlit quiet nights and sunlit peaceful days.

By V. M. Windes

THE PEOPLE OF Llano, N. Mex., didn't know anything extraordinary was happening in their valley until Mrs. Jane Quintana came running wide-eyed to a neighbor's house crying for help.

"Someone is throwing rocks at our house," she said. "We can't see who it is and we don't know why!"

After two weeks of almost nightly attacks Alfares Quintana and his family didn't know why rocks pelted their home or what caused the strange bouncing lights that accompanied these rocks on three different nights. Mrs. Quintana shook her dark head in bewilderment and her husband refused to talk about it. Relatives and friends huddled with the family in silent sympathy. They just wanted it to stop.

The tiny village of Llano lies at the end of a narrow highway into

— ABOUT THE AUTHOR —

V. M. WINDES, born in Philadelphia, grew up in Oklahoma City where, in her own words, "Until I chanced upon Charles Fort the strangest phenomenon I ever knew was an occasional two-headed calf. . . ."

She has traveled extensively through the United States and Mexico and now works in Santa Fe as general newshound for the city's newspaper, the *New Mexican*.

the Santa Barbara Valley of the Sangre de Cristo Mountains between Santa Fe and Taos. Most of its population (about 100 families) work in nearby towns or farm a little in the fertile green valley. They take life easy, living the *mañana* way of New Mexico.

Llano is one of the oldest settlements in the state (dating from the early 1700's). Its name, pronounced "yaw-no", comes from a Spanish word meaning a thing that is plain, clear, dis-

cernible. Ironically, there is nothing plain, clear or discernible about what happened there.

On the night of July 11, 1966, and many nights thereafter, small rocks typical of the area racketed across the tin roof, smashed windows and thumped the adobe walls of the Quintana farmhouse. One afternoon the rock attack began about 4:30 in broad daylight but no one could be seen throwing them. One night while state police were on the scene three rocks hit the house. Nothing more.

State police and townspeople kept vigil with the Quintanas almost every night and the rocks kept them busy. Armed with guns and lights men searched all surrounding areas within rock-throwing distance, finding no one. They emptied rifles in the direction from which the rocks came, hitting nothing.

The Quintana farmhouse sits on a rise a little way up the broad valley from the main village. It faces down the slope toward the Santa Barbara River about 1000 yards away. Between the house and the road skirting the front yard are a barn, a corral, Mrs. Quintana's roving white chickens and lots of open space. Behind the house is more high-grassed open space. It would be next to impossible, townspeople agree, for anyone to

get within rock-throwing distance without being seen.

Vengeance? Viciousness? Vandals? Pranks? Poltergeists? Those first few nights, while rocks flew against and into the darkened house where the terrified Quintana family sat waiting and worrying, they thought it must be the work of pranksters or vandals.

"Poltergeist" is a big word the Quintanas don't quite understand — but some observers wondered if indeed that might be the root of the trouble. The phenomenon of psychokinesis, an influence exerted over physical objects without known agency, is well-documented. Most poltergeist cases have been described as beginning outside a house while inside, objects move of themselves: dishes fall, furniture walks, objects from one room move into another.

That such disturbances often are related to persons on the scene is a common belief among those familiar with the phenomenon. It is suggested that some person's inner emotional turmoil can "explode" in an outer force strong enough to move objects without their being consciously involved. Those suspected often turn out to be teen-aged. The Quintanas have six children, aged three through 17, and all have been present on nights

when the rocks were in motion.

The people of Llano, who have seen all there has been to see around the Quintanas' home, don't know what to think. Sitting around the counter in the village's general store-post office-justice of the peace court, they agree "it sure is strange" and they shrug.

"I don't blame the Quintanas for being scared," says Mrs. Ambrose Mascarenas, whose husband is Llano's justice of the peace. Both have witnessed flying rocks and bouncing lights at the Quintana home.

As Mrs. Mascarenas describes them the lights along the river were about the size of a golf ball, "bluish or grayish" and not at all like the beam of a flashlight. They bounced along "way higher than a man's head," she said, then disappeared in the trees farther down.

From the Quintana road the tree-scarce meadows sloping down to the river are cut into small fields by barbed wire fences, the fences themselves crossing the river at right angles.

"Now if those lights were made by kids," Mrs. Mascarenas points out, "they would have to run along the river bank and cross those fences. But there was no pause in the movement of the lights."

The Quintanas had to board up what was left of their windows — and their nerves — from rock attacks by night and curiosity-seekers by day.

One night, shortly after the first report of the mysterious rocks appeared in the Santa Fe newspaper, the police arrested a California couple and their seven children on the Quintana premises. Around the house they had been sprinkling "holy soil" from El Santuario, a 200-year-old Spanish church 50 miles south at Chimayo. The Quintana family had gone to bed and were unaware of the intruders.

The Californians had arrived about midnight and thought the house was empty, they told Justice Mascarenas when he fined them for trespassing. And besides, they said, they "only wanted to help."

Llano residents hoot at local newspaper suggestions that they are notching bullets with crosses and wearing their clothing inside out. They laugh when asked if they believe in ghosts or *brujas* (witches). They don't think prankish youngsters were involved in the first place or could have kept up the two-week peltting without being caught. But they have no explanations to offer.

The townspeople are not frightened by the weird happen-

ings, they insist. They just don't know. After long-continued surveillance of the Quintana home the police more than a year later have no solution nor explanation.

They still talk about it in the

general store. One old man leans over the candy counter, pushes back his Stetson with a forefinger and shakes his head. "Nothing like that ever happened in Llano before."



HOW TO SELL A HAUNTED HOUSE

THE WEEKLY NEWSLETTER of the Society of Real Estate Appraisers dated May 10, 1967, published a report on a knotty problem that their members have to face. What is the effect of widespread rumors of ghostly habitation on the value of a house?

One of the most interesting things the appraisers have discovered is that the general market takes ghosts quite seriously. In some cases a "haunt" depresses the value of a property but in other instances it can be used as an attention-getting device in such a way that a realtor readily may sell the property. A realtor and appraiser in Wisconsin did just this by advertising: "Here is your opportunity to buy a haunted house at a real low cost"

On the other hand a California appraiser cited the case of a property in Oakland which "no one would touch." A man had been murdered in the house and his ghost was rumored to remain there. It was offered for sale at 20 percent less than its value but no one bit. Finally the house was leased for about half the normal rent and eventually

sold at 25 percent less than the value of comparable properties.

Almost every appraiser has run into the problem of a house that can't seem to hold a tenant. In one case reported by the newsletter, a tenant stayed only one night and explained, "The haunts are too many for me to tackle." The appraiser decided to see for himself what was causing the troublesome and costly turnover. He took with him a carpenter who spent only a few minutes in the house, for he heard a weird sound and immediately decided to wait in the car. The appraiser admitted to a desire to run but staunchly forced himself to look around for a few more minutes. He said, "I found several small trees had grown so that their branches rubbed against a piece of latticework. Believe me, this was a weird sound. I got a saw and cut off the 'haunts' and the house never was vacant again."

One man succinctly summed up realtors' and appraisers' two-way interest in haunts. He observed, "I have not appraised any haunted houses but some of my appraisals have come back to haunt me."



MAMA LOUISE "Talks Out Fire"

A humble, saintly person, she freely gives her talent "to help folks and to glorify the Lord."

By George Butler

MAMA LOUISE Cain has a strange gift. She "talks fire" out of persons who have been burned.

"I've worked with fire a long, long time . . . I've never charged a cent . . . Anything I can do to help somebody, I'll do it."

The 74-year-old Negro woman held a Bible as she spoke the words, seated by a small, coal-burning stove in her modest

home at 2403 James St., East Gadsden, Ala.

Some may call it superstition; others may call it faith. Whatever the label, hundreds — perhaps thousands — of persons will testify that Mama Louise has "talked the fire" from their burns, which then healed rapidly and seldom left a scar.

This reporter had trouble finding Mama Louise's home and

had to stop several times to seek directions. Nearly everyone, it seems, knew about her fire-chasing ability. "Oh, yes, she healed my father," one would say. Another said a brother, an uncle or a sister was cured in this manner.

Mary Elizabeth Counselman, Gadsden's famed short-story writer, first told this reporter about Mama Louise. Miss Counselman (Mrs. Horace B. Vinyard in private life) had her arms burned rather painfully a few years ago by spilled grease.

She had no ointment handy to put on the burns. Her maid suggested treatment by Mama Louise and went to fetch her. Mama Louise waved a hand over the burned arms and mumbled something that sounded like:

"Go out fire, blow in frost . . . In the name of the Father, the Son and the Holy Ghost." She repeated it several times.

Miss Counselman was told she'd feel a sharp pain when the fire left — like the pain she had experienced when she was burned.

Sure enough, the pain came within a few minutes and then left — never to return. The burned arms healed nicely and left no scar.

"I cannot explain my strange experience with Mama Louise," Elizabeth Counselman says. "I

can only tell you that no ointments or other curatives were used on the burn and it healed in three days leaving no scar. A burn I received later took two weeks to heal and I still have the scar from this injury. This rules out the possibility that the healing of the first burns was due to any special healing ability of my body tissues. I can only attribute this healing to the power of one human being's love for another and her desire to help through God's power and without self-seeking or payment of any kind. Until this experience I did not believe in faith healing or in any other form of 'magic' powers."

Mama Louise said she keeps repeating the incantation until she feels a sharp pain in her head — at the same time the burned person feels a pain. "Then I know I've caught the fire . . . When you catch it, you know it; there's no doubt, it has done left the body."

During the past half-century, Mama Louise has been called to the bedside of many burned persons — white and Negro, young and old, men and women.

"There is no power in me. I put it in God's hands. He does the healing and I always thank and praise Him for it."

Mama Louise said she had never met defeat — except when a person is "drunk on liquor."

Then, nothing seems to work. She waits until the person is sober before resuming her fire-talk.

A native of Tallapoosa County, Alabama, Mama Louise first became acquainted with fire-talk when she had her right arm badly burned. The arm became swollen and she was away from work for two weeks.

Finally, she went to the home of a Mrs. Banks in Alexander City to get some ointment. The woman looked at the arm and said she could cure it. She began waving her palms, mumbling something over the burned arm.

Mama Louise felt a sharp pain "and the fire left me." Her curiosity aroused, she asked Mrs. Banks the magic words. Mrs. Banks said the secret could be passed from woman to man, or man to woman, but not to a member of the same sex.

This procedure was followed by Mrs. Banks telling it to a small boy who, in turn, relayed the information to Mama Louise.

The mystical formula never has failed her except in "drunk cases" as previously noted.

Mama Louise prefers to treat the wound as soon as possible after the burn occurs, before ointment "or a lot of junk" is placed on the burn. "The sooner the better and I can work better without that junk on it."

Mama Louise never has re-

fused a call. "I've always got time to do good to people . . . The Lord has been good to me and I don't want to fall down on the job He has given me."

She is a saintly person. One almost can sense a halo around her gray head.

She never has tried to "stop bleeding," although this gift is said to be accomplished in a similar manner.

The gift of halting hemorrhages and stanching blood — after all else has failed — is attributed to many persons, especially among the old-timers. It is regarded as a special gift, somewhat like water dowsing.

There is the same legend or formula about this gift as fire-talking. It can not be passed along to persons of the same sex. Actually, however, most dowsers believe you either have or do not have the ability to find water with a dowsing rod.

Some say a verse from the Bible (Ezekiel Chapter 16 and Verse 6) should be recited in accomplishing the blood stoppage.

Others tell of persons who, in mysterious fashion, can remove warts and even goiters.

Mama Louise has tried none of these. Her fame rests on her fire-talking gift — a talent she has tried to use "to help folks and to glorify the Lord."

My Proof of Survival

FATE will pay \$5 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

LITTLE BOOTS

By Fred J. Lowery

HOST STORIES and legends abound in America's remote mountain areas — like Little Switzerland, N. C., where I was born and grew up. But I don't remember being much affected by the fairy tales my grandfather used to tell us when we gathered around the big fireplace before bedtime. When I was a boy of six in 1930 thoughts of ghosts or whether the spirit lives on after death were far from my mind. However, a strange thing happened that year which to this day is still a mystery to me.

I had a playmate of my own age, Jerry Palmer, who lived nearby. We were inseparable through the long summers and when winter came we had sleds our dads had built for us. Jerry's father always had more money than mine and Jerry always had better clothing and more store-bought toys.

My father was a moonshiner and bootlegger. Corn liquor and brandy sold for 25 cents a pint or \$1.50 a gallon — when he could find a buyer who had that much money. With a small and unsteady income my father was hard put to support the family, let alone buy nice clothing and toys.

When winter came Jerry appeared in his new clothes, wool pants, shiny little boots and a heavy corduroy coat. I wore overalls and a denim jacket and somebody's nondescript hand-me-down shoes. I don't think I really envied all of Jerry's advantages but I did take a shine to those little boots.

In November Jerry took sick and died within a few days. He had been an only child and his grief-stricken parents moved away, obviously to find a place where they would not be constantly reminded of their little boy. They left behind many of Jerry's belongings.

His death made me sad and lonely.



Fred J. Lowery

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After a few weeks I must have thought that if I visited the scene of our many contented hours together I might recapture some of the happiness of the past, so one day I wandered down the path through the woods to Jerry's house.

I found the house open and as any little tad would do I went in to explore. In a cupboard near Jerry's bed I found the corduroy coat and boots I had admired. Child-like I carried them home with me. I hung the coat on the foot of my bed and put the boots underneath, impatiently anticipating tomorrow when I would wear that warm wonderful coat and those shiny little boots.

When bedtime came I looked again at my new treasures and happily fell asleep. Sometime during the night I was awakened by the shaking of my bed. Something was moving in my room! I cowered under the covers, petrified with fear. The bed stopped shaking and the room became silent as a tomb. Then I heard the footsteps — Jerry's footsteps in his little boots walking slowly toward the door? I also heard a dragging noise, the little coat brushing along the floor. I couldn't see a thing but the sounds continued through the door of my room, then silence. Finally, exhausted by my awful fright I went back to sleep.

In the morning I awakened slowly, stretched and snuggled back for another nap when suddenly the night's events flashed into my mind. I jumped up and looked at the foot of my bed. The coat was gone. I bent to peek under the bed; the boots were gone too! Dressing quickly I dashed through the house and outside. In the snow were the tracks of the little boots and marks that showed the coat had been dragged alongside.

Summoning up my whole store of six-year-old courage I followed the tracks — which led right back to the house from which I had taken them

MY PROOF OF SURVIVAL

the day before. Now thoroughly frightened I ran madly for the haven of home.

At breakfast I had no appetite and my parents knew something was wrong. They pressed me until slowly and reluctantly I told them about my terrible night. They pooh-poohed my tale, until I insisted that my father come out to see the tracks in the snow.

As the sun rose higher, shedding a welcome warmth into the woods and hollows, I began to doubt my senses. It had been only a nightmare—but no, I had gone to Jerry's house and taken the things from the cupboard. Now I strode purposefully back down the path and into Jerry's house. Less assured I approached the cupboard near Jerry's bed and cautiously opened the door, dreading to find what I knew would be there—the coat on its hook and the little boots on the floor, both showing the damp evidence of the night's travels. I firmly closed the door and made my slow and thoughtful way home.

I related the final chapter of my adventure to my mother and father who answered in the fashion of hill-country folk. "Son, don't never bother with things that belong to the dead." — *Deer Lodge, Mont.*

THE ANNIVERSARY WALTZ

By Laverne Stevens

MY GRANDMOTHER, Mary Fundus, had been very fond of my husband during her lifetime. About a year after her death, Jack and I were approaching our 10th anniversary but we no longer were happily married. Jack had begun to spend most of his evenings away from home. I resented his lack of attention and interest and became sullen and irritable, thus widening the rift between us.

Toward the end of September, 1965, my cousin told me that our friends were planning a big party for

105

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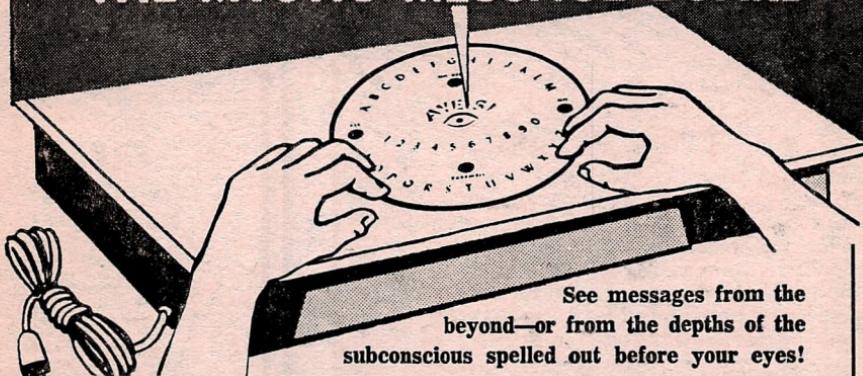
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our anniversary. I panicked. I simply could not continue the hypocritical pretense. Hysterically I decided I must leave Jack at once or lose all self-respect.

I went to get a suitcase from the basement. Among the things stored there were boxes of odds and ends from my grandmother's home which had not yet been unpacked. As I stood there filled with bitterness and anger, I became aware of faint eerie music. With my heart pounding I walked toward an open cardboard carton in the corner from which the sound seemed to come. There on a hand-embroidered pillowcase lay an old blue enamel music box which Jack had given Grandmother many years ago. The tune it played was "The Anniversary Waltz."

I felt as if Grandma herself was sending me a sign, trying to save a marriage which was precious to her. With trembling hands I inspected the box and found the winding key missing. I knew the box had not been wound for untold years. Mice could not accidentally have set it off and no jet planes or other vibrations could have jarred it into playing.

I didn't tell Jack about this experience but that day changed my life. I determined to be the way I had been when Jack and I had first met. I was successful to the extent that when our anniversary came we really had something to celebrate. — *Encino, Calif.*

SINCE WE KNOW . . .

By Mary Lange

ON SUNDAY morning, October 30, 1966, I awoke about four o'clock, read until five, and then fell asleep again. I dreamed that my father, who died in 1959, appeared before me. He was wearing a familiar heavy overcoat in the fashion of 10 years ago. My mother stood beside him and she too looked as she had 10 years before. Neither spoke to

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me but my father seemed to look at me for a long time.

I awakened to the telephone's jangle. My stepfather's frightened voice came to me, "Your mother has had a heart attack. Please come quickly!"

Less than 20 minutes later I stood at her bedside. She spoke incoherently but I could understand these two questions, "What is wrong? What is happening to me?" Then she sat bolt upright and looked in the direction of the doorway and called out, "Pop?" This was her pet name for my father. Then she slumped under the covers, still mumbling, and began to toss and turn.

The doctor arrived about 8:00 A.M. and decided to hospitalize my mother. She lay delirious in her hospital bed until early evening. Then her mind began to focus and she could speak rationally. She turned toward me and said, "Mary, I saw Pop today. He was with me." Then she closed her eyes and went to sleep.

The next day I talked to a friend about my conversation with my mother. My friend related a somewhat similar incident. She said, "Before my father died in June of 1964, my mother who had been dead for nine years appeared to me in a dream. She told me, 'I am coming to take your father with me.' I pleaded with her, 'Please, Mother, may I come too? I love Dad and I need him.' Mother replied, 'Not now.' Four days later, my father died."

In the next few days my mother improved enough to come home from the hospital and she has recuperated rapidly. Now she can drive her car again and lives a normal life.

While her illness was frightening I realize that I benefited from our communication during that terrible time. I believe I have a better understanding of death and when my time comes I will be reunited with my father. — Fresno, Calif.

WHEN GRANDMOTHER VISITED ME

By J. P. J. Chapman

FIVE YEARS AGO when we were living at Ferndown in Dorset, England, I had reason to be concerned over my wife's health. She insisted that the trouble would soon pass but I did not agree and called in our doctor.

He examined her but seemed somewhat puzzled. He said he would call again but he didn't say what he thought was wrong. Not knowing exactly what was wrong perturbed me no little. I certainly would have liked more information.

About a week later I awakened in the very early morning, possibly 3:00 A.M., feeling chilled. It was a warm summer night and there was no reason for what felt like a drop in temperature. All was quiet — too quiet, in fact.

My wife was fast asleep in the bed next to mine but I could not rest. A feeling came over me — and it has happened many times before — that some unusual manifestation was coming. I felt tingly and my hair bristled as from a static charge.

The clear night was not completely dark and I could distinguish objects in the bedroom until suddenly the room itself seemed to fade away. I found myself in some vague place — I can't say whether inside or outdoors. All was out of focus.

Then out of a mist I saw coming

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toward me Grace Locker, my maternal grandmother. She died 40 years ago at an advanced age. I had been very fond of her and she of me, although she was a prim and strict old lady.

Walking by her side was her son-in-law, Dr. Frank Jagger, who had been dead for 20 years. In his lifetime he was a well-known radiologist and one of my "pet" uncles. Both looked younger than they had when I knew them in life.

Granny came right up to me and put her arms around me, saying, "I am so glad after all these years to see you again but our time is short. I have brought your uncle because he has a message for you."

Uncle Frank spoke, "You must not worry about Lilian. She will be all right, I am sure, as I can see and understand exactly what her trouble is. It is but a passing phase."

I thanked him profusely and pleaded with him to tell me more.

"Don't worry about Lilian," Granny repeated. "She will be all right. Her time is not yet. Now we must go. Much energy was required for this visit and we could not have done it without help." She gave me another embrace and as I held her in my arms she just faded away, as did my uncle.

The place where I stood merged into my bedroom and I found myself in my bed, greatly relieved, for I knew this was no dream or fantasy.

I told my wife about the experience and she too was reassured. The doctor on his next visit confirmed the message I had received, but I mentioned not a word of my grandmother's visit. — Poole, Dorset, England.





New Books

A SEARCH FOR THE TRUTH, by Ruth Montgomery. William Morrow & Company, Inc., New York, N.Y., 1967. 285 pages, \$4.95.

Part of this book apparently was not composed by Ruth Montgomery's conscious mind, for the author of the best-selling Jeane Dixon chronicle, *A Gift of Prophecy*, claims to be an automatic writer, no less. In other words, this busy, practical and knowledgeable reporter claims to be a medium.

The automatic writing is done by typewriter and purports to come from spirit guides whose chief message is that one should love and help others — for one's own good, or else! The "or else" implies extra endeavor will be imposed in the spirit realm to facilitate advancement to higher levels.

This of course is Spiritualism, which many moderns think is for the birds. Mrs. Montgomery merits respect for having spread the word as the guides urged.

The guides (purportedly famous writers, who refuse to identify themselves) regard Mrs. Montgomery as a valuable mouthpiece — or perhaps "handmaiden" is a better term. At their repeated urging she and her husband bought a house that they

said had the right atmosphere for their operations although the dining room and kitchen are on the third floor. The guides allegedly are aided and abetted by Mrs. Montgomery's father, who has passed over and to whom she has dedicated the volume.

The preachings of the guides should prove quite interesting to readers who have little knowledge of automatic writing and who probably will be numerous since the book follows close upon the heels of a best-seller. Thus the guides chose a good communications channel. However, they dominate only some six chapters out of 20.

Mrs. Montgomery reports sittings with Arthur Ford whose control, Fletcher, came through with much remarkable and evidential material, as is common with Ford and Fletcher. In seances with other mediums, some results were valid, others dubious.

Reported also are numerous psychic, and seemingly psychic, experiences of friends and prominent persons. Inclusion of some of the less convincing material may be a defect of the book, if it has one, but just what does an author say when later asked, "How come you didn't tell *my* wonderful experience?"

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with the sentence: "This is a book about one person's search for the deeper meanings of life." In the last chapter the quest is restated in the query: "Were we placed here merely to see how much of the earth's surface we could cover with pavement, skyscrapers and hot dog stands or is there a more exalted purpose that led us along the path?" Between is the kind of material that should make everyone stop and think. —Harold Steinour.

THIS PRIVATE SEA, by William Braden. Quadrangle Books, Chicago, Ill., 1967. 255 pages, \$5.95.

The subtitle to this interesting volume, *LSD and the Search for God*, is rather misleading; the discussion of LSD is only incidental to Braden's analysis of a diversity of current trends in theology.

A reporter on the Chicago *Sun-Times*, for some time Mr. Braden has taken a special interest in the impact of Eastern ideas on Western thought. The mystical state produced by LSD, he feels, accords more closely with the Oriental concept of an immanent deity rather than the Christian doctrine of a transcendent God.

From this starting point he proceeds to discuss basic Hindu and Buddhist ideas and how these have crept into the works of such varied writers as Shakespeare, William Blake, Wordsworth, Thoreau, Whitman and Aldous Huxley. He proceeds to a consideration of the "New Theology" of Bishop Robinson, Altizer's "Death of God" movement, Maslow's "psychology of Being", and Zen, including mention along the way of Buber, Bergson, Sartre and numerous other influential thinkers.

If this seems a large order it must be stated that Braden carries out the assignment with extraordinary success. He possesses the facility of

making lucid the often turgid language of theology and in addition has a genuine feel for the spirit as well as the letter of these varied schools of thought.

Indeed this volume well might serve as a guidebook through the complexities of contemporary religious debate. It is a tribute to Braden's modesty that he offers the reader no final resolution of conflicting ideas; he simply provides the basis on which to decide for oneself and stresses the implications of whichever decision one prefers. If you believe that religious ideas are important this brilliant volume is required reading. — *David Techter*.

MODERN MAN'S RELIGION, by Haridas Chaudhuri. J. F. Rowny Press, Santa Barbara, Calif., 1966. 87 pages, \$3.50.

A danger facing our present age, the author points out, is the collapse of spiritual values in the wake of political and technological revolutions. Religion as a set of taboos and dogmas has lost its appeal to modern man. At the same time he finds himself in a spiritual vacuum, nagged by a growing sense that life is empty and meaningless.

As professor of comparative philosophy at the American Academy of Asian Studies, San Francisco, and a participant in many philosophical and religious conferences, Dr. Haridas Chaudhuri has been keenly aware of this problem. In the present volume he argues that the answer to our modern crisis lies neither in dogmatic revivalism nor in atheistic nihilism, but in the reconstruction of basic religious concepts in the light of current thought. A fundamental need of man today, Dr. Chaudhuri believes, is a truly universal spiritual outlook, an understanding of his rootedness in the eternal.

Dr. Chaudhuri presents his view of a universal religion and has elabo-

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rated its principal concepts into 10 categorical imperatives, which many readers may feel are on a par with the Ten Commandments. Just as Moses gave the children of Israel the law for personal and racial survival Dr. Chaudhuri offers concepts whereby modern man can avoid spiritual and cultural calamity. — Guy Archette.

CEBUANO SORCERY, by Richard W. Lieban. University of California Press, Berkeley, Calif., 1967. 164 pages, \$5.00.

The result of an anthropology study by a nonoccultist in the Philippines, *Cebuano Sorcery* presents many case histories of hexes, manifestations, transmigrations, white and black magic and miscellaneous voodoo rites with detailed methods. The book seems to favor a supernatural explanation although the issue of reality versus illusion is not pursued. Mr. Lieban writes with a unique air of detachment on a highly complex and controversial subject. His detailed reporting provides much raw material for more imaginative writers who might be inclined to place greater emphasis on the reality of native magic. — Tom C. Lyle.

CALLED BY CHRIST TO HEAL, by Dorothy Musgrave Arnold. The Seabury Press, New York, N.Y. (Revised American Edition), 1966. 214 pages, \$4.95.

Although *Called by Christ to Heal* has a certain amount of interest, in that it tells the story of the famed English healer Dorothy Kerin, I somehow doubt if it will have a large appeal to readers in the United States. While her own countrymen have heard a great deal about Dorothy and her miraculous recovery and the work she did to restore others to health in her nursing homes, to my knowledge she is relatively unknown here.

Still, if the book had been less a paean of praise to a great woman written strictly from a Catholic point of view, it would have had appeal for us anyway because of the character and ability of its protagonist. To learn about an individual, even an outstanding one, as if she were a human being rather than a sainted vessel of the Lord's work would have been more interesting. This book instead is only a eulogy with a slight thread of story woven through it.

Called by Christ to Heal begins with a tribute to Dorothy Kerin by the Lord Bishop of Coventry and continues with speeches, dedications and reports by various others who had occasion to eulogize Dorothy during her life and after her death. The story of her own miracle begins in her childhood when various illnesses, including diphtheria, pneumonia and pleurisy, left her on the brink of death. During her teens she was stricken with a general tuberculosis and tubercular peritonitis. For the last fortnight of her illness she was unconscious and blind, due to tubercular meningitis. On February 17, 1912, the doctor warned her mother that death might occur at any moment. That night, however, Dorothy had a vision of Jesus, who made her "every whit whole in the twinkling of an eye." She got up and walked around, completely healed.

Dorothy undoubtedly was a great psychic. Among her religious experiences were visions of the Virgin Mary and of Jesus. After her dog was run over the veterinarian told her he would die but she saved him in a two-night vigil. Then she dreamed that she was in a garden picking lovely lilies and the next morning four lilies were on her pillow, all wet and fresh with dew. Once Dorothy reportedly saw the Devil, who tried his best to shake her faith, even threatening to kill her, but she remained steadfast.



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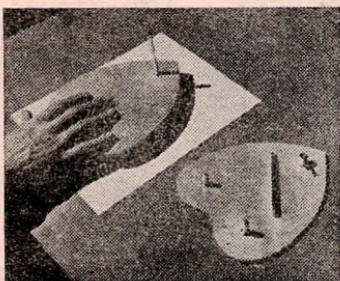
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For a while after her miraculous healing Dorothy was determined that she must suffer the anguish of the stigmata and she prayed for it constantly. Eventually the wounds of her Lord appeared on her hands and feet and in her side. She suffered agonies while at the same time rejoicing.

After she grew older Dorothy devoted her life to healing. When she could do it miraculously, she did; but most of the time she just gave her patients good care and devotion. Soon she had several large nursing homes with a number of employees — the money for them contributed by various religious groups. Her last years were spent at her beautiful Home of Healing at Burrwood where she was able to help many people. Dorothy Kerin died in January, 1963.

A saint lived on earth, obviously, in this modern era. The book about her unfortunately is less than fascinating reading. — *Susy Smith*.

STRANGE HAPPENINGS, by Michael Hervey. Ace Books, Inc., New York, N.Y., 1966. 189 pages, 50c (paperback).

Just when one is certain that Ace Books has used every conceivable title containing the word "strange" along comes Mr. Hervey's collection of "the supernatural, the weird, the unorthodox," to quote the cover blurb!

The author, an English journalist, indeed has brought forth several stories that will be new to American readers. Of course, as with any compendium of this type, some classics of unexplained phenomena are repeated.

Mr. Hervey's subject matter is quite diverse, ranging from mysterious disappearances of ships and people through ghosts, poltergeists, lost continents and the rest of "Forteana."

In connection with the account

given in the book of the famous "Devil's Hoofprints" it seems that this particular phenomenon is destined to be the victim of inaccurate reporting. In a book similar to Mr. Hervey's published a few years ago another writer assured us that the event occurred in Holland in 1913. Mr. Hervey now tells us that it took place in 1874, although he does correctly identify the location as Devonshire, England. In actuality, the strange markings in the snow (dubbed "hoofprints" by startled viewers) were seen on the morning of February 7, 1855. This reviewer has seen the original drawings of the marks in contemporary issues of *The Illustrated London News*.

Aside from this inaccuracy the book holds considerable interest for all who are intrigued by the varied types of strange phenomena continually occurring everywhere.—*Lucius Farish.*

LSD ON CAMPUS, by Warren Young & Joseph Hixson. Dell Publishing Co., New York, N.Y., 1966. 192 pages 60c, (paperback).

It is amazing that the paperbacks rushed into print to cash in on the LSD controversy have been of such high quality. Authors of the present volume are both former science editors, Young with *Life* and Hixson with *Newsweek*. Their treatment is

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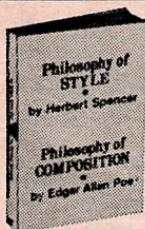
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marred by the episodic quality and overly-clever language favored by those mass-media publications; but, on the other hand, it is marked by a thoroughness of research and balance of presentation sometimes noted in these same magazines.

The title apparently resulted from the fact that more general names have already been usurped, for the account is far from limited to the college scene. It does indeed have a good deal of objective information (as contrasted with the all-too-prevalent rumors) about LSD use on campus, but it contains a good deal more as well. The careers of Dr. Timothy Leary and Dr. Richard Alpert are explored in some depth. Much useful information is given about the state of knowledge concerning neuro-physiology at the time the psychedelic compounds were identified, which goes a long way towards explaining the initial reception for LSD. The authors then discuss what little actually is known about the effect of LSD on creativity, sex and personality traits.

I was particularly pleased to see the sympathetic account of Dr. Walter Pahnke's research on mysticism and psychedelics (which subsequently has been published in *International Journal of Parapsychology*). If any area is skimped, it is the psychiatric uses of LSD, but this can be justified by the title perhaps. In other areas, developments are reported up to mid-1966.

In summary, this volume can serve as a recommended introductory text for anyone wishing to be informed in the field of psychedelics and is worth reading even by the experienced.—David Techter.



Report FROM THE Readers

A DIFFERENT NOTORIETY

I have read with interest the story of "The Boy Who Dreads Fridays" by Howard Church in the July, 1967, *FATE*.

I too was fooled by the story back in 1956 when it was published in *Il Progresso Italiano-American*, a daily Italian newspaper in New York City.

In 1961 the same newspaper published another story to the effect that Francesco Santoni had been discovered to be a fraud and had been given 10 years' imprisonment. Names of persons involved in the case were published as well as a photograph of Santoni.

Since I have the same last name—and in the photograph he resembled one of my nephews—I wondered if we might be related. I wrote to three of the persons mentioned in the newspaper and from their replies I now am assured our families are not related. — *Alfred Santoni, Baltimore, Md.*

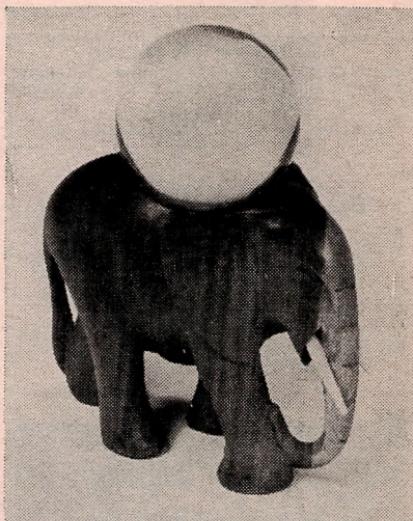
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and a waspish vocabulary. Once, accused of deliberately lying, it cheerfully agreed, adding, “Toy for you.” It refuses to work for my daughter and when asked the reason it replied, “It does not belong to her.”

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Please understand I can offer no explanation. I do not now, never have and probably never will know a Colonel Lamb. Neither is there a Danny among my personal acquaintances nor my daughter’s. If this is a hoax cooked up by my recalcitrant “toy” it could not have come from my own mind.

Incidentally, “Colonel Lamb” is positive you will print his message and that “Danny” will see it.—
F. M. J., Belleville, Ill.

Well, he was half-right. Now, Danny, where are you? — The Editors.

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During our shopping trip she must have pulled her coat up around her throat, somehow unknowingly dislodging the brooch. Needless to say when we got home her hands flew to

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her throat and she gasped, "Oh, Louise, I've lost my beautiful pin!"

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Then one day Mother read an announcement that a certain "Madame Ita" would appear at a local theater for one week. The advertisement read, "Ita sees and knows all things! Nothing is hidden from her!" I suggested that we go to see her but Mother didn't believe in such things. However, my persistence prevailed and she finally agreed.

At the theater an usher handed Mother a slip of paper and pencil, telling her to write her question and keep it until her name was called. Question after question was answered and finally, as Mother rose to put on her coat to leave, a loud clear voice called from the stage: "I see a Mrs. L. Moser in the audience who wants to know where her lost article is." I thought Mother would faint, she was shaking so! The voice went on, "I see a man picking up your garnet brooch right at the corner where you boarded a streetcar and if you will go home and wait for him he will return your heirloom."

Literally we flew home! And at 7:00 P.M. that evening the doorbell rang. When Mother opened the door she found a middle-aged man who said, "Is this the place where a woman lost something?"

Mother gasped, "Are you the one who found my garnet brooch?"

He laughed and said, "If you'll describe the pin it's yours!"

She wanted to give him a reward but the kindly gentleman shook his head and said, "No, thanks, only too glad to see you get your brooch back! You see, I was in the audience

hoping to locate the owner of the pin through Madame Ita!" — Louise McDougall, Cardiff-by-the-Sea, Calif.

NEW HOPE FOR THE SPIRIT

The August, 1966, FATE, contained an article titled "AA's 11th Step to Spiritual Development." I am an AA and although I have not come into contact with the 11th step here in New York City I might say that the whole fellowship is spiritual.

Does it seem possible that the despised drunkard, the sick alcoholic, the outcast of the world may be its savior? I believe the recovered alcoholic has a larger mission than getting sober himself and helping other alcoholics recover. Not that this isn't a big mission in itself but there is something beyond sobriety.

Let me say there is a difference between sobriety and being dry. When all one accomplishes through AA is not drinking, then he is dry. Sobriety means staying away from alcohol but also implies self-growth through self-knowledge and service to others — which in turn bring contentment and humility, serenity and happiness.

AA guarantees sobriety only if one follows the program. Yet the dividends are greater, for if one truly works the program, he can't help but grow spiritually.

All things have failed the alcoholic. His God is one of fear, a remote deity who restricts and punishes. The world bewilders the alcoholic; he is soul-sick. Any spiritual contact he may have had leaves him, for his religion has not helped him in time of greatest need. He is spiritually bankrupt, probably because he had little or no spiritual foundation in the first place. When the spirit has gone the mind and health follow in quick succession and when the alcoholic is reduced to absolute poverty, he may cry out for help or die. For those who cry out AA provides a simple

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but not easy recovery — and not just a life without alcohol but a new way of life.

This new way (in reality an old way which few care to travel) performs the miracle. No one in or out of AA can tell how it works. For most of us there is a spiritual awakening — no flashes of lightning nor visions, but a serenity that comes when God seems to be at your elbow.

Strange that God will allow man to degrade himself so He can work with him. In the beginning we grasp at the program for our very lives but as we progress it becomes a part of us and fits like a loose comfortable garment. The 12 Steps become a way of life and the 12th reads: "Having had a spiritual awakening as the result of these steps we tried to carry this message to alcoholics, and to practice these principles in all our affairs."

AA never has claimed that its way is the only way. AA's know that it is the only way for them but for others, perhaps some other method works. Historically, alcoholism has been a curse for ages and until AA developed, the alcoholic was lost. In no period of history has there been an organization that could provide recovery and long-term sobriety for the masses. Perhaps this recovery will bring back spiritual life for us all.

Francis Thompson, the English poet who in destitution and ill health fell prey to opium (and whose friends helped him to recover), best summed it up: ". . . having fled Him down the nights and down the days; down the arches of the years, the darkness was nothing more than the shadow of His hand, outstretched caressingly!"

What I have said here is my own opinion, not that of AA, my group nor any other individual. My anonymity is necessary as it is the policy



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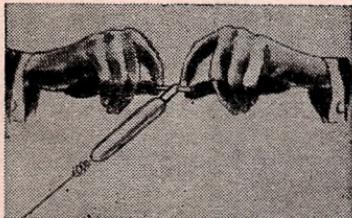
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of AA that individuals do not act in public media on their own. But most important, the anonymity is not to protect me from the world — for surely it knew I was sick — but rather from myself, as public recognition detracts from and destroys humility.
 — G. D., Bronx, N.Y.

SILLY, SILLIER, SILLIEST

May I suggest that Baron de Rageot ("I Seek the Shadow of My Love," July, 1967, FATE) look for Mireille in the U.S.A. since that was where she was last seen.

Frankly, by and large, this is the silliest article I ever read in FATE. — Dorothy Hubbard, Delray Beach, Fla.

A DAUGHTER'S LEGACY

I wonder if FATE readers can help me locate old copies of FATE containing any mention of or articles on my father, The Rev. William Cartheuser. It means a great deal to me as he was a wonderful father and a great medium. Since his passing in February, 1966, I realize more and more how widely beloved he was. Of course I treasure his possessions but I have only a few of the articles published in FATE. I would appreciate any help FATE readers can give me in locating more. — Geray Anne Gregory, Chatsworth, Calif.

A TALENT TO BE LEARNED?

Even as a child I always was able to find lost articles for myself and for others. I never gave it a thought until when I had grown up other people noticed it and made much of it. I supposed everyone could do it.

The way I did it I certainly could not have explained but now I know it involves a sort of technique. When I want to find a lost article I go near where the article might be, clear my mind of all extraneous thoughts and stand quietly concentrating on the lost article. Time after time I have

gone right to the spot and picked it up.

To illustrate: in Los Angeles in June, 1938, my husband and I took some friends on a picnic to Griffith Park where there is a small zoo. That evening at home I discovered I had lost the lovely birthstone ring my husband had given me. It was loose on my finger and I had put off having it made smaller. My husband was upset and scolded me. I should not have worn it on a picnic — but I assured him I would get it back.

The park was a long way from where we lived but I finally persuaded my husband to return the next Sunday so that I could look for the ring. He had no faith that I could find it but we went to the spot where we had picnicked. I stood a little while, then walked a few steps and reached down into the grass. There was my ring — none the worse for its week's outing.

One might say I knew unconsciously where to find my own ring but how about my ability to find things for others?

One late afternoon I stopped to visit a friend who operates a beauty salon. She looked up from her customer and said, "Am I glad to see you! I have just told Mrs. S. (naming her customer) that you could find my keys if you were here." She had used her keys to open the shop in the morning but when she wanted to close for lunch she couldn't find the keys. She had searched the shop thoroughly.

When her last customer left my friend said she would get some cinnamon rolls and we'd have some coffee. While she was gone I sat down in one of the operator's chairs and concentrated. In a moment I got up, walked over to my friend's desk chair, stooped down and picked up her keys. Evidently she had laid them on the seat of the swivel chair and they had slid down and caught on

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one leg in such a way that they could not be seen, for when she moved the chair the keys moved too.

When my friend returned I was twirling the keys around my finger. She was not surprised, because she knew of my ability.

I believe this is something anyone can learn to do. One needs only to practice the technique and above all believe in it! — Arlene O. Meyer, Escondido, Calif.

THE WHOLE TRUTH

I want to inform you that your magazine does not always print the truth. In the June, 1967, issue on page 126, you say that the Bible does not say the flood was caused by the rain of 40 days and 40 nights. If you will look in the Bible, *Genesis 7:12*, you will find: "And the rain was upon the earth forty days and forty nights." — Joyce England, Rio Linda, Calif.

Begging your pardon, Mrs. England, in "Report from the Readers" we allow our readers to say what they will. Hugh Myers of Crawfordsville, Ind., to whose letter you refer, may have a different translation of the Bible than you and we have. — The Editors.

CATASTROPHIC DISSOLUTION

The predictions published in the June, 1967, FATE led me to send you the predictions for the immediate future made by the late illustrious Dr. Cyrus R. Teed.

Concerning the termination of the old social order Dr. Teed says, "There are three distinct phases of the destruction of the old dispensation. The first is the dissolution of the money power; the second is the dissolution of the old church; and the third is the dissolution of the old wage system. These three great calamities will attend the breaking up of the old effete system into which

the world has degenerated . . ."

Further relating to the impending catastrophe, Dr. Teed says that the axis of the earth will be shortened. Upheavals in the various great waters of the earth will occur and the land in some localities as well as entire continents will sink out of sight. The terrestrial and stellar universe will be reduced to one-third of its present dimension. Dr. Teed foresees these predictions will be fulfilled within the next few years. — Steve Morasky, Caldwell, Ohio.

THE NEW MATH?

On page 89 of the June, 1967, FATE, Justine Glass in "Witches' Sabbats and Esbats" writes: ". . . the Black Death, the great plague of 1348, swept Europe. The mortality rate from the plague was 90 percent; two-thirds of Europe's population was decimated by it. . . ."

How's that again? Out of two-thirds of the population 10 percent died of the plague — that is to say six and two-thirds percent? That ain't the way I heard it. — Arthur Jensen, Kemptville, Ont., Canada.

That ain't what Miss Glass said either, Mr. Jensen. Of those who contracted the plague, 90 percent died. The fact that Europe's population was decimated by only two-thirds rather than nine-tenths (90 percent) is simply explained by means of the old mathematics: a few inhabitants of Europe miraculously escaped contracting the plague in the first place. — The Editors.

MEMORIES OF THE BLITZ

In Liverpool, England, during the 1941 blitz, my uncle, Frank McGregor, was a fire warden. When an alert sounded one night everyone went to the shelter, then noticed my uncle was not among them. He had had ulcer pains and was lying on his bed feeling too ill to go to the shelter.

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Someone went to fetch him. A moment after he had vacated the house a bomb dropped on a nearby church and a piece of debris flew into the air, penetrated the roof and hit the bed he had been lying on. It would have meant certain death if he had been there.

The church was completely demolished except for a statue of the Virgin left standing without one scratch! — *Alex Paulsen, Flushing, N.Y.*

A STANDING OFFER

In "I See by the Papers" in August, 1967, FATE Curtis Fuller observes: "If the claims we are making for Ted Serios are true — and indeed if the other claims made by parapsychology are true — then science as we know it today is giving us a false picture of physical reality and the world in which we live."

Speaking as one who has had half a century of occult study and experience and a close acquaintance with the Ted Serios phenomena, I will stake my reputation on the genuineness of the latter, which in my opinion are as true as many claims of science are false.

The Serios snapshots are images of thought-forms in his auric field. Every mental impression clothes itself in astral substance and depending on the subject's inner qualities a camera can capture thought-form as easily as a clairvoyant can see it.

But scientists generally (in occult matters, as blind as bats at high noon) have too much at stake to risk losing it by giving esoteric science a hearing. As Mr. Fuller points out we will be fortunate indeed to see the revolutionary claims accepted in our lifetime.

A parallel situation exists in the astrology. I have a standing offer of \$10,000 (on deposit in my bank) for any group of scientists who can disprove a few self-evident astrological

facts. I'm beginning to think it's hopeless. If the price of a new Cadillac won't tempt them, what will? — *George Cardinal LeGros. Chicago, Ill.*

THE HAUNTED TAPE RECORDER

I would very much like to know if any other FATE readers have had any experience with tape recorders or tape that takes off on its own!

I sent to a well-known tape recording firm and bought a self-hypnosis tape. When it came I played it (on a borrowed machine) and of course it was perfectly recorded, the man's voice coming through clear and true. I played the tape night after night for a week and always the record was faultless and the voice clear. Then I returned the borrowed tape recorder and bought one of my own.

The very first evening I played the self-hypnosis tape and the voice came through clear and pure as it had on the other machine — until the last three or four minutes. Now there was interference of some kind. I stopped the machine to see if I was doing anything wrong but all was in order. When I started the tape again I found the interference more pronounced. Finally I realized *another voice was speaking at the same time.*

Thoroughly mystified, I let the tape finish. The voice of the lecturer finished but the intruder's voice continued. It too was a male voice, deeper, heavier than that of the lecturer, and speaking a language completely foreign to me. I could recognize French, Italian, Spanish, German or the Oriental tones but this voice spoke none of these languages. It was well-modulated and clear but I could not recognize one single syllable.

I decided I wanted a witness in this matter but it was too late in the evening to call my brother. Early the next morning I started the tape recorder, intending to listen to the tape

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once more before getting my brother and his wife to hear it. This time there was no second voice. The whole tape was as perfect as it had been when I first played it.

Is there anyone who can tell me if there could possibly be some normal physical explanation for this? Has anyone had a similar experience? Did my tape pick up a spirit voice for just a short time?

When I lived in England some years ago I wrote to Harry Edwards, the English healer, to ask for absent healing. In his wonderful reply he told me, among other things, that my guides in the spirit world were two Egyptian doctors. I wonder if the language spoken on my tape was Egyptian? Shall I hear it again? Or have I overlooked some mundane plausible explanation? — R. S., Victoria, B.C., Canada.

SERIOS IN THE LIMELIGHT

I have just read your editorial on Serios (August, 1967, FATE). I was most impressed and wanted you to know it!

We should say these things over and over. You have hit on a major problem in parapsychology: snobbish lack of interest, no faith, fear and general sabotage of the entire field (by "scientists") so far as acknowledging the reality of paranormal happenings. — The Rev. William V. Rauscher, President, Spiritual Frontiers Fellowship, Woodbury, N.J.

In regard to your fine editorial on Ted Serios, I believe no man nor body of men can have a corner on all knowledge but it seems that scientists, those who should be most open-minded, believe their physical laws are all there is.

A study of history reveals that certain personalities have had to overcome the obstacles raised by frozen dogmatism, to accomplish the
(Continued on page 144)

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(Continued from page 134)
advancement of knowledge.—Godfrey E. Bittner, John Day, Ore.

The Ted Serios phenomenon is not new to those of us who have delved into the realms of psychic and spiritual phenomena. Believe it or not, Mr. Fuller, it is no longer the *unknown* we seek to unravel. No longer are the metaphysical sciences "pseudosciences" to those who have been faithful students.

Once-mysterious principles and laws of the past presently are being verified by the natural and physical scientists — although they do not credit anyone for providing the original ideas. The sciences of today — space science, for example — are proving the truths of metaphysics. If you look into the biomedical, bioelectric, biophysical and electromagnetic fields today I think you will concur with my contention that many phenomena have been called "unknown" or "mysterious" only because we did not have the equipment to verify their existence.

Example: The experiments in sleep and in electrobiology show a phenomenally powerful electromagnetic force seated within the brain. If scientists today can exert this power to light a low-voltage light bulb, thus proving the existence of this force within man, why can't they accept the fact that Ted Serios can use this power at will?

As you have stated, until the men of science can work together we will remain in the dark . . . but we are learning that the dark is not really dark. The new sciences contain many answers that have evaded the truth-seekers of the past.—Jack I. Gray, Ph.D., Reseda, Calif.

I have never missed one issue of FATE since the first one was printed — but I wish the next time Curtis Fuller has an editorial to write he

would find room for it within the magazine and leave the front of the magazine for "I See by the Papers." To me that section is the most interesting in your magazine. — John J. Stewart, Santa Monica, Calif.

THOUGHTOGRAPHY?

The editorial in the August, 1967, FATE and previous articles present Ted Serios as apparently the only living example of the thoughtograph phenomena — although this was long ago reduced to practicality, even if not by Eisenbud and Serios.

It is disconcerting that you do not mention thoughtography, the special light-tight cameras, the magazine articles on the subject, at least one historical account in book form on this 57-year development (published in 1932) nor even the 1958 exhibit at Eastman House, Rochester, N. Y., of thoughtograph prints from one collection of 12,000.

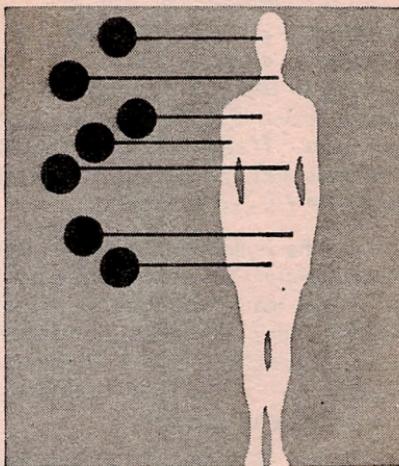
Much development in the field (as reported in the New York Herald-Tribune about four years ago) has been secret because patent applications are at stake. Possibly the sort of frustration you describe may be attributed to this secrecy.

Two schools are in confrontation: (1) the empty mind (Eastern) which has been somewhat discredited since the water-walker sinks, the fire-walkers get burned, etc.; and (2) the filled thought or thought-form which is supported by much confirmed evidence of detectors and analyzers. — Clarence van Vredenburgh, St. Augustine, Fla.



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∞ In the hullabaloo over the Loch Ness monster, the Abominable Snowman and many undifferentiated sea serpents, one first-class monster has been overlooked. Ivan T. Sanderson reports on "Three-Toes" dubbing it "most likely to succeed."

∞ Henry Hoffbower, a long-time student of hex, can prove its efficacy. Do you want to learn its psychodynamics and how to exert your own hex power — for better or for worse?

∞ Edward Buller, long-time student of mysticism, writes of values that have accrued in his life since he learned how to use psychic ability. He shares with us the hard-won secrets of reaping "the psychic dividend".

∞ Lothar, a young German Jew, fled Nazi persecution in 1939, finding refuge in Holland. His irrational conviction that he soon would die disturbed his kindly elders, for he was strong and healthy. But he did die — as he had predicted. Why?



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