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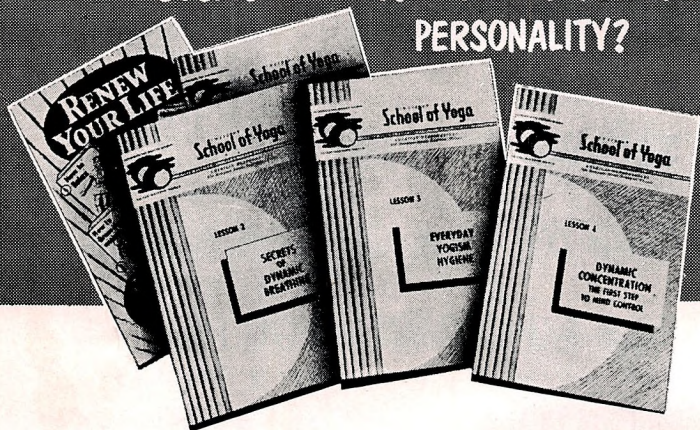
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QUOTE OF THE MONTH

Help must first be offered at the most basic level. A healer might say to a patient suffering from acute depression, "You think you're so Westernized you don't have to propitiate your ancestors? What's troubling you is that you've displeased your grandfather." The witch doctor would then prescribe a sacrifice to the gods. Calmed and reassured by this ancient rite, the patient may then respond more easily to modern methods.

—Dr. Thomas Adeoye Lambo, British-trained Nigerian Psychiatrist



CURTIS FULLER

AN ARTICLE by Judith Randal in *Harper's Magazine* entitled "Witch Doctors and Psychiatry" raises some fascinating questions about the whole problem of healing.

Judith Randal visited Aro, a mud-hut suburb of the ancient Nigerian city of Abeokuta, where modern psychiatric methods are being combined with African witchcraft to produce remarkable results. Director of the project is Dr. Thomas Lambo, quoted at the top of this column, who

is in charge of a 200-bed hospital. From this headquarters the mentally ill are treated primarily in surrounding native villages.

They come bringing a member of their family to cook and care for them, live with villagers of similar native cultures, mingle with them and in fact combine treatment with as little change in normal living as possible. The average patient stays six months and apparently the results are very good.

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MAGICAL BELIEFS

Dr. LAMBO'S experiment resulted from his observation that many of his primitive patients did not respond to modern treatment alone but often recovered with additional help from native healers. Even Africans who have been European-trained are helped this way.

When the witch doctors add their own techniques to those of modern psychiatry they help by relieving the patients of their fears of the supernatural. This, Dr. Lambo believes, calms them "for more scientific treatment".

The witch doctors are not allowed to dispense drugs without a physician's supervision even though they have been using such modern folk medicines as rauwolfia for centuries. But they do perform their own magical rituals and incantations for both diagnosis and healing.

It is a curious fact that most sick persons among these tribes tend to blame their ailments on witches—in this case older women, especially women beyond the age of child-bearing. Much of the magic used by native healers is to protect patients against these witches.



ROLE OF THE HEALERS

IT WAS apparently quite a shock for Dr. Lambo, a na-

tive African trained in Western medical scientific standards, to discover that there was a lot of good in the old-time witchcraft. We believe he still understates the witch doctor's importance.

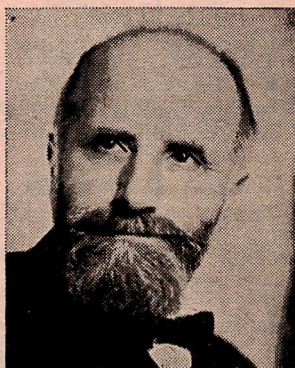
According to Judith Randal, he believes that they help his patients primarily by relieving their fears of the supernatural and by calming them so they become more receptive to "scientific" treatment.

But this view gives no credit to the witch doctors for actual healings.

The whole business of healing needs more study, more careful work and reevaluation. There is healing by witch doctors, by Christian Science, by persons who are thought to have the "power", by church-approved shrines such as Lourdes, by the "laying on of hands" and by many other methods.

There is healing by psychiatric treatment, for example, and healing results from just talking with one's family physician. Patients also are healed by transcendental experiences.

Medical science is coming more and more to recognize these various forms of healing and it is a curious fact that the most rigorous kinds of medical experiments, by a kind of reverse effect, are proving that



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healings do take place without anything physical being done to or for the patients.



CONSIDER THE PLACEBO

WE ARE SPEAKING of course of the placebo. A placebo is a kind of innocuous medication originally given to please the patient and meant to accomplish nothing else. Curiously, physicians noticed that it often affected the patient in a positive manner. Then in drug experiments with blind and double-blind controls it was found placebos sometimes cured when they should not have done so.

Some patients were given the real drug. Other patients received sugar pills. Both worked.

Recently Dr. Henry K. Beecher, a professor at Harvard Medical School, discussed the effect of placebos in relieving severe pain. Even when morphine is needed and working, Dr. Beecher believes half of its effect "can be attributed to the placebo reaction".

In one group of patients suffering from postoperative pain alternate doses of morphine and placebo were given. At the time the first dose was given and the pain was at its greatest the placebo was at its most effective. Dr. Beecher says that morphine relieved 52 percent of patients'

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pain at first dose while the placebo relieved 40 percent. Unaccountably, by the time the fourth dose was given and the pain had lessened the placebo had fallen to only 29 percent effectiveness.

In summary Dr. Beecher says two very wise things:

"The placebo effect is responsible for the failure to recognize the uselessness of certain drugs in clinical testing."

"Placebos act only through influence on the mind."



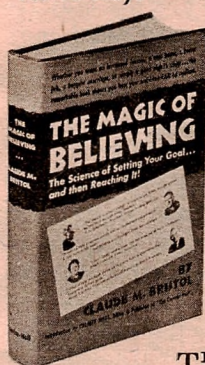
TWO PROBLEMS

OF COURSE this whole matter raises important questions but two seem crucial to us.

The first is one that struck us a year ago on a visit to Lourdes where thousands of healings undoubtedly have taken place although only a few score officially are rated "miracles". One well-informed person we talked with at Lourdes places the number of "healings" at about 3,000 although this counts only those persons who pass through the hospitals there and they are but a fraction of the total number who visit Lourdes and who may go away healed. Yet during the season 30,000 persons a day visit Lourdes. Our questions, therefore, are:

Why are persons healed; what are the mechanisms involved?

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More important, if healings take place at all, why are the majority of persons not healed nor helped in any way?

Another question is one materialistic persons may be inclined to dismiss out of hand:

Is supernatural intervention involved in healings or do they occur simply because of some as yet unknown influence of the mind?

We wish to give the widest possible latitude to a definition of "supernatural intervention". It could mean intervention of a "spirit" of a living or dead person — if there are such things. It could be the kind of beneficent influence credited to "white witches" — whatever that may be. It might mean intervention by a personal deity. Or it could mean some kind of influence on some susceptible persons by a kind of "field" in which we are all immersed.

But those persons who believe in such theories first must explain away the fact that psychiatry sometimes heals, placebos sometimes heal, self-healings occur. There is a strong indication that the mind can influence the body, and in a much more specific way than merely by relieving tensions and/or anxieties.

Finally, of course, there may be multiple causes of healings.

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FOR years and years a relatively small number of people have had a "corner" on one of the most profitable authors' markets ever known. They've been going quietly along selling thousands and thousands of contributions. None of them have had to be trained authors. None of them have been "big name" writers. Yet, in hundreds of cases they have been paid from five to ten times as much per word as was earned by famous authors.

The successful men and women in this field had such a good thing that they kept it pretty well to themselves. Mr. Benson Barrett was one of these people. For years he enjoyed a steady income—made enough money in spare time to pay for a fine farm near Chicago.

Finally, Mr. Barrett decided to let others in on his method. Since then he has shown a number of other men and women how to write for money. He has not given them lessons in writing. He has not put them through a long course of

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looking for this kind of material and will buy from beginners. In other words, he teaches you a method, an angle, a plan for starting to write right away for money.

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EVEN THE MOST inveterate monster hunters need encouragement once in a while and recently such encouragement has been provided by actual discoveries and by support from unexpected and impeccable authorities.

For instance, a pygmy possum of a species believed extinct for a million years has turned up in the Victorian Alps of Australia.

Australian naturalists are reported to be excited about the discovery of this 10-inch animal which previously was known only through fossil remains of skull and jawbones found in two locations. Hardly a monster, the animal is a friendly little thing, fond of cheese and apples. It was found in a ski hut on Mount Hotham by Dr. K. D. Shortman, a biochemist from North Melbourne.

* * *

ALMOST AS satisfactory an observation has been some scientists' experience with a 30-foot sea monster with "eyes as big as dinner plates" at 6,000-foot depths off San Diego, Calif.

A group of men from the Scripps Institution of Oceanography under Prof. John D. Isaacs were photographing with a remote-control underwater camera when they got two closeup

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pictures of the creature. This encounter took place in late July or early August.

A week previously the Westinghouse undersea research vessel, *Deepstar*, encountered a similar-size animal at 4,000 feet near the bottom of the San Diego trough. With Joe Thompson of Westinghouse piloting *Deepstar*, the head of a fish came in view of the window. "The eyes were as big as dinner plates. Then came the pectoral fins and the tail," said Thompson.

Scripps scientists now are trying to catch the fish, using specially fabricated hooks several feet long baited with 60-pound chunks of horsemeat.



MISSED AGAIN

PROF. ROY MACKAL, a Chicago University biologist, is one of those men who believe in the Loch Ness monster. More than that, he has been hunting it for 10, these many years.

Joining a British team of investigators at the side of the Loch the last week of September, Professor Mackal and his team had a sad experience . . . but let him tell it, via Associated Press:

"On the shores of Loch Ness sat the Loch Ness Phenomena Investigation Bureau, reinforced by an American professor. On Loch Ness itself, not 30 yards

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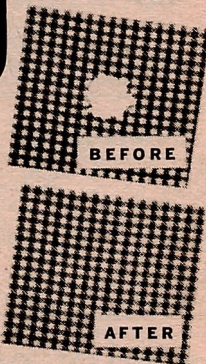
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away, reposed the Loch Ness Monster.

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"Unfortunately the monster was so close that the bureau's high-speed cameras could not tilt low enough on their mountings to photograph it. Still more unfortunately one of the bureau's technicians tried to get it with a hand camera but neglected to change the telephoto lens. All he got was an excellent picture of the other side of Loch Ness."

* * *

Fishermen in Deception Bay, 25 miles from Brisbane, Australia, reported seeing "a sea monster like an overgrown snake" late in September. One of three witnesses said it had a body as thick as a man, was about 30 feet long, off-gray in color. It rose out of the water, made a sucking noise, arched its back and dived into the sea again.

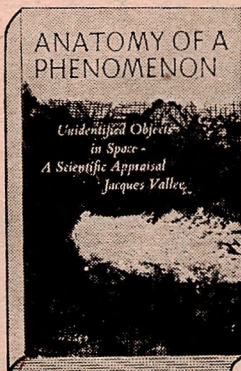
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"CRIES LIKE A BABY"

SOMETHING mighty strange — and at press time still unidentified — was roaming the South Valley of Albuquerque, N. Mex., last October.

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Members of the Clifford McGuire family of 415 Wilshire, S.W., told Deputy Sheriffs Dale Knable and Art Fusco that a "monster" about five feet tall, hairy, with a small blank face "and crying like a baby" had wandered through their backyard several times in the three weeks before October 13.

The McGuire children were afraid to sleep in their back bedroom, and an 18-year-old son stated that when he went out to investigate the creature one night he had been struck by it. He passed out, he said, and woke to find only fork-like marks that may have been footprints on the ground.

Things really got confusing when the McGuires added that every time the "monster" showed up their radio stopped playing. They added that every time the 18-year-old son heard it "crying like a baby" his chest began to hurt all over again where the "monster" had struck him.

The Albuquerque *Journal* carried speculative "monster" stories for several days after these events. The Willie Baca family heard the "monster" crying like a baby again a few nights later and the family cat was involved in the fracas. Although this cat was alleged to be



In photograph first published by Bangor Daily News (reproduced here with permission) comes positive proof that one Maine city fosters extraterrestrial tourism.

"too scared to meow" the probabilities seem to be that cat romance was involved. Nonetheless police lines were flooded with "monster" reports and City Police Lieut. Joe Sutton voiced a common plaint:

"I wish I'd never heard of this monster," Sutton said. "At least on prowler calls, there's somebody. But on this thing, there's nothin'."

* * *

The same sort of nothin' was turned up by sheriff's police near Fontana, Calif., early in September. On the warm evening of August 27, two 16-year-old Fontana girls ran screaming into the sheriff's substation and reported that they had been attacked by a "seven-foot-tall beast covered with moss and slime" in an

uninhabited area near the local raceway.

Scores of citizens, most of them teen-agers and all of them armed to the teeth, forthwith began a vigil to bring Fontana's abominable moss-man to book. In this case the sheriff's office was less concerned with the up-

FLYING SAUCER CONVENTION

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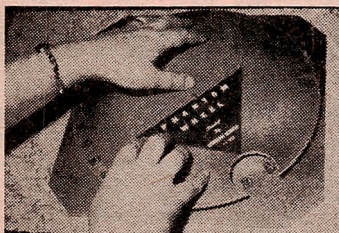
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roar than with the danger. "Somebody's going to get shot out there one night," predicted Deputy O. W. Manning. "Those kids shoot at everything that moves."



BACKWARD RUNNING TIME

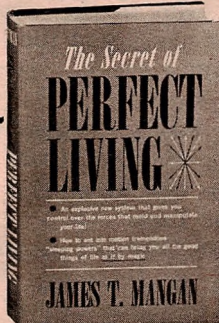
WALTER SULLIVAN of *The New York Times* recently discussed with several scientists their increasing concern over the possibilities of reversing time. The question, surprisingly enough, was considered at the annual meeting of the American Physical Society held in New York City last year.

Sullivan quotes Hilary W. Putnam, professor of philosophy at Harvard, who "addressed himself to a problem that men have pondered since the days of ancient Greece: Are only the things that exist at this moment real? Aristotle argued that this was the case. The statement: 'The Persians will win the sea-fight tomorrow' would have no truth-value on the day before the battle, said the philosopher."

But now Einstein's theory forces abandonment of this "seemingly self-evident argument" according to Professor Putnam, "if one takes relativity seriously."

"What appears in the future to one observer is in the past for

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- Jerry R., got into trouble with gamblers and needed money desperately. He met Mangan in Miami and was told the switchword for MONEY. He won so much money at the racetrack that he was able to pay off his debts and have plenty of money left.

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another. The future to us seems unreal because we cannot remember it. But in the context of combined space and time the past and future are just as real as up and down."

Professor Putnam argues that we cannot predict the future but it is there, as real today as it will be after the fact.

Dr. John A. Wheeler, professor of physics at Princeton University and new president of the Physical Society, commented that some believe the direction of time is linked to the current expansion of the universe. Many astronomers hold that this expansion may ultimately reverse itself. "The universe would then fall back together, drawn into a mass of incredible density by its own gravity."

"Will time reverse its direction of flow, once the expansion shifts to contraction?" asks Sullivan. "Will biological processes run in the other direction? Will the dissipation of energy (in the universe) reverse itself? This, said Professor Wheeler, is 'one of the great mysteries.' The problem is being much discussed, he added, but not enough is known as yet to even guess at the answer."



NO PREDICTION?

OBVIOUSLY Professor Putnam is taking his cue from

the physical sciences and not from parapsychology. For one of the key claims of parapsychology is that future events can be predicted. Whether this means that time actually can be reversed, or that all time is a concurrent now, or that there is some other meaning we do not know but we suggest Professor Putnam really ought to look elsewhere in his investigation of the mystery of time.

Such as into a wreck that recently took place in Minneola, Kans. The last six cars of a west-bound, 15-car Rock Island passenger train jumped the tracks in Minneola and 15 persons were treated at a local hospital for cuts and bruises.

One of the passengers not injured was Leonard Wurm of El Paso, Tex. "I had a premonition something was going to happen," said Mr. Wurm. "I was up and partially dressed when the accident occurred. I had been waiting since 2 A.M. for something to happen."



A FEW COMPLICATIONS

WE ARE NOT espousing a cause here. These problems are enormously complex and it does seem that transpositions of time are mixed up in all of these events. All premonitions, all true predictions which do not involve

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a prior knowledge of events leading to a foregone conclusion, are involved with the claim that few scientists really accept—time transposition. And yet some erudite parapsychologists believe time does move both forward and backward from the ever-present "now".



JUST AN ILLNESS?

GROWING OLD is only a kind of illness and once a cure for it is discovered life could be prolonged indefinitely, according to Robert Sims, a British biologist who lectures at the Weston Birt School in Gloucestershire. Sims believes that a "cure" for the aging disease will be found before the year 2000.

"I am not alone in this," he declares. "Biologists all over the world are approaching the idea that an understanding of what causes aging is near . . .

"And the most likely explanation will be that it is triggered off by a virus passed on from generation to generation. Since our bodies are wholly renewed, every atom being replaced at an average of every six months, there is theoretically no reason why we should not live indefinitely unless we die a violent death.

"Instead," he told Robert Chapman of the London *Sunday Express*, "something happens in

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our later years to prevent old body cells dividing to create new ones."

* * *

Another approach to longevity has been undertaken in the Russian Caucasus Mountains by a team of Russian doctors and Dr. Samuel Rosen, a New York ear surgeon, who long has been fascinated by the relationship between good hearing and longevity.

In this part of Russia many persons remain vigorous into their late years. Dr. Rosen found a 102-year-old man chopping trees. A 97-year-old woman who never has worn glasses threaded a needle on her first try. A 125-year-old farmer explained that he was 101 when his youngest son was born.



ESSAY ON SYNCHRONICITY

RECENTLY WE commented on synchronous events, pointing out that they may be only coincidental since the human mind continuously seeks to allocate meanings where no meanings exist. "Synchronicity" is a concept of the late great psychoanalyst Carl Jung, but another analyst of our acquaintance, perhaps a Freudian, suggests a preference for the designation "simultaneous events" instead of "synchronous events".

No matter, the problem really is that in considering these matters one is always in danger of magical thinking.

● Richard and Ronald Sanoria are identical 19-year-old twins of Paho, Hawaii. Both enlisted in the U.S. Marines last year. Both were wounded in the left leg by a Viet Cong mine some months apart. Both had to have their legs amputated above the knee. Coincidence?

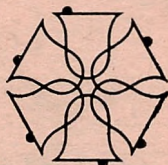
● In Minnesota Mrs. Louise N. Parkhurst, 30, and her 14-year-old son Frank were killed in separate automobile accidents within an hour of each other.

● Late in May Tom Rubio was rushing his wife to a hospital in Dallas for their third child. His wife ordered him to stop the car because the baby was coming. He wheeled into a Coca-Cola Company bottling plant next to an auditorium where a registered nurse was conducting a class for pregnant women on childbirth. The class adjourned for a real life demonstration.

● On successive Wednesdays in Charlotte, N.C., Patrolman Bob Chastain saved two lives of persons bleeding to death with slit throats — and both times "by sheer luck" a doctor was near Presbyterian Hospital where the victims were taken.

— Curtis Fuller

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TO STUDY UFOs

University of Colorado, working with other schools and scientific agencies, plans complete report by 1968.

By Curtis Fuller

Photos courtesy United Press International

"There are no flying saucers."

—Defense Secretary
Robert S. McNamara

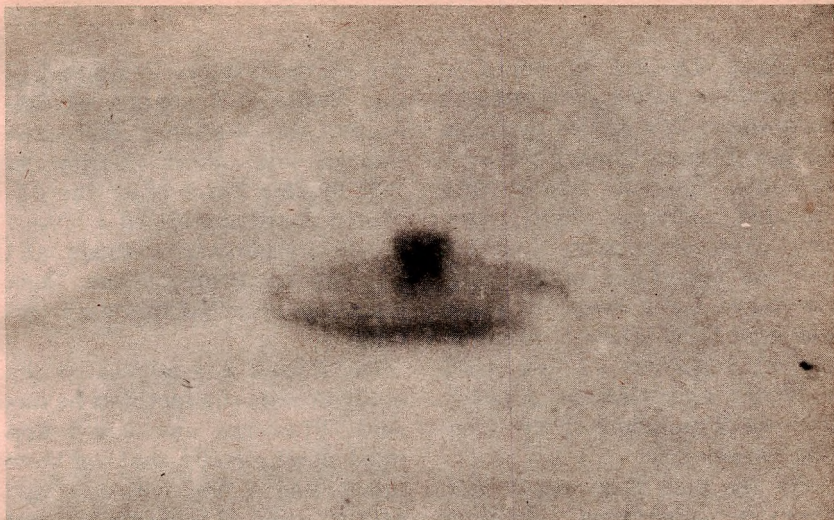
MR. McNAMARA MADE the above statement last March. On October 7, Air Force Secretary Harold Brown announced a grant of \$313,000 to University of Colorado scientists to investigate flying saucers — otherwise known as Unidentified Flying Objects.

Between the time of Mr. McNamara's statement and Secretary Brown's announcement Congressional criticism and public opinion have been increasingly directed at the Air Force which, rightly or wrongly, has been accused of all kinds of malfeasance and nonfeasance in regard to UFO investigations. Because of this mounting pres-

sure the Air Force announced last summer that a grant would be made.

Scientific director of the study will be the distinguished physicist, Edward U. Condon, 64, former Director of the National Bureau of Standards and now Professor of Physics and Astrophysics at the University of Colorado. Dr. Condon is a Fellow of the Joint Institute for Laboratory Astrophysics. He was president of the American Physical Society in 1946 and of the American Association for the Advancement of Science in 1953.

Assisting Dr. Condon in the study will be Franklin E. Roach, an astrophysicist and airglow specialist on the staff of the Environmental Science Services Administration, Boulder, Colo.,



Army declined to comment on photo of elliptical object snapped by Robert J. Salvo, 13, of Wall Township during March, 1966, flap in New Jersey.

and Stuart W. Cook, chairman of the University's Psychology Department.

This team wasted no time making initial plans. They announced they would seek cooperation from other institutions and, "as a final certification of scientific purity, the National Academy of Sciences will review the results of the study," according to *Science* magazine.

One of the first steps was to be a conference toward the middle of November in Boulder. Here Air Force officials would brief the Colorado team on previous UFO reports and investigations. It is hoped that detailed plans

can be worked out by February, 1967.

As a further indication that the Air Force will hold nothing back the University has announced:

"The Air Force has given assurances that all information in its possession which bears on the subject will be made available to the University investigators. The University will be given everything, not merely that which it requests."

Although the contract for the investigation is to extend only 15 months the Air Force has stated that the study may be extended if necessary.

* * *

IT HAS TAKEN 19 years of accumulating evidence to bring about this official action of the government. During the period since Kenneth Arnold first reported sighting "flying saucers" from his airplane over the Cascade Mountains in Washington there have been repeated waves of UFO interest, alternating with periods of few UFO sightings and outright hostility from most members of the scientific community.

For the past year and a half, however, numerous sightings have been reported not only in the United States but elsewhere in the world. A change in public attitude began to be evident last spring when a series of sightings in Michigan were attributed to "swamp gas" by Dr. J. Allen Hynek, Chairman of the Astronomy Department of Northwestern University, the Air Force's UFO consultant for 18 years.

Although Dr. Hynek was bitterly attacked by UFO fans for his theories he actually has been an impartial if skeptical observer throughout his work for the Air Force. In addition Dr. Hynek's influence undoubtedly has had much to do with the Air Force grant.

The final Air Force decision followed discussion by members of the Advisory Committee to the

Air Force Systems Command of the National Academy of Sciences, the National Research Council and others. Earlier in 1966 the Air Force Scientific Advisory Board completed a review of the resources, methods and findings of Project Blue Book and recommended the investigation.

Dr. Hynek has advocated the study despite the fact that he has said: "Let me say again and most emphatically that we have never had any—not a single solitary item—of hardware, not a tangible object of evidence, that is traceable to UFOs. The UFO at this time exists only on the basis of reports—reports of sightings. This is a pretty intangible basis."

Last month *FATE* published in full a letter Dr. Hynek wrote to *Science* magazine in which he accused scientists of shying away from a study of UFOs for fear of injuring their professional standing. He called for an investigation to dispel "20 years of confusion".

Up to the present time, he pointed out, the Air Force investigations have been concerned with only one question: "Are UFOs a threat to United States security?" To date the Air Force has decided they are not.

* * *



Civil Defense Director Wm. Van Horn of Hillsdale County, Mich., challenges March, 1966, swamp gas diagnosis citing abnormally high radioactivity and boron found in water and soil, and winds that would have dissipated gas. He released photo purporting to show UFO in July, 1965, over Hillsdale County.

IN THE MEANTIME, however, some scientists have been much more critical than has Dr. Hynek.

Dr. James E. McDonald, a University of Arizona physicist and senior physicist at the Institute of Atmospheric Physics, has charged that the Central Intelligence Agency ordered the Air Force to "debunk" stories on UFOs and that this policy has throttled any genuine scientific investigation up to this time.

He himself says there is reason to believe some UFOs may carry persons from outer space on reconnaissance missions over the earth.

Among the CIA actions that McDonald bitterly criticizes is its alleged censorship of the Robertson Report based on Congressional hearings. The report was completed in 1953 and supposedly declassified a short while later. But only three of the Report's four sections were declassified, McDonald charges, and when he tried to follow up his research begun at Wright-Patterson Air Force base the report was suddenly reclassified.

Official explanation, says McDonald, was that such reports were clogging intelligence channels. "I don't feel it's so much a cover-up as a foul-up," McDonald said, "but the truth is that

there's been no real scientific investigation of these reports."

The blockade to scientists and others who attempt an investigation, said McDonald, is Air Force Regulation 200-2, which he says makes it a crime punishable by up to 10 years in prison and a \$10,000 fine for an air base official to give out such information.

McDonald's charges were made just before the Air Force announced its grant to the University of Colorado, although plans for such a grant to some university were made public months before.

It seems doubtful that either the Air Force or the CIA would attempt to enforce a gag rule on Dr. Condon's group. The Air Force not only is providing the grant but has publicly announced its willingness to cooperate. What the CIA may do is questionable. McDonald claims specifically that while doing research at Wright-Patterson Air Force Base he discovered the CIA order with the notation, signed by CIA agent Phillip G. Strong, that its role not be disclosed.

Any attempt to pressure Dr. Condon, however, is bound to cause trouble. He has the reputation of being an independent man. He was a key figure in the development of the atomic bomb and assisted in organizing the

Los Alamos laboratory.

In 1948 he was bitterly criticized by the House Un-American Activities Committee headed by Richard Nixon, then a California Congressman. The committee called Condon "one of the weakest links in our atomic security". Condon was defended by Averell Harriman, then Secretary of Commerce. He was cleared of the charges but meanwhile had resigned as head of the Bureau of Standards. He went to work for Corning Glass Works at Corning, N.Y. and led a scientific team that developed the first nose cone for atomic missiles. This in turn led to the development of the heat resistant shields on United States space vehicles, specifically the Mercury and Gemini capsules.

According to *The New York Times* Dr. Condon "sounds scientifically neutral" on UFOs. When asked about them he replied, "I guess I'm an agnostic. I simply don't know."

Nonetheless, he is prepared to be a prickly pear. "I raise a little hell when I run things," he says. "That's why we're going to have a little fun when we get into flying saucers."

He has made it clear that he expects an absolutely free hand not only in his investigations but in publishing the results. "The

University investigators will be free to follow whatever lines of study they decide are most important, using whatever means of study their judgment indicates is most suitable," he says.

"Moreover, they will be free to publish their findings without control of any kind by the Air Force."

There is only one limitation to the investigation that Dr. Condon will recognize and that is national security. But he hastens to assure skeptics that "the holding back of such essential security information will not be made a cover for withholding basic data".

* * *

HOW WILL Colorado's study be conducted?

Other universities and research organizations will be asked to participate, Dr. Condon explains. "We expect to do more than conduct field interviews with persons reporting experiences with UFOs," he says.

One thing that ought to be investigated, he believes, is marsh gas, the diagnosis that last spring raised such a furor. "We hope it will be possible by planned experiments to observe more about emission of marsh gas," Dr. Condon says calmly.

Likewise he expects inferences can be drawn from the lack of UFO sightings among astrono-

mers, satellite tracking stations, civil aircraft, radar stations and other installations which constantly observe the skies.

Dr. Condon also questions but does not specifically bypass, the value of old sightings. "It may be deemed advisable to review some of the (older) cases," he says, "and it may be decided that it is worthwhile to give attention to some of the more specific unexplained reports dating from 1965 to 1966."

The psychologists on his team, it is pointed out, will investigate problems involved in human beings' normal perception of objects.

The group also will encourage reports from responsible individuals who in the past may have been reluctant to report sighting UFOs for fear of ridicule. "We plan to make arrangements whereby persons who are willing to make responsible statements to investigators may have their identities withheld from public disclosure," he explains.

Dr. Condon is careful not to take sides in the matter, believing that scientific investigation should be impartial.

On the one hand he candidly comments that "95 percent of the UFO reports are relatively easily identified as having been caused by well-known natural phenom-

ena. In earlier times whole populations were terrified by the occurrence of solar and lunar eclipses. Now that we fully understand them we enjoy seeing them."

On the other hand he says that the entire question as to whether flying saucers exist or whether they come from outer space is an open one. "I haven't the slightest idea how the study will turn out," he says. "The possibility does exist that there is intelligent life on other planets."

He is surprised "at the things that were not done" in attempting to learn more about UFO claims. For example, he says that scientists from Chile and Argentina who have been involved in research in Antarctica have been reporting for several years that there are magnetic disturbances each time a flying object is reported anywhere on earth.

"But nobody ever did anything about it.

"And there have been repeated reports that automobile ignition systems die and cars stall in the vicinity of UFO sightings. Once the flying saucer disappears the car can start again."

Another mystery has been unexplainable radio disturbances and mysterious radar blips when UFOs have been reported. But no one has been able to explain

any of these strange things.

When will Condon's group be able to explain this great mystery?

"The University group will re-

lease the results of its studies only when they are completed," he has warned. "There will be no partial reports on investigations in progress."



DID A SECOND MOON FALL TO EARTH?

A GROUP of Columbia University geologists recently announced their theory that two moons once existed and that the second broke up and scattered its fragments over the earth.

Their theory is based upon the discovery in northern Argentina of a rim of craters which appear to have been formed by the impact of very heavy objects. Radiocarbon dating tests give the craters an age of about 6,000 years.

The craters are located in a semi-desert plain called Campo del Cielo, or "Field of the Sky". Indian legends relate that in the dim past a "huge block of iron" from the sky struck this region.

The Columbia University geologist speculate that, like the moon, this meteorite may have been a natural satellite of Earth. The evidence, they stated, indicates a high-altitude breakup in an extremely flat trajectory.

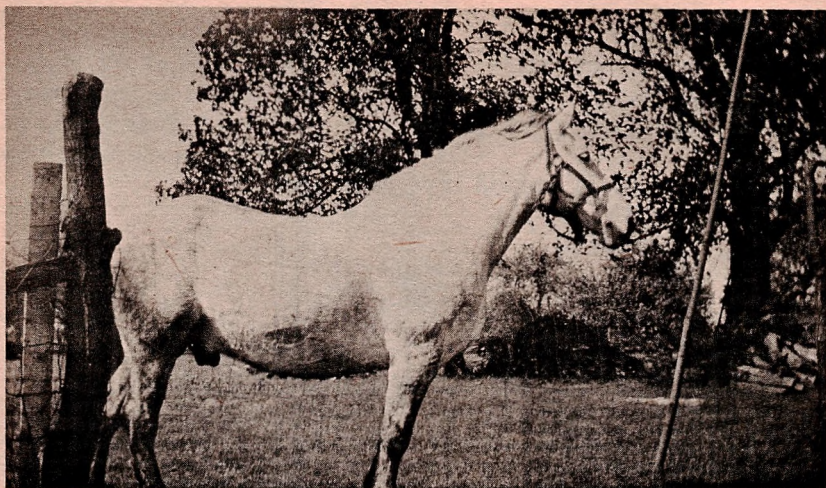
Over 500 meteorite fragments, weighing from a few ounces to 80 pounds, were found scattered throughout Campo del Cielo. An Argentine farmer later turned up a meteoric mass of over three tons while ploughing.

Meteorites also found in Chile are believed to be fragments of the same satellite that rained down on Campo del Cielo, evidently after having made one more orbit.



UNEXPECTED PRIZE

ANTONIO Pereira recently returned home from a hunting trip in a jungle region 50 miles from Lourenco Marques, Mozambique, with a 15-foot boa constrictor as his trophy. He admitted he had started out to hunt partridges. He had fired at a partridge in flight, but his bullet had gone through the head of the boa constrictor stalking prey in the trees.



My Beloved Ghosts

Again the question arises: Is love the power, the vital ingredient that assures immortality — for man and beast?

By Wilma Thone

FIVE-YEAR-OLD Dan, a great dappled gelding, and Beauty, a coal-black mare a year younger, were friends. Their attachment for each other provoked the horse-breeder who raised them because they refused to work with proper harness-mates — horses of the same color. They would work only together. Their recalcitrance broke up two matched teams for the breeder and for this reason he sold them to us at a quite reasonable price.

We acquired our Ohio farm in January, 1936, and bought Dan and Beauty in February. In late May Beauty gave birth to a tiny mare, a carbon copy of her own delightful self. We named the foal Little Meg and soon came to idolize her. She had the freedom of the farm, roaming at will as if she were a cat or dog. She picked her way through the garden, following the paths and never trampling a single plant. She worked in harness too and



Dan, a dappled gelding (facing page), was a ham who liked having his picture taken. Beauty, Dan and Little Meg worked well together, in human terms were "friends". In the end Tony, right, was left alone.

equally well with Dan or Beauty. Sometimes she was put in the traces as a third horse — mostly just to please her because she would trot along anyhow.

Little Meg had amusing ways. In warm weather she often stood with her head hanging over the porch railing where she could look into the house and watch us. When she wanted water (the watering-tub was made from a barrel cut in half) she always put one foot in the tub and stirred and stirred until the water was well roiled — then she drank. Sometimes, if her feet were muddy, her "soup" would become unpalatable and she wouldn't drink it. She would step on the edge of the tub to tip it



and drain the contents and then neigh for someone to pump more water for her.

When she became ill in January, 1941, Little Meg was almost five. At first we thought she had only a cold but she quickly grew worse and died. We were broken-hearted but the horses didn't seem to know she was gone. Dan's stall was first in line, then Meg's, then Beauty's — and neither of the older horses would enter Meg's stall. They behaved

as if a horse already occupied the stall.

When Meg was alive she often teased Beauty by standing in her way. Beauty would nudge her and make a sound like "huff, huff, huff," until Meg stepped up. Other times Meg would lie down in Beauty's path and the older horse had to wait for her to get up so that she could pass. After Meg died, Beauty continued to go through these motions, much to my bewilderment.

Other occurrences were more noticeable. For instance, the man who originally sold us the horses witnessed the activity around the watering-tub. While we stood watching, the water would roil just as it had when Meg stirred it. The team always waited until the water quieted. Other times when Dan and Beauty were drinking with their heads close together, something seemed to push between them — just as Meg always had. Beauty would step back, making a welcoming "huff, huff" sound, while another nose seemed to find its way into the tub.

In hot weather the horses were put to pasture at dusk and brought in during the heat of the day. One morning the sky was overcast and the horses were left in the pasture until the sun came out. When it grew hot I went to

call them in and to my astonishment I saw Little Meg quietly grazing with the other two. I ran toward her calling her name — and she disappeared. Then I thought my imagination was working overtime but as time went by I often saw her in the field at night. However I could get just so close and then she was gone. Once she raised her head and turned her melting brown eyes toward me before she vanished.

Horses must be kept inside during the winter, for to slip on the frozen ground and break a leg brings their end. In the spring of 1948 when he did get out, Dan was full of ginger. He raced round and round the pasture, then stood kicking in sheer exuberance. But suddenly he groaned and lay down. Dan never did this; he even slept standing. We managed to get him to his feet and into his stall where he fell again. The vet could do nothing. Dan lingered two days, then left us.

It was raining softly the night Dan died. We had no electricity then but a lantern dimly lighted the stable door. Inside the stable the men waited to see if Dan's condition would change. Beauty stood at the porch, her head over the rail in Meg's old position. I was talking to Beauty when I

heard it — the shrill wild neigh that could come only from the throat of Meg. Beauty's ears twitched and she looked back at the barn — as I did. There in the glow of the lantern stood Little Meg.

In the twinkling of an eye Dan stood beside her. They whirled and galloped off into the night. I listened to their fading hoofbeats and I *knew* I had not imagined it.

A few minutes later the men came in. "Dan just died," one of them said. "He died just as that horse called. Must be in a pasture nearby if it wasn't Beauty here."

I knew it wasn't Beauty. Of course there were horses in neighboring pastures but when you live with animals you know their voices. I knew it was Meg's voice we had heard.

After Dan's death I never again saw Meg in the pasture — although Beauty didn't seem lonely. She would enter any stall but she still preferred her own. Then we bought another gelding to make up a team, a young fellow named Tony. The team worked well and the next six years were uneventful.

In 1954, when Beauty died, she was about 20 years old. It was August and very warm. When I put the horses out that night,



Little Meg, first to die, started bizarre series of ghostly corteges.

Beauty limped a little and before leaving me at the gate she rubbed her soft nose against my shoulder. At the time I didn't think much of it because she always was affectionate and liked to be petted. Later I remembered and wondered if perhaps she was saying good-bye.

Something awakened me about 2:30 A.M. I thought I had heard a horse call. Thinking Beauty wanted to get in because a light rain had started I listened for another call. It didn't come so slipping into boots and raincoat I hurried out to the barnyard.

By this time we had electric power and the yard lights made the barnyard as bright as day. Beauty, I knew, would be standing at the south gate, with the cows on the other side of the

fence and Tony somewhere nearby. I hurried around the end of the barn — and stopped dead in my tracks.

There in the light, in the slanting warm rain, stood Little Meg plainly silhouetted against the lighter larger shape of Dan. Both were looking at the south gate which was out of my line of vision. Meg threw up her head, tossed it in the old familiar way and gave the rousing welcoming neigh I knew so well. Suddenly Beauty appeared at her side and the three horses whirled and disappeared into the darkness.

I switched on more lights and walked through the cowshed. Beauty's body, warm but lifeless, lay in a mud puddle. Sadly I threw a tarp over her and looked up to see Tony and the cows watching me. Did they too see inside the gates of Hereafter?

Now Tony was allowed the freedom of the box stall and became as great a pet as Little Meg and the others. With farming heartlessly mechanized we had no need for another horse and it took all my powers of persuasion to keep the head of the house from selling Tony. Often I wondered, "Will the 'gang' come back for Tony when it is his time to go?"

I never shall forget the hot fly-

ridden summer of 1959, the year Tony took sick. I had been giving him a tonic for some time. I lathered his back and sides to keep off the flies and put netting over his ears and eyes. One day he staggered weakly as if he were drugged. I barely could lead him into the barn without getting stepped on. I turned him into the box stall and started the car to go to the next farm to telephone the veterinarian. When Tony heard the car start he went frantic. I went back to quiet him but again at the noise of the car starting he thrashed around as if he couldn't bear to be alone. I left the car where he could see it and went on foot to the telephone.

The vet was out but his wife said she'd send him to us as soon as he returned. I went back to the barn to find Tony nervously pacing. When he leaned against the stall as if resting I walked out to the end of the barnyard to watch for the vet. From where I stood I could see the curving drive that led to the stable door and Tony's head through the open half-door of his stall.

As I waited I became aware of a dim drumming sound, a throbbing that slowly but steadily came nearer. Tony raised his head, moving nervously. The sound deepened. In the three-quarter-mile lane separating the farm

from the main road, a cloud of dust formed. It came closer as the sound increased — then swept past me, rounding the curve to the stable door. The rush of air fluttered my sleeve and the warm smell of horses enveloped me. Tony reared and his head disappeared from sight as he crashed to the floor. Then Little Meg's joyous triumphant call rang out on the sunny air.

I held my breath. At the stable door the foggy shapes stirred and became three horses, my beloved horses! The door opened smartly and Tony came out. He was just a misty shape but it was Tony — just as the others were Beauty, Dan and Little Meg.

Together they started their return trip to Forever. Stepping into the lane, right into their path, I opened my arms wide and called them by name. They rushed at me and again a warm rich-smelling mist closed over me. I felt a soft nose nuzzle my cheek in passing. Then they were gone and the sound was fading.

A new cloud of dust heralded the approach of the vet.

"Tony just left," I said tonelessly. He nodded and drove on to the barn.

When the Lord stretches out His Hand to me will Meg bring the "gang" to escort me over the line? Will I hear her call once more?



THE IMPERISHABLE HUGH WILLIAMS

By Alan Bonham

WHAT MUST BE the strangest coincidence in connection with names was reported by the *Leeds Mercury*. On December 5, 1664, the British ship *Manai* capsized in a gale while crossing the Straits. Of the 81 passengers aboard only one person was saved. His name was Hugh Williams.

On the same day in the year 1785, a pleasure steamer was wrecked on the Isle of Man. Sixty persons were aboard the vessel, including a Mr. Hugh Williams. Again the latter was the only one who survived.

On August 5, 1820, a picnicking party on the Thames was run down by a coal barge. Of the 25 persons in the party, mostly children under the age of 12, all but one drowned. The sole survivor was five-year-old Hugh Williams.

Sixty-nine years later, again in August, a Leeds coal barge with nine men aboard floundered. Seven of the men went to the bottom with the barge. Two of them — an uncle and nephew — were rescued by some fishermen. Both were named Hugh Williams.

Psychedelics :

THE BEGINNING, NOT THE END

Despite bad press, psychedelics may hold key to consciousness-expansion that will mark today as the Dark Ages of the Mind.

By David Techter

ABOUT THE AUTHOR

David Techter, geologist-paleontologist, graduated Yale University in 1954. An easterner by birth he now works at the Chicago Natural History Museum.

His interest in parapsychology led to his organization of the Illinois Society for Psychic Research of which he is presently Executive Secretary. He has pioneered in extensive testing of school children for extrasensory abilities.



IF THERE IS any citizen of the United States who is unfamiliar with the initials LSD it is not the fault of the popular press. In the last several months every popular magazine from *Time*, *Life*, *Look*, *Saturday Evening Post* to *Lady's Circle* has featured articles on LSD and the other psychedelic or "mind-manifesting" drugs. Newspaper accounts have given lurid details of mass orgies on college campuses and among the "kicks" crowd in the more Bohemian areas of metropolitan centers. Every form of aberration, mental, physical or emotional, re-

portedly has been caused by LSD.

Judi Kesselman, writing in *Lady's Circle*, stated: "Hallucinations, hysteria, suicide and brain damage have been known to occur through the use of this drug."

I venture to comment that these dire effects are more frequently caused by alcohol than by LSD; however alcohol is our socially approved Western drug and its ill effects are not news.

Nevertheless there is basis for concern over the abusive use of psychedelic drugs such as LSD. On almost every large campus

there are purveyors of LSD and other drugs such as marijuana (which is a psychedelic rather than a narcotic). This abundance of LSD can be explained in part by the ease of its manufacture. It can be produced in any college chemistry laboratory by anyone with a rudimentary knowledge of chemical processes and a supply of lysergic acid, the base product from which d-lysergic acid diethylamide tartrate, mercifully shortened to LSD-25, is derived. Lysergic acid is "cracked" rather like crude petroleum to produce a number of alkaloids from which LSD must be isolated. A poorly informed chemist may not go to this latter trouble in which case his customers will ingest along with the wanted drug the unwanted alkaloids, some of which are sedatives. The sedatives, of course, dampen the effects of the LSD.

Far more dangerous than any side effects from the unwanted alkaloids however is the state of total psychological unpreparedness with which the vast majority of college youths enter into what ideally can be a powerful, liberating experience. The forces of the unconscious unleashed by LSD are not safe playthings for the uninformed. For those persons with shaky control over their own reality LSD may initi-

ate an overwhelming experience, breaking through their defenses, inundating their psyches with emotional forces otherwise repressed in the unconscious. This can be a shattering experience and should not be entered into without adequate preparation.

Ironically the adverse publicity caused by the widespread abuse of psychedelics has brought to a virtual halt all serious study of psychedelics by psychologists, psychiatrists and other professional people with legitimate research goals, although more hysteria has been *about* LSD than has been caused *by* LSD. However, it seems probable the current stringent legislation against the use of psychedelic drugs will be about as effective as was the amendment to the Constitution prohibiting the use of alcoholic beverages.

Paralleling the burst of popular magazine articles, although not receiving such wide attention, are those articles published on the subject in the more serious psychological and psychiatric journals. Also a surprising amount of very fine material directed at the general public has appeared in such volumes as Constance Newland's *My Self and I*, Sidney Cohen's *The Beyond Within*, Leary, Metzner and Alpert's *The Psychedelic Ex-*

perience: *A Manual Based on the Tibetan Book of the Dead*, David Solomon's compilation *LSD: The Consciousness-Expanding Drug*, Weil, Metzner and Leary's *The Psychedelic Reader*, John Aikan's *Explorations in Awareness*, and R.E.L. Masters and Jean Houston's *The Varieties of Psychedelic Experience*. These books, supplemented by magazine articles and occasional newspaper features, notably William Braden's excellent LSD article in the *Chicago Sun-Times*, can give the intelligent, serious layman an insight into the potentials of these revolutionary, mind-altering chemicals.

* * *

WHAT THEN IS a psychedelic experience?

The complexity of the answer to this question may be grasped when I state that persons having had a psychedelic experience report some or all of the following: visual and auditory hallucinations, perceptual distortions, heightening of sensory perceptions, rich symbolic imagery (seen with the eyes closed), spontaneous recall of forgotten childhood experiences, religious and mystical experiences and emotional reactions ranging from terror to bliss. These elements vary in proportion and

order and every psychedelic experience I have heard about or witnessed has been unique and totally different from every other, even when the same individual has ingested the same drug on different occasions.

Can it be determined what a psychedelic experience will bring to a given individual at a given moment?

Experienced researchers agree this is determined partially by the subject's expectations and prior knowledge of what others have experienced. The individual's emotional reaction to an image which he interprets as threatening or frightening may affect the entire course of the experience—which, with LSD, may run eight to 12 hours. Therefore it is advisable for anyone planning to ingest a psychedelic drug to have some background in understanding what can occur so that he will not be upset by what otherwise may be totally unexpected.

A second very important factor in determining the kind of experience the individual may have is his "set"—that is, the motivation or goal with which he enters the drug state. In *The Psychedelic Experience*, Leary, Metzner and Alpert suggest four possible goals derived from classical Hindu thought: (1) in-

creased insight into the self; (2) increased insight into relationships with others and understanding of man in general; (3) pure sensual enjoyment (I am reminded of a California couple who take LSD every Friday evening in order to enjoy more fully their collection of phonograph records); (4) transcendence and mystical union.

I must say in all candor that this last state is relatively rare in those cases with which I am familiar. And Masters and Houston state that of their 206 subjects they can name only six who achieved a truly mystical experience. My recommendation is that the individual planning to enter the psychedelic state be aware of all four of these general goals but then go wherever the drug leads rather than insist beforehand on a single desired goal.

A third factor influencing the quality of the subject's reaction to a psychedelic experience is the physical setting in which he finds himself during the session. A cold clinical atmosphere tends to produce a negative effect. The surroundings should be comfortable and cheerful, with stimulating materials such as paintings, books, phonograph records, flowers, fruits, etc., readily available. If the weather is favorable

the experient well may spend part or all of his time outdoors in a setting of natural beauty.

Even more important than the physical setting, however, is the psychological setting. This includes particularly those other individuals who are present. Indeed this factor may be more important than all the others put together. I have known of psychedelic sessions where the physical surroundings and the subject's preparation were quite inadequate by normal standards but the experience was rewarding because of the skill of the guide or monitor. If the guide is inept or lacks understanding the experience may be futile and unrewarding although all other factors are favorable. Masters and Houston devote a chapter in their book to the subject of guides and their training and qualifications. Many persons stress the desirability of professional qualifications for the monitor of psychedelic sessions. In actual practice attitude and outlook seem more critical than background training. A knowledgeable and sympathetic layman is to be preferred to a trained psychiatrist who is antagonistic or unsympathetic (as unfortunately many psychiatrists are) to the consciousness-expanding experience.

This may be illustrated by the instance of Edward's initial experience with LSD. It was monitored by a woman friend, E.C., who had had only a single rather uneventful session with LSD and had done limited reading in the field. During the time Edward was under the influence of LSD however E.C. proved to be a superb therapist. Starting from a fragment of dream imagery that Edward suggested as a possible opening, E.C. was able to help Edward experience a series of significant childhood events going back as far as when he was two and one-half years old.

He remarked later, "I never would have believed all that stuff was kicking around down below if I hadn't actually relived it."

Edward's case clearly illustrates two characteristics of the psychedelic state—it is extremely personal and the experient easily may be influenced and led by the guide. Thus it is doubly important that the guide, who should remain with the subject for the duration of the drug's effect, be someone with whom the experient feels comfortable. Any reservations toward the guide will be greatly magnified by the drug and may lead to unpleasantness. Because of the extremely personal nature of the experience, particularly if re-

pressed memories are relived, it is strongly recommended that the subject (most especially if it is his first experience) be the only one taking the drug and that there be no more than one other person present besides guide and subject. On the other hand it is most important that there be a guide present. A solo "flight" produces quite a different series of reactions than a monitored experience and never should be undertaken without first having undergone a session with a guide present.

If one assumes optimum conditions—adequate background, proper motivation, supportive setting, experienced guide—what is the resulting psychedelic experience?

It is true that a bewildering variety of effects are reported by different individuals; and it is also true that a striking degree of similarity exists between reports from widely different subjects.

What are the general characteristics of the experience?

I know of two attempts at analyzing the psychedelic state. More elaborate is that done by Leary, Metzner and Alpert in *The Psychedelic Experience*. They take as a guideline the *Tibetan Book of the Dead* which outwardly is a description of the

stages of the afterlife faced by the dead before they can be reborn. Leary and his co-authors insist this actually is a description of the transcendental or mystical state which a psychedelic drug well may produce. Therefore they revise the material of the *Tibetan Book of the Dead* to read as if referring to a person who has taken LSD or psilocybin. I cannot be enthusiastic over this concept as I feel that it really does not fit the psychedelic experience. For instance, they give as the first "Baro" or stage the most transcendental or mystical level of the total experience. I think it much more probable that those individuals who achieve the transcendental state have experienced a long buildup of other contributing material and that it is not the initial stage as Leary's outline suggests.

Masters and Houston, I believe, have made a more realistic and creative analysis of the psychedelic state. They divide it into four ideally progressive stages in the order of increasing departure from normal consciousness. These are the sensory, the recollective-analytic, the symbolic and the integral. The duration of each stage, of course, varies enormously from one experience to another and from one

subject to another. Many subjects may never go beyond the recollective-analytic stage.

In the first, the sensory stage, the subject becomes aware of the heightening of his normal sense perceptions — vision, hearing, touch, taste and smell. Any or all of these may become acute. This stage includes a great deal of reaction on the part of the subject to other persons and physical objects in his environment. It is during this stage that paintings, flowers, music, etc., may have great meaning for him.

The subject then goes deeper into the drug state, entering the recollective-analytic stage which is essentially one of self-analysis, including the recurrence of forgotten memories, emotional material, past events which are relevant to his present emotional makeup. If the session is geared to therapy the subject may remain at this level for the rest of the experience.

Or he may move on to the symbolic level where historical events and emotions are transformed into symbolic representations, sequences from mythology, the enactment of rituals, and the like. The symbolic state represents an emotional catharsis during which the materials evinced during the recollective-

analytic stage are worked out and resolved.

On the fourth or integral level the newly-comprehended emotional materials are integrated into the personality; self-renewal occurs and occasionally leads into a truly transcendental or mystical state. I reiterate: the truly mystical experience is a rare phenomenon even with the use of psychedelic drugs.

Under optimum conditions what determines the material that the subconscious mind will present to the experient?

Masters and Houston write, "As we have shown, if the subject has been able to confront and then go beyond the significant literal and empirically grounded data of his life, he then may move to a level of possible symbolic encounter with broader and more profound aspects of his nature. Here the self reveals itself to consciousness more completely than has been possible hitherto, with consciousness 'living' the ensuing symbolic drama in terms of patterns that have become simultaneously personal and universal. Beyond the surface and the literal, then, seems to lie *in potentia* for consciousness the self's larger vision and comprehension of itself. . . ."

It is my contention that under

optimum conditions the subconscious mind will present to the experient that which is most beneficial for him at that particular point in his life. The source of the psychedelic material is much the same as dream material, the major difference being that dreams occur in the state of sleep and are not always consciously remembered by the dreamer, whereas in the psychedelic experience the conscious mind is continually aware of what the subconscious mind is presenting and can integrate this material into the psyche while it is being presented. Herein lies the power of the psychedelic drugs to work self-transformation in receptive subjects.

If, then, LSD possesses the power to transform personality, to impart self-understanding and to reorient the individual's value system and outlook toward the universe, why is there such strong and vocal opposition to the psychedelic drugs?

The answer is not difficult to find. The psychedelic drugs represent a serious threat to many of the entrenched values of our Western society.

They represent a direct challenge to psychiatry and psychoanalysis although they could be a powerful tool in exploring the unconscious, in reaching greater

understanding of emotional and mental processes. There are reports of persons who have achieved greater emotional stability and overcome personality problems simply by having undergone the psychedelic experience. Masters and Houston mention instances of alleged "instant psychotherapy" and conclude that the claim is not unjustified, that there have been dramatic changes in personality structures as a result of even a single experience with a psychedelic.

Because the psychedelic material does not conform to any given psychotherapeutic doctrine Masters and Houston argue that a new school of psychotherapy may be built around the psychedelic drugs, one which would not be rigidly indebted to any of the current schools of psychotherapy. They comment, "It perhaps is a further affront to orthodoxy that so very often the therapy is self-initiated and self-directed by the patient or subject with the therapist or guide doing little more than simply standing (or more often sitting) by."

Just as the psychiatrists deride psychedelics for "instant psychotherapy" the religionists attack LSD because there have been claims of "instant mysticism". While the incidence of religious or mystical experiences

under psychedelic drugs has been enormously exaggerated in the popular press and elsewhere it is true that some individuals have achieved, with the aid of LSD, a transcendental state.

Many theologians and religionists dispute the possibility of achieving a truly mystical experience simply by ingesting a chemical. In the past such experiences have come to ascetics after they have spent years in disciplined fasting and meditation. William Braden analyzes this argument in his excellent article in the *Chicago Sun-Times*. The brand of mysticism produced by LSD, he says, is not the Western mysticism of union with a transcendental deity; rather it is Eastern mysticism in which the ego dissolves into a universe of which the individual becomes an integral, inseparable part. Thus in theological terms LSD supports an immanent deity rather than a transcendental one thereby aligning with Eastern religions and with the Death-of-God movement within modern Protestantism.

John Aiken describes just such a theology in his book, *Explorations in Awareness*. And it is interesting that he and a group of his supporters have formed The Church of the Awakening which considers psychedel-

ic chemicals sacramental substances to be taken in the spirit of reverence.

Perhaps more challenging than any theological implications however is the fact that LSD can produce a mystical experience in ordinary people who otherwise never would have such an experience. And this is an experience which the Christian church for centuries has offered as desirable but which only rarely has been experienced by a very few. How many persons will be willing to go to church to *hear about* God when they can *experience* God through a psychedelic drug? The impact of these drugs well may reshape modern Christian thought.

Because LSD and the other psychedelics challenge both psychiatry and religion they also challenge the materialism prevalent in Western civilization. A subject under LSD need not go

all the way to the integral level to become aware that there is more to the universe and to him than the obvious physical, material dimension.

It strikes me that it would be difficult for anyone to go through a psychedelic experience without deriving a healthy respect for the subconscious mind. Yet where does the subconscious mind fit into everyday pragmatic realism which tends to scoff at anything beyond physical matter? Once you open the door to the unconscious mind it becomes much harder to deny entrance to such concepts as soul and non-physical reality.

Thus on three major fronts psychedelic drugs challenge Western thinking. And despite the criticisms, the shouts of take-care, and beware — I predict we have witnessed the beginning rather than the end of psychedelic drugs.



PHENOMENON OF IDENTICAL TWINS

By Shirley M. Cunningham

ON JUNE 25, 1954, I gave birth to a set of twin boys, Ronald and Donald, in Marion General Hospital, Marion, Ohio. In 1953, also on June 25, I gave birth to a set of twin girls, Bonnie and Connie, in the same hospital and in the same delivery room.

Newspaper and television sources stated that this event had a chance of happening about once in a billion times. Both sets were identical twins, which added to the phenomenon, for only one out of every four sets of twins born are identical twins.

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.

S.O.S. ON A DREAM WAVE

By Genevieve Miller

LUCILLE ASTON AND I always have been close friends, so close that one's thoughts frequently reach the other. On many occasions when one of us is worried, the other senses it — even when we are miles apart. And often we simultaneously think of telephoning each other. But not until one morning in June, 1965, did I realize how close we had become or how strongly our minds could reach for — and find — each other.

That morning after a sound night's sleep I had a very real dream. My daughter Judy appeared to me saying, "Mother, wake up! I'm in great trouble. You'll have to help me, Mother. What can we do?" She was sobbing and terribly upset.

I answered her, "I don't know. I'll have to call Lucille and ask her what to do."

Judy begged, "Mother, help

me yourself! You don't have to phone Lucille."

I insisted, "No, Judy. I need Lucille's help."

At this point the telephone rang, the real telephone near my bed. I arose and answered it, knowing without a doubt the call was from Lucille. It was — and she was weeping.

I quickly came awake as I



GENEVIEVE MILLER

heard her say, "Ruthie (her own daughter) is in great trouble and I want you to help me. I told Ruthie I'd have to phone you to get your advice."

Now I realized my dream had been a peculiar reversal. Lucille's daughter — not mine — was in trouble. And it was Lucille who needed help.

I recounted my dream and asked when she had thought of telephoning me. Lucille said she had been standing over her telephone for 10 or 15 minutes, wanting to telephone but afraid that her call would awaken me.

Evidently she had been thinking of me so strongly and needing me so much that her call for help required neither wires nor radio waves. A dream carried her urgent message. — *Port Angeles, Wash.*

I TRIED TO BRIBE A GHOST

By Joyce DeMerrelle

THE NIGHT OF June 19, 1943, was one I'll never forget. Its events surpassed all understanding. I wrestled with a ghost and when he subdued me, I tried to bribe him.

The evening began when my girl friend Elsie Hulk asked me to go to a dance with her. Although my husband-to-be, Matt Murphy, was a soldier and on duty that night, I decided to

go anyway. For that matter, Elsie was supposed to have worked that night but with the irresponsibility of the young we jumped into her coupe and took off for the dance, arriving about nine o'clock.

Elsie's pink blouse had led me to pick a bunch of rosebuds from my garden to pin in her hair. They matched her blouse exactly and she looked very pretty.

The place was Renton, Wash. — a city that was bursting its seams in 1943. Boeing Aircraft operated at peak capacity and radar units encircled the town. Defense workers and soldiers poured into the city every weekend and on this Saturday night all of them seemed to be in the dance hall.

Having worked as a U.S.O. hostess Elsie knew many of the soldiers. She started dancing the moment we arrived and never sat down again. However, I had become engaged the week before and felt guilty being there at all while my soldier was on duty. I sat until 11 o'clock alternately declining invitations to dance and admiring my engagement ring.

Suddenly I was seized from behind by a pair of very strong hands. My arms were snapped so violently to my sides that the breath was forced from my

lungs. My purse flew from my hands to the floor.

I jerked around to free myself from what I thought was a very poor joke but although my arms were held in a vise-like grip I saw that no one stood anywhere near me. Some force pushed me to my feet and at the same time a man's voice said, "Go home!"

Even then I realized I had not actually *heard* the voice. It seemed to project itself into my mind like a burst of light.

My back was held rigidly against a man's chest. Again the words exploded in my mind: "Go home. Go home!"

Now anger took over and I twisted and turned trying to get loose. I particularly wanted to retrieve my purse. I screamed to Elsie but the noise of the music and dancers drowned my voice. I hoped a couple sitting nearby would help me but the woman simply turned to the man and shrugged.

My feet dragged as I was carried toward and out the door. Strange as it sounds I did not feel frightened. Whatever was pushing me only made me angry. I began to plead to be allowed to get my purse.

"It has my ration book in it! Think of all the trouble I'll have if I lose it."

"No!" exploded the voice.

"You *must* go home now!"

Well, home was a mile-long walk along a four-lane highway. Traffic was fairly heavy and three cars stopped — then sped away without anyone speaking a word. I have no idea what they thought about a young lady furiously running along a highway.

Now gasping for breath I tried once again to explain about my purse. I promised I would leave the dance hall as soon as I got it back. My invisible companion didn't even bother to answer.

Then I was home and in record time too. My companion pushed me against the front door and when I turned the knob I was flung into the hall.

"Stay here!" This time I heard the voice, and for the first time I was frightened by its dictatorial tone — as if to say if I disobeyed I would be severely punished.

I slammed the door, quickly pushed back the curtain and flicked on the porch light. There was absolutely no one in sight on the porch, in the front yard, or in the street.

I went into the kitchen and sat down at the table, thinking over this strange experience. It took me an hour to calm down and then I went to bed. But of course I couldn't sleep. I tossed and turned until dawn and finally got up and went down to the kitchen

again. I felt a dull ache in my arms and shoulders, a reminder of the rough treatment of the night before.

I was drinking coffee when Ted Siplia, a neighbor, and a state patrolman came into the house. They simply walked through the door and stood in the hall. (In this quiet neighborhood where I had lived all my life, no one ever locked a door.)

"I'm here in the kitchen," I called out. "What's the matter?"

When he saw me my neighbor almost fainted.

"You're dead!" he babbled. "You were killed last night. They identified you by your ration book. . . ." He was almost crying.

Gradually regaining control of himself, Ted told me what had happened. Elsie and a soldier companion had left the dance to get something to eat. On the big highway they had hit a Greyhound bus head-on. My purse, picked up from the dance hall floor by my friend, contained the only woman's identification recovered from the terrible wreck.

At the morgue I identified her — the pink roses were still in her hair. Her companion I didn't know.

My fiancé Matt said later that he had had an awful premonition about me that night. He hadn't

known I went to the dance but he kept seeing me crushed and bloody in his radarscope! The presentiment became so overwhelming that he got down on his knees right there by the instrument and prayed for help. A deeply religious person, he prayed long and fervently. He was frightened but he believed God would help me.

I can't pretend to explain what happened but whoever or whatever the force was — ghost or angel — I've thanked him a thousand times for being unbribable. — *Seattle, Wash.*

VISION IN A HAYSTACK

By Susan R. Treidel

IN THE SUMMER of 1940 my fiancé was taking flying lessons at Morris County Airport in Morristown, N.J. We spent many weekends there with mutual friends who had formed the Pilots' Club of New Jersey, and together we purchased our own plane. While the men flew and worked on the plane the wives and girl friends hiked along the country roads or soaked up sunshine.

One autumn Saturday in particularly fine weather my sister and I were dozing on top of a haystack near the hangar. We planned to share a picnic lunch and stay until evening.

Suddenly my sister sat up, saying, "I have to get out of here. I can't stand it here at the airport any longer. I want to go home."

Although she would give no explanation she insisted on leaving. Alarmed by her distracted manner, we signaled her husband to land his plane and in a few minutes they were on their way home.

I walked over to watch my fiancé working on the motor of a plane. After a few moments we heard shouts from the hangar and looked up to see a small craft coming in to land — obviously in difficulty. It wobbled out of control, its wheels touched the telephone wires at the edge of the field and the plane flipped over, crashing nose first into the haystack where a few minutes earlier my sister and I had been lying.

Both pilot and passenger were killed instantly. The plane and the haystack burned.

When I telephoned my sister to tell her of the tragedy, she said, "Yes, I know. I saw it all in my mind while we were lying on the haystack."

"Why didn't you tell me?" I asked.

"I thought you would laugh at me," she said sadly. "All I could do was get away from there this

morning, and I knew you wouldn't stay on the haystack alone." — *Denver, Colo.*

MOTHER'S CALL FOR HELP

By Patricia Mann

AT TWO O'CLOCK in the morning of July 17, 1957, the sound of someone calling my name awakened me. As soon as I opened my eyes to the semi-darkness of my bedroom I saw a shadowy form that resembled my mother. I couldn't comprehend it. My mother lived 10 miles away.



PATRICIA MANN

The apparition spoke to me, urgently saying, "Come, I need your help!"

Knowing my mother to be a light sleeper and able to answer her telephone at any hour, I tried to call her. I got a busy signal. Now I began to feel panicky. I called the telephone company to help me get through to her but I

was told the line was out of order.

Something inside of me commanded: "Don't wait! Go out to Mother's!" I dressed hurriedly, and drove to her house.

There I found all the lights in her house were on and I could hear the television going full blast. I pounded on the door calling my mother's name. No answer! I tried the doors. All were locked. In desperation I checked every window until I found one unlocked. Climbing through, I saw Mother lying in a pool of blood, clutching the telephone in her hand. I had the presence of mind to call an ambulance and when she arrived at the hospital emergency room, a deep cut in her forehead had to be stitched. She soon regained consciousness and told me of the night's events.

She had fallen and from the gushing blood she knew she had sustained a deep cut. She was trying to phone me when she blacked out, but she remembered calling my name. She also knew it had been about 2:00 A.M. when she fell. — *Virginia City, Nev.*

MY PROTECTIVE SIX-YEAR-OLD

By Bonnie Sherlock

IN THE AFTERNOON of August 20, 1963, a thunderstorm was brewing. Black clouds dark-

ened our ranch seven miles south of Lander, Wyo. I was in the kitchen preparing supper when my daughter Rosalie Anne, aged six, came to the screen door and said, "Mama, please make Tony stop riding his bike near the garage."

I asked her why and she told me lightning was going to strike there and he would be hurt. I took Rosalie's warning to be the product of a six-year-old's over-active imagination. I called my son to come into the house to wash up for supper.

As most nine-year-olds do he took his time about minding. Rosalie again came to the door, this time in tears, imploring me to make Tony come into the house "... before the lightning strikes!" Again I went out and sharply ordered him to come in.

No sooner had we sat down at the table when an ear-splitting crack paralyzed us all. I jumped from my chair and peered out to ascertain where the lightning had struck and my eyes came to rest on the Rural Electrification Administration pole next to the garage. Two or three feet of the top literally had been shredded and the power lines sagged on the garage roof. Huge splinters of wood lay in front of the garage — where my son had been playing. — *Lander, Wyo.*

In the hard bright light of scientific laboratory
solid evidence stands up and begs for research on wider scope.

UCLA EXPERIMENT PROVES *EMOTIONS AFFECT ESP*

By James Crenshaw

WHAT KIND OF ESP does a man radiate when he looks at the picture of a luscious nude or semi-nude woman? Can a person watching a series of horror pictures transmit feelings and thoughts to an unseen recipient? What about one's visual pleasure in a beautiful Hawaiian scene? Can it be transmitted by extrasensory perception to an unseen subject trying to tune in?

A brilliant and imaginative graduate student at the University of California at Los Angeles has come up with some rather positive answers to these questions as part of the research she completed for her doctorate in psychology. Mrs. Thelma Moss has set something of a precedent in academic circles by including ESP research in preparing her dissertation for her Ph.D. degree.

Mrs. Moss says, "That eminent American, William James, once divided his fellow psychologists into two categories — the

tough-minded and the tender-minded. Since conducting an experiment in telepathy I naturally have been relegated to the tender-minded. In fact, several of my colleagues go further and call me soft in the head."

She adds however that her experiment in telepathy was subjected to tough-minded controls and given a tough statistical analysis. The statistics show a chance level of .001 — which means that the results she obtained could have happened by chance less than once in 1000 times.

Mrs. Moss decided on a new approach to testing extrasensory perception, an approach based on the long-recognized fact that emotional states have a direct bearing on test scores. The usual card tests (various kinds of guessing games in which a subject tries to call correctly the symbols on concealed cards) often prove boring, thus handicapping both the experimenter and

the subjects being tested.

Furthermore it has been found that the emotional state and attitude of the experimenter often have some effect on the results. In fact, in reviewing the mass of literature on ESP experiments, it appeared to Mrs. Moss that emotion was a key factor and one that had not been fully evaluated.

Psychic literature is full of instances in which the "transmitter" of a supposedly telepathic message — the soldier in battle, for example — is undergoing a strong emotional crisis, while the "receiver" — wife, mother or sweetheart — is in a relaxed state, quite often sound asleep.

To reproduce this pattern — the aroused "transmitter" and the relaxed "receiver" — in the laboratory was not difficult. The problem was to establish controls consistent with scholarly research.

First Mrs. Moss obtained a soundproof booth (of the type used by the Air Force to test hearing acuity). The booth is large enough to accommodate a comfortable chair. A person sitting in it wears a headset through which he can hear only what he is required to hear. The "transmitter" thus is isolated from all outside contact except through the experimenter and in

this case through a window in the booth onto which were projected a series of emotion-stimulating scenes.

In another completely separate room the "receiver" lies relaxed on a couch. At a signal both "transmitter" and "receiver" start talking into microphones.

No communication is possible between "transmitter" and "receiver". What each says is recorded simultaneously on a two-track stereo recorder, although the experimenter in the transmitting room may hear what goes onto either track by means of a headset. In this case, a second experimenter attended the receiver.

Participating in the main study were 60 subjects, ranging in age from 16 to 65, and including high school students, professional psychics, business men, grandmothers and psychologists.

"About the only type of person who did not volunteer was the claustrophobic," reported Mrs. Moss. "Such a person simply would refuse to get inside the booth."

The 60 volunteers comprised 30 experimental teams, each consisting of a transmitter and receiver. Six episodes of pleasant and unpleasant scenes were shown to the transmitter on the

window-screen of the booth.

The emotion-arousing episodes were these:

(1) Draped and undraped female figures shown to the accompaniment of hot jazz piped into the booth.

(2) Beautiful Hawaiian island color slides with Respighi's music, "Fountains of Rome".

(3) Views of Disneyland together with Dixieland jazz.

(4) Nazi concentration camp scenes accompanied by the sounds of an iron foundry.

(5) Photos of President Kennedy's assassination and funeral with appropriately funereal music.

One episode was designed to evoke purely physical discomfort. The transmitter was asked to put his foot in a bucket of ice water and to keep it there for 40 seconds.

Varying the sequence of the episodes provided one of the important controls. Each transmitter actually made up his own sequence. At the outset, after the door of the booth was closed, he was asked to pick a number from one to six. Slides in the episode having the corresponding number then were projected. In this way no one, not even the experimenter, could know what was coming next.

Each transmitter was asked to

verbalize his reactions to the particular episode he witnessed. His running commentary was recorded on one of the stereo tracks. During the same designated interval (indicated by a signal light in the receiver's room) the relaxed subject attempting to receive the transmission described whatever sensations, images, feelings or thoughts occurred to him or her.

The receiver neither could see nor hear what was occurring in the room where the slides were being projected into the transmitter's booth. His comments of course were recorded simultaneously on the other track of the stereo tape.

As Mrs. Moss reported to a seminar at UCLA: "Another important control was the fact that the tape recorder was on continuously once a session began. This meant that everything that occurred in both rooms — reactions, impressions, comments by Experimenter No. 2, profane exclamations by Experimenter No. 1 when the equipment did not work — everything was recorded. This control prevented either experimenter from influencing the responses of either member of the team, transmitter or receiver."

A stenographer who knew nothing of the nature of the ex-

periments transcribed all material on both recorder tracks. The typed material was placed on cards, a separate card being used for each episode as well as for each transmitter and receiver.

Mrs. Moss called this a "sizeable and tedious" task since every word had to be included and some subjects were very articulate. This constituted another experimental control — preventing the experimenters from interpreting or misinterpreting, consciously or unconsciously, what the subjects actually said.

Mrs. Moss did not trust even herself to determine whether or not the receivers had recorded correct impressions. Instead, she asked six impartial "judges" to make the evaluations. They were all psychiatrists or psychologists.

In her UCLA report Mrs. Moss said, "It is not quite true to say that the judges were impartial, for they had their biases. In fact, they were deliberately selected for those biases: two of them believe in ESP; two of them do not; and two said they neither believed nor disbelieved. It was expected naturally that the believers would perform best but in fact the most adroit judge was a confirmed nonbeliever. So *that* hypothesis went into limbo."

Each judge, working alone so as not to influence another, first read a description of each of the six episodes, such as the President's assassination, the Hawaiian tranquility scenes, the Nazi horror pictures and so on.

In the next step the judge was asked to match a transmitter's description of a particular episode with the experimenter's original episode card. After studying these the judge took up the receiver's thoroughly shuffled six cards. Thus his task was to match the receiver's response with the transmitter's response to a given episode.

Mrs. Moss explained, "For example, suppose after the Hawaiian ocean scenes, the transmitter spoke of the 'beauty of the silent tranquil sea'. And suppose the receiver of that team had mentioned on one of his six cards an impression of 'a quiet starlit night'. Not unreasonably a judge might match that response to the ocean episode and if the receiver had given that response at the same time as the ocean was shown the judge would have scored a hit. But if the receiver had given his impression of 'a quiet starlit night' when the Nazi episode was shown, the judge would have made an incorrect match."

The judges were required to

complete matchings for all 30 experimental pairs.

Two sets of "control groups" were used to insure the validity of the results. The first consisted of 10 subjects who were given the same instructions as the receivers of a regular experimental team; that is, each subject was asked to lie down, relax and at designated intervals to give impressions of what the transmitter might be experiencing in the next room. Except . . . there was no transmitter and consequently, nothing for the subject to receive.

The receiver in these cases was told that there was a transmitter working with him but that for purposes of the experiment he or she had to remain a stranger to him. (Mrs. Moss remarked that in the interests of science the deceit here appeared permissible.)

"It was interesting that this control group gave just as many 'impressions' and 'images' as the real receivers," she reported.

Ten additional subjects were asked to act as transmitters without any receivers. Their transcribed reactions to the episode scenes were then randomly assigned to the 10 control receivers, but the judges did not know that these were control teams.

They simply matched all 40 teams as best they could.

Also a second control group consisting of 13 receivers recorded responses while the episodes were being shown — not to a live subject, but to a manikin in the booth. The hypothesis was that a live transmitter was needed for transmission.

The carefully contrived scientific nature of the whole experiment is illustrated by this statement in Mrs. Moss' UCLA report:

"I was not permitted to be present during the judging, to prevent my influencing the judges' decisions. Instead, a man who knew nothing of the experiment was shown how to conduct the judging session and only he was allowed to remain with the judge."

However, to guard against clerical errors, she was present during the evaluation of the results.

Concerning all of the various controls, she said:

"These several controls may have seemed stringent but I was glad for them. There has been so much falsification — downright cheating — in the field of telepathy that every precaution against voluntary or involuntary manipulation should be taken in a scientific study."

WHAT WERE the results?

For mathematically-minded persons here is the procedure Mrs. Moss followed: "After all the judges had completed their work (a lengthy process, inasmuch as each judge needed three one-hour sessions to complete the task) it then was possible to find out if the judges had been able to match the responses of receivers and transmitters with a greater accuracy than would have happened by chance.

"For this, there is a basic statistical test called the 'Matching Problem'. The mathematical procedure is treated on Fuller's *Probability Theory and Its Applications*. In the book there is a table giving the odds for making zero, one, two, three, four or six hits purely by chance; that is to say, if a monkey were to match a team of six receiver and six transmitter cards, he would — according to the table — get six out of six correct matches once in 1000 times, whereas he would get none right 37 percent of the time.

"The great question was: Did our judges do significantly better than that mythical monkey?"

None of the judges made a perfect score — six hits out of six for a single team. Neither was there a case of five correct hits, because naturally the re-

maining one also would have been correct.

For the control group — those who had no transmitter and nothing being transmitted — the judges scored exactly at the expected value of chance for zero hits. For one out of six hits, they scored far better than chance. However, scoring two correct (which is fairly good) the judges did worse than chance; and no judge was able to get a score of three or four hits for any of the control teams, according to Dr. Moss.

In the case of the 30 experimental teams the story was dramatically different. Here the judges got fewer than the expected zero and one hits. They got far more than the expected hits of two, three and four, she reported.

"Clearly the judges were more successful in matching the responses of the genuine transmitter-receiver teams than the phony control teams," Dr. Moss said.

The statistical results as reported by Mrs. Moss (based on the "chi square" method of analysis) included these figures: According to chance the judges should have achieved 48 hits of two or more. They actually made 78. Such a result has a probability of happening by

chance less than once in 1000 times.

The manikin group analysis produced scores that were about what would be expected by chance.

On the original hypothesis that strong emotions enhance telepathy, it appeared that the strongest feelings expressed by the transmitters were in response to the Kennedy assassination episode. There were 84.5 hits scored for this episode.

Both the assassination and the "luscious lady" episodes received considerably more hits than the others. Least successful of the episodes was the attempt to transmit a "cold as ice" feeling by having the transmitter step into a bucket of ice water. However, sensations of cold and discomfort were reported at some time during the session by 56 percent of the genuine receivers, whereas not one subject in the control group mentioned either cold or pain.

Descriptions of ocean, water, waves and the like were reported by 83 percent of the experimental receivers but by only 33 percent of the controls.

"Perhaps most provocative of all," reported Mrs. Moss, "the only proper name mentioned more than once was that of President Kennedy. He was named

by five different receivers, whereas no one in the control group mentioned his name at all."

Aside from the positive statistical results which Mrs. Moss obtained, some rather amazing "anecdotal" hits occurred that are not subject to mathematical analysis but nonetheless are impressive.

For example, while impressions of the Hawaiian tranquility scenes were being transmitted, one receiver recorded the following verbatim impressions: "For some strange reason I seem to be in Honolulu in the Hawaiian Islands. There is an atmosphere of holiday, of relaxation, of rest. Palm trees and green things growing and blooming — bright-colored flowers. Perhaps I am swimming in a pool. Everything is restful and peaceful . . ."

Concerning this obvious hit Mrs. Moss commented: "Not strangely, all judges correctly placed this response."

Another receiver recorded these impressions while the Kennedy assassination pictures were being shown to the transmitter in the booth in the next room: "I seem to have the feeling of sadness or sorrow . . . feeling as if I were crying . . . or something tragic had happened and that I was grieving over something,

much the same as one might feel attending a funeral — of a dear friend or a well-known public figure in whom one had faith."

Understandably, said Mrs. Moss, most judges scored a hit on this one too.

One series of comments by a receiver would have proved the best hit of all except for an important flaw. He said, according to the transcription of his reactions, "I seem to be taken to Dallas, Tex., like I saw the assassination of President Kennedy. I could see the car driving away, rushing him to the hospital, and later on the plane where Johnson was sworn in as President. Also, after that, saw the body being taken back to Washington, D.C., and the funeral of the President . . ."

Said Mrs. Moss, "Naturally all of the judges placed this response with the Kennedy episode but they were all wrong. The receiver had given those impressions while the Disneyland episode was being shown in the next room. According to the rules of this study, even so startlingly accurate a description given at the wrong time was a failure."

She reported several such instances of an accurate description being given at the wrong time. Some were given after the episode had been shown; even

stranger, a few were given before the episode was shown in the other room.

"Fortunately," she said, "such displaced responses did not happen so frequently as to upset the statistical results."

While such displacements were scored negatively in this experiment, they have their positive value as evidence for ESP. Such experimenters as Drs. Soal and Rhine, as well as the late Russian physiologist Vasiliev, have encountered such displacements. In card-calling experiments, for instance, a subject often may call correctly one or more cards (in fact, on occasion, a whole series of cards) either before or after they are actually "transmitted".

Mrs. Moss stated that she had read of the phenomenon but had not expected it to occur so vividly in her experiment.

"I have no explanation to offer for it," she says, "nor I believe does anyone else."

Because individual sensitivity varies it was to be expected that some of the experimental pairs would do better than others. In fact, out of the 30 experimental teams only 11 were found to have done no better than chance. (One receiver got nothing at all.) On the other hand, another 11 of the teams far exceeded

chance expectation, receiving an average of 2.8 hits out of six.

"There proved to be a third class of receivers who gave impressions that a skilled judge was often able to match correctly, only because of pertinent symbols," said Mrs. Moss.

For instance, one receiver recorded the impression of a well-known Hollywood night club. Since the judges were aware that girl dancers appeared there in bikini-type costumes, they were able to match this correctly with the "luscious lady" series. (This category received the next-to-the highest number of hits, the assassination series being first.)

Five of the receiver subjects in the experiment agreed to be hypnotized to test an old idea that hypnosis seems to facilitate telepathic communication. Of the five, the judges' scoring showed that three were among the most successful in their responses.

In her report, Mrs. Moss gives these guarded conclusions concerning the total experiment:

"In summary this laboratory study seems to provide evidence that something like telepathy may exist between two people who are isolated from each other, when one of the persons is activated emotionally while the other is relaxed. At least, the matching by skilled judges

showed a significant difference between such an experimental group and a control group to whom nothing was being transmitted.

"Further, the phenomenon of displacement in time occurred, duplicating what has been reported in other ESP experiments of displacement. Also, hypnosis seems to facilitate the transmission of imagery and perhaps should be more fully investigated.

"Finally, although the evidence seems good, I can offer no explanation of how such transmission takes place. It may be that further studies, even more controlled, to isolate even more specific factors, eventually may disclose the mechanism that makes the transmission occur."

Parapsychologists who have reviewed the details of Mrs. Moss's experiment have urged that it be duplicated and expanded to open up a new area of research, with dynamic techniques departing from the classic card-calling and similar procedures of the past.

While other experimenters — notably Dr. Gertrude Schmeidler of the City College of New York — have solid evidence of a relationship between emotional stimulation and extrasensory perception, it is believed such

experimentation on a wide-spread basis, using laboratory techniques, can lead to popular acceptance of the reality of ESP.



VISION WITHOUT EYES FOR THE BLIND

EXPERIMENTS by Pamela Hardy, 18, a senior at Catalina High School, Tucson, Ariz., indicate that totally blind children can be taught to "see" color through dermo-optical perception, or "fingertip sight".

Miss Hardy recently exhibited her findings at a science fair on the University of Arizona campus where projects by 400 Southern Arizona elementary and high school students were displayed. Her research, according to an article by John Haney in *The Arizona Republic*, grew out of an effort to determine whether dermo-optical perception was a hoax, as claimed by some scientists in journals such as *Science*. In the opinion of these scientists, claims for the results of dermo-optical perception could be explained on the basis that subjects peeked under their blindfolds.

Miss Hardy carefully ran a series of complex tests on 47

students at Arizona School for the Deaf and Blind in Tucson. Her tests included subjects with vision as well as those totally blind due to severed optic nerves. Among her precautions was to slip a box over the heads of subjects to avoid any possibility that results could be explained as peeking.

None of her totally blind subjects ever had attempted to identify color by touch, Haney stated in his article. But once they did, they made rapid progress. They performed such feats as naming the color of pool balls and dividing cards according to color. Even blind students who never had seen color developed the ability to name different colors. Her results, Miss Hardy told Haney, definitely showed that human beings somehow possess an ability to detect differences in colors by touch, and that this ability can be taught.



BRITISH GHOSTS SURVEYED

ACCORDING to a survey conducted by a newspaper in England a few years ago, most British ghosts are reported in Sussex. One-fifth of them are said to appear in daylight. More than half are middle-aged. Five percent are children, and two percent are dogs.

Fingers of Fate

By Harold Helfer

Volunteer Ridgefield Park, N.J., firemen turned out in their dress uniforms for a parade, to be followed by their annual banquet. In the middle of the parade an alarm sounded and the firemen rushed to a burning restaurant. There they watched while the restaurant and their banquet dinner was consumed by flames.

To cheer a United States-bound seven-year-old German immigrant girl who was seasick, a ship's doctor told her that she not only would get over being seasick but would become "the healthiest person in America". That was in 1862. Some months ago this girl, Mrs. Minnie Haren, of Grundy Center, Iowa, celebrated her 109th birthday.

Before an elderly man died he gave Mrs. M. Sanders of Potomac, Ill., a peony bush. It bloomed for the first time five years after his death — with five

red blossoms. From that time on it has added one bloom each year and last summer had 17 blooms — one for each year the donor has been dead.

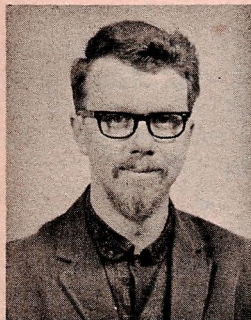
Infuriated by his wife's refusal to take him back, John Covarrubias of Pittman, Nev., told his wife, "You don't have long to live." Then he took his plane into the air and dived straight at her home. He was killed but parked cars in front of the house saved her.

Walter Schwartz, a Democrat running for the state legislature, was called on in Belfield, N.D., to draw the winning name in a fund-raising raffle. He drew the name of his opponent, Republican Mike Elinek, who won \$1,500.

In Redhill, England, a detective was sent to a supermarket to pick up a woman for shoplifting. He had to arrest his own wife.

APACHE WARRIOR

FINDS PEACE



Archaeologists — on unromantic dig — turn up
drama of warrior's sortie and lonely death.

By Rick Lane

ABOUT THE AUTHOR

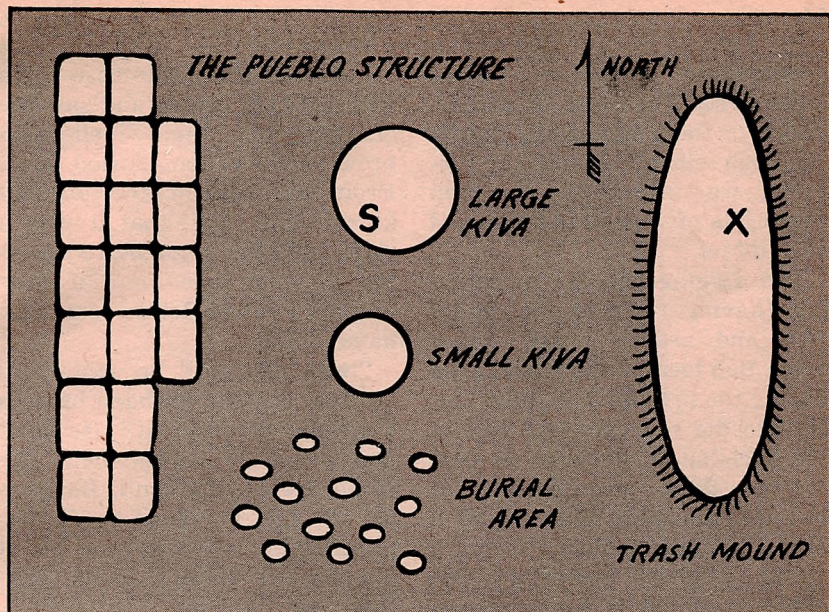
Rick Lane, 28, member of American Assn. for Advancement of Science and American Anthropological Assn., attributes his interest in Indians to having grown up in Wyoming but developed his anthropology-archaeology goals while serving in the army in Panama. He is now working toward a Ph.D.

THE NOBLE SAVAGE was none too noble 1,000 years ago. In those days the North American Indians engaged in headhunting to add injury to insult and even the peaceful Pueblos of the southwest weren't above lifting the head of an occasional intruder.

Evidence to support this appears in any number of archaeological monographs, many of which I read as a student at the University of New Mexico. Other more striking forms of evidence also exist — which don't seem to find their way into archaeological reports — as I was to learn during the summer of 1962.

Bob Swifte, a Ph.D. candidate from Illinois, and I were hired by the Museum of New Mexico that summer to excavate a small Pueblo village ruin which dated about 950 A.D. The site itself was anything but romantic and remote, located less than 100 yards from Route 66 and about nine miles east of the small New Mexico town of Prewitt. We called it "The Prairie Dog Pueblo" — a somewhat more exciting designation than the museum's official "L.A. 6383."

Our fairly large crew was composed of Navajo Indians from reservations in New Mexico and Arizona. We made our headquar-



Stone's throw from major highway, Prairie Dog Pueblo dig turns up Apache brave's skull at "S" and, in trash mound some distance away, remainder of skeleton at "X".

ters in a complex of garages and temporary buildings belonging to the Highway Department Substation in Prewitt. We settled in during the first week of June.

The first three weeks of excavation were comparatively uneventful occupied by the trivia that accounts for about 98 percent of archaeology. Parts of the village were located and mapped, areas were surveyed, test trenches were dug and of course every move was carefully recorded.

By the end of June we had

exposed the foundations of an 18-room structure and also located two *kivas*. These are underground ceremonial structures, usually circular holes 18 to 20 feet in diameter, roofed with logs, then covered with earth again. A small hatchway through the earth cover serves for an entrance. Those we found were completely filled with debris. The "treasures" accumulated by this time mainly consisted of potsherds, corncobs, broken stone and bone tools and the usual waste materials that

accumulate wherever people have lived. The state of preservation of these materials, due to the high elevation and dry climate, was excellent. We even found bits of vegetable fiber cord still intact.

The digging became painstaking (having reached the dental pick and artist's brush stage) when Bob located the burial area during the first week in July. Our Navajo did not excavate any of the burials, not because we considered them incompetent but because the mere touching of a human bone is sufficient to bring on the "ghost sickness" — an affliction which is time-consuming and expensive to cure. Bob and I dug the burials while our men worked in other areas of the site.

Matt Tom Biscenti, our straw boss, had worked for archaeologists before. He was in charge of digging test trenches through the big trash heap on the east end of the site. One afternoon during the same week we found the burials he called me over to his area.

"What kinda bone is that?" he asked, pointing with the end of his shovel to a freshly opened area. "I want to make sure it isn't a man before I touch it," he explained as I clambered into the trench to have a look.

I cleared away the loose earth with a whisk broom and saw the characteristic light yellowish-brown color of long-buried bone. From the shape and the sutures I knew right away that it was a skull and after some more brushing I was sure that it was human. I called Bob to come and have a look.

"Sure enough," he said, "it's human. But the garbage heap is a strange place for it." He knelt and began to trowel away the earth around the skull. Between us we had it clear in a few minutes but after quite a bit of digging we hadn't found anything but the skull.

"I don't think that's a Pueblo skull, Bob," I said, looking at it from every angle. "It doesn't show the typical flattening in the back of the head and the jaw seems to have an odd shape." I felt fairly sure that the skull must have belonged to one of the early Apache invaders, who began coming into New Mexico from the north about 900 A.D.

"Here's something else," Bob said, lifting the skull and carefully turning it over. "The occipital area is pretty well bashed in and there's a chunk of cervical vertebra that looks as if it's been hacked through."

Further examination told us the skull had belonged to a male,

probably in his early 20's. He must have been a warrior who had died violently. Reconstructing the probable sequence of events we could almost see the people of the village capture the lone warrior. They killed him with a club, with a blow of such strength that the back of his skull was crushed, and then chopped through his neck with their crude stone axes. After separating the head from the body they unceremoniously flung it on the village garbage heap. But what they had done with the warrior's body was a mystery. We found no trace of it near the skull.

The men seemed to become restless following the discovery of the skull. Bob and I continued digging as usual, noticing nothing out of the ordinary until the weekend. Our workers normally spent the weekend around the bunkhouse in Prewitt but this time not a soul stayed. We began to worry when none of the men was back by Sunday night. They came to work Monday morning, much to our relief, but offered no reasons for their absence. I asked Matt Tom what had happened.

"It's the ghost of the *anasazi* (ancient one)," he told me. "That Apache's head haunts the place ever since you dug it up.

And it gets worse all the time."

He explained that it had begun with noises but now some of the men were seeing the dim shape of a head — not the fleshless skull but the whole head — and it looked like an Indian's. Neither Bob nor I had heard or seen anything although we bunked right next door, but the Navajo were disturbed and many were talking about quitting. I volunteered to move into their bunkhouse with them to show there was nothing to fear. This calmed them a little and we were able to continue with the dig.

The week was a bad one. We had a number of inexplicable accidents. Matt Tom's leg was broken in a trench collapse although we'd had no problems with trench stability before and couldn't account for the collapse in the trench across the large *kiva*. After Matt was taken to the hospital in Gallup we appointed Mike Bigai the new straw boss and tried to go on. But the men grew more and more restless, grumbling and sleeping away from the bunkhouse despite the fact that I had moved in with them.

I should admit that I began to feel something strange myself about this time. During the first week I slept with the men I began to sense a presence in the

evenings. By the following Friday I could detect a very dim glow in the area the men pointed to as being the spot where they saw the head. I couldn't find any rational explanation for the glow, no rotting wood or old rags that might have become phosphorescent. Bob told me it was the power of suggestion or self-hypnosis.

We questioned the men separately about the appearance of the head. Each man gave a vivid description and all descriptions agreed in every respect, even to the two black-tipped eagle feathers set in the hair on the left side of the luminous head.

The following week we had even more trouble. On Tuesday morning we discovered two or three areas of the dig had been violently disturbed. The burial area where Bob had been working was littered with the bones he had excavated so carefully. Bowls that had been left in place were smashed and scattered. The trenches across the large *kiva* had crumbled and ragged holes appeared in the ground around it.

Oddly enough nothing was missing but almost everything had been disturbed. Wanton vandalism seemed the only logical explanation for the damage. Even so why had the greater

part of the destructive activity occurred in and around the big *kiva*?

We decided to leave one of the men on guard at the site overnight. We thought one man would be sufficient to frighten vandals away.

Wednesday morning our man was gone and a great deal more damage had been done at the site. We decided to leave two men there on the second night — to watch each other as well as the vandals.

About three in the morning we were awakened by one of the men, Tony Aragon. He had come back to the bunkhouse to say he would quit rather than spend the night at the site. He babbled excitedly; the other man had run off but he had come back to tell us what had happened.

It had been fairly quiet, according to Tony, until about 11:30. The only noise had been the sound of traffic on the highway. Both he and Miguel Knife, the other guard, had been talking but began to doze. In the silence they heard what sounded like a man's voice speaking some kind of Indian language — "a little like Navajo, only different" Tony said — but they couldn't see where it came from. With their flashlights they made a circuit of the site but found

nothing. Nor did they see anything along the road where they searched thinking the voice might have been that of a hitchhiker.

Again they dozed and again they were roused by the sound of the voice, louder and closer now. This time they saw a light as well. Tony said it was the Apache's head. It was speaking and seemed to be bouncing up and down.

"It sounded like a melon dropping on a floor every time it bounced," he told us. They also heard sounds of breakage and falling earth. Both men then left the site at a dead run, neither caring to investigate further. Tony came back to the bunkhouse while Miguel ran off toward the hills on the other side of the highway.

After we heard Tony's story Bob motioned for Mike, our straw boss, to accompany us to the vacant lab shed. We asked his advice on how to handle the terrorized men to keep them from leaving the job.

"It's the ghost for sure," Mike said, "and he wants us to do something."

Mike's father was a *shaman* on the reservation near Ship Rock and Mike seemed to have quite a bit of his father's knowledge on the subject of ghosts. He insisted

that all our problems were related to "the Apache's head". After all, he explained, he and the men were descended from the *anasazi* and could understand these things better than Bob and I who were Anglos.

The Apache, because he was not buried as a whole man after being killed by the Pueblos, was forced to remain as a ghost on this earth and could not enter the afterworld — located according to Mike "somewhere in a land to the west". It was obvious to the men that the ghost was trying to force us to find the rest of his body.

"I'll be darned if I'll let a ghost tell me where to dig," Bob exclaimed angrily. But in order to quiet the fears of the men and to keep the excavations going we began to concentrate our digging in the area of the big *kiva* where most of the damage had been done and where most of the reported phenomena at the site had occurred.

Work progressed rapidly, for most of us now labored in the *kiva*. By the following Monday we had removed the greater part of the fill from the structure. It was roughly 20 feet across and almost 10 feet deep. The accidents and vandalism had all but ceased and the men were in a much better frame of mind.

Mike said that he thought the ghost was pleased.

As we started clearing the floor and walls of the *kiva* work slowed somewhat due to the delicate digging required. On Tuesday Bob, Mike and two of the men were finishing the cleaning work in the structure while I set the rest of the crew to digging in the other *kiva*, the smaller one.

Suddenly I heard the rumble of falling earth — a terrible sound which like the buzzing of a rattlesnake is recognizable and frightening whether or not one has heard it before. The crash of the earth hadn't yet stopped when Mike shouted for help.

"Quick! Bring shovels! It caved in on Bob!

I jumped into the *kiva* and grabbed a shovel. Bob apparently had been kneeling on a section of the floor near the wall when the whole area above him slipped. One of his boots still showed, sticking out from the mass of dirt.

"Grab his leg and pull!" I yelled as Mike and I clawed away the soil from where his head and back should be. Some men pulled while others used their hands to scatter the soil of the newly formed mound.

"Easy there! Don't break my leg," came a muffled voice from

the rapidly diminishing pile. Bob soon emerged backward from the loosely packed earth. He checked himself for broken bones, then told us he was O.K.

"Look," he said, pointing to a niche in the wall from which loose dirt still dribbled, "what's that?"

Protruding slightly from the wall were some bones — human leg bones bound together with a dark material which looked like an old fragment of leather.

A short time later we exposed the remainder of the burial in the wall, certain that we had found the body belonging to the Apache's head. The cervical vertebrae showed signs of having been chopped apart, no skull was found and both arms and legs had been bound with rawhide. The body had been buried in the wall niche of the *kiva* — of all unlikely places — almost as if it had been kept as a sort of savage trophy.

That same evening in our quarters next to the men's bunkhouse Bob and I compared the skull from the trash mound with the skeleton from the *kiva* and found they matched exactly. We carefully put the bones together in a single box and breathed a small prayer of hope that the "ghost" plaguing our excavations now would rest.

For the final month of the dig we had excellent weather, no vandalism, no problems except archaeological ones, and one of the best and happiest crews ever to dig in the southwest. The job was finished in good time and the Museum of New Mexico published a report on the archaeological aspects of the excavation in 1963 — but in the manner of all such scientific reports, without mention of the associated phenomena.

Was there in fact a ghost? Did the spirit of the Apache's head force us to find the niche in the *kiva* wall?

In the four years since we dug the Prairie Dog Pueblo I have had a great deal of time to think about it. As a scientist I know it's bad form to admit to a belief in ghosts but I firmly believe that through us — perhaps because of us — an Apache warrior finally has found peace "somewhere in a land to the west".



NOEL COWARD'S "BLITHE SPIRIT"

By Danton Walker

NOEL COWARD had a ghost, too, one that occasionally walked through the floor-length window into the living room of his studio in the old Chelsea quarter of London. He told me that he had never seen it himself, although some of his friends had, many times. But he didn't deny that this ghostly intruder inspired him to write *Blithe Spirit*, in which a similar ghostly entrance occurs.

Perhaps like Bea Lillie, Noel's familiar is a "personal poltergeist", for since he sold his London home and moved to Bermuda, he has complained of being haunted in his new quarters at Spithead Lodge in Warwick Parish.

When Alexander Woolcott

died, his cooperative apartment on East 52nd Street was bought by Coward and occupied by him until the beginning of World War II. Perhaps Noel brought along his own special aura to add to that of Woolcott. Among the owners who have succeeded him since, another theatrical producer, Arnold Saint-Subber, tells me that the most unaccountable things happened to his books during his occupancy there! Woolcott, an autocrat in such matters, probably didn't approve of Saint-Subber's choice of reading matter! — *From Spooks De Luxe by Danton Walker, copyright 1956 by Danton Walker, published by Franklin Watts, Inc. Reprinted by special permission.*

"I'll Meet You in New Delhi!"



How did the Holy Man know in advance what orders would be given U.S. airman he'd met by chance? Or was it chance?

By Jud Jacobs

ONE EVENING in the fall of 1944 while I was Staff Sergeant and Crew Chief with the United States Air Transport Command I landed at Mohanbari Air Base after flying over "The Hump" from China to India. I rode by truck to the Indian village of Dibrugarh. After a leisurely dinner I strolled along the streets and visited the native bazaars lit by flickering oil lamps and candles.

As I walked along I was approached by a Holy Man. There are many of them in India of course but this was the first time

one had engaged me in conversation. He was of indeterminate age but probably not over 35. India's Holy Men or Sings as they are called go for weeks and sometimes months without food and consequently appear to be much older than they really are. Most of them speak English at least enough to be understood.

"Sahib," said this Holy Man, "I be glad tell future and past for you. You pay only a few rupees."

I was not in the mood for fortune-telling but we did sit down on a low stone wall to talk

for a few minutes. He surprised me by remarking that he knew something that might make me mad if he told me. He said he would not tell me what it was unless I promised on my sacred honor not to be angry. Puzzled I promised I would not be offended.

"Sahib," he began, "you are illegitimate. You do not know who your father was. There is a word I do not like to use but I think you know what it is."

I laughed and told him he was correct.

Then he said, "I do not know what you call where you are from but I can write it for you on paper." Taking my ball-point pen he wrote on an envelope the word "Ohio". He was right!

I agreed to give him the few rupees he asked for if he would tell me more.

He said I was going with a light-haired girl and to my amazement he spelled her name correctly — Leone.

The Holy Man said I would be married in September, 1954. This alone of his prophecies proved not to be true.

He told me I would go back to the States in the spring. He said I would go by way of New Delhi and there I would see him again. This sounded ridiculous. I did not expect to go home in the spring

and foresaw no reason why I would be in New Delhi. Moreover, New Delhi is some 800 miles from Mohanbari and since India's Holy Men travel only on foot I could not imagine him making this trip.

However, in the spring of 1945 some Air Force personnel were given furloughs. We were offered the alternative of going home on a 30-day leave and then being assigned to a base in the United States or taking 45 days leave and returning to Mohanbari. I elected to return to Mohanbari.

Arriving at the air terminal in New Delhi I crossed a little park toward a hostel where I planned to stay overnight. It was dusk. Many people sat on the park benches and strolled along the walks. About halfway through the park a familiar figure rose from a bench and approached me. It was my Holy Man friend, Sing!

I was taken aback. Here he was exactly as he had predicted! Yet how could he have known the future decisions of the Air Force?

Sing appeared delighted to see me. He said he too had all but forgotten his prediction but that when he saw me he was not surprised.

As we stood there in the middle of the sidewalk talking he said

the war would end on September 5. He missed the actual date by three days as it turned out. Japan formally surrendered on the United States battleship *Missouri* in Tokyo harbor on September 2, 1945.

Sing further told me I would return to the States several months before the war ended. I did! After we had talked for a long time and were parting Sing gave me a small stone about the size of a marble. He said it would protect me from trouble. I accepted it reluctantly as I did not take much stock in "good luck" tokens. I tucked it away in my wallet and forgot it.

Several months later, not long before I returned to the States, I was strolling in Calcutta with a lovely Burmese girl, Ava San. Ava was gentle and sweet and spoke enough English for me to understand her. She asked if I would like to visit some of the interesting, colorful bazaars located below the street level. We walked down a ramp into an Oriental paradise. There were many little shops filled with exotic merchandise. We walked almost to the end of the long street where suddenly we encountered eight or nine hostile young men. They were talking angrily and looking directly at us. We turned to get away from them but they

blocked our exit. I knew that all Burmese carry a knife or some weapon. I had only a small pocket knife. The thugs moved towards us menacingly. Ava San was terrified and I certainly was alarmed. Were they infuriated by the sight of an American with a Burmese girl? I did not know.

Then somehow I remembered the "good luck" stone the Holy Man had given me. I took it from my wallet and, holding my hand open so they could see the small stone, I gave the usual Oriental greeting, Salaam.

When they saw the stone they drew back. Respect and even deference replaced the anger and hate in their faces. They returned my Salaam then parted to let us pass, bowing.

Ava San was so relieved she was on the verge of tears. I took her home but we did not speak about the stone. I feel sure she knew I had been given it by a Holy Man.

I never saw Sing again. I kept my protective stone which I now was genuinely attached to for many years. Then one day while riding a "loop-the-loop" at the Circleville, O., Pumpkin Show Carnival I lost it.

While I had the stone I treasured it as a constant reminder of the strange prophetic powers of the amazing seer.

A
SCOTSMAN'S
Astral Projection



Spiritual healers Ambrose and Olga Worrall have broad interests, wide reputations in all facets of psychism.

Well-known national trait — "Waste not, want not" — proves so deeply ingrained it manifests itself in unusual ways.

By Olga N. Worrall

IN ALL THE years that I have had to be alone at night because of my husband's business travels I never have kept a light burning in the house upon retiring for the night.

However, on an evening after a neighbor told me that during the previous night a house sever-

al doors away had been broken into, I decided to leave the bathroom light switched on. As I turned on this light I told myself it was a sensible precaution, a deterrent to prowlers, and in the next breath I was annoyed with myself for being a "sissy".

Several hours after falling

asleep I waked to see my husband, who I knew was in another town, looking down at me. His face was almost touching mine and I received the thought, "Put the light out! Put the light out!"

I heard myself call, "I see you, darling, what do you want to tell me?"

In a flash he disappeared from my sight.

I sat up in bed and wondered about the purpose of my husband's astral visit. What was he trying to impress upon my thinking?

Again the thought came to my mind, "Put the light out!" It finally registered. I got out of bed, walked into the bathroom and switched off the light. Now, perfectly content that all was well I promptly went back to sleep.

When my husband returned home several days later the very first thing he related was the following experience.

"A strange thing happened to me the first night from home. I 'dreamed' I walked into our parlor but you were not in the

room. I then thought 'It's late; she must be upstairs in bed.' As I walked up the stairs I noticed the bathroom light was on and I wondered, 'Now why is she wasting money leaving the light on?' With this thought in mind I promptly headed for the bathroom to put out the light. As I touched the switch my hand went right through the wall; it had no effect on the button. Startled, I went into the bedroom and began to call your name. I kept sending the thought, 'Put the light out! Put the light out!' I heard you say, 'I see you, darling,' and then I found myself back in the hotel bed."

This made both of us laugh. My husband, by "remote control", had become aware money was being wasted by his wife. This caused him to return home forthwith to correct this extravagance, by using astral projection — which did not cost money, and actually saved money.

One of the requisites for this type of money-saving activity is a trace of Scottish ancestry, according to my husband.



TO THE RESCUE

THE FIRST official lifeboat assigned to the port of Barfleur, France, was named the *Othello*. In its first rescue effort on December 4, 1872, it saved 28 members of the crew of an American ship. The name of the American ship was the *Othello*. — Raymond C. Otto.

Man's reaching out for the realm of the supernatural, for paranormal experiences — especially marked in Buddhism — is the essence of faith.

BUDDHISM ROSE out of a stream of psychic experiences. It began with an Indian prince, Siddhartha Gautama, who because of a series of supernatural events and a quest told that he was destined to become a Buddha, an enlightened one. They advised the king who ruled the Sakya kingdom, in what is now southern Nepal, that if his son ever set

Psychic Elements in **BUDDHISM**

By Marcus Bach

for meaning in life left his father's kingdom in the hope of finding the kingdom of God.

Even before Gautama's advent the psychic stream was sounded by a seer who predicted that King Suddhodana's firstborn would change the thinking of the world. This prophecy, made in 563 B.C., the year of Gautama's birth, was corroborated when the child was seven days old. At that time the court astrologers fore-

eyes on the "three miseries," sickness, old age and death, he would renounce his father's empire and become a wandering holy man. The 200 million modern Buddhists who constitute a wheel of prayer around the world are convinced that these predictions came true.

Many of them believe that the Buddha's birth itself was miraculous. They insist that his mother, Maha Maya, gave birth to

her child in a garden where the flowers and trees bowed down in homage. Some devotees are persuaded that Gautama was born not from his mother's womb but from her right armpit in keeping with her desire. In fact, the name Siddhartha means "fulfillment of all good and noble wishes."

Gautama's boyhood is a story of mystical search and discovery. Like the narratives that 500 years later were to surround the boy Jesus who made birds in His father's carpenter shop only to have them fly away, so tales of the Buddha tell how he "loved" a fatally wounded swan back to life, how he opened his arms to a ravenous tiger and it became gentle as a lamb, how he confounded the wise men of his father's court with his philosophical wisdom.

Always he was searching, trying to grasp intuitively the life beyond the palace grounds, the life in the big world from which his father assiduously shielded him. Restless, reflective, filled with visions, Gautama won a beautiful girl at an archery contest. Her name was Yosodhara and she became his wife when he was 16. Their only child, a son, was called Rahula meaning a yoke or a bond and symbolizing for some modern Buddhists that

this was heaven's way of tying the prince ever more closely to the Sakya kingdom.

Years passed, years of psychic visions in which Gautama frequently saw himself as king over the minds of men rather than over a kingdom, years of increased wondering about the nature of the world, and then one day he saw what his father had wanted him never to see: sickness, old age and death. On a highway outside the palace gates the diseased, the aged, the dying played their unfortunate roles, and moving through these appalling scenes Gautama spied a wandering mendicant monk serene and thoughtful as if he bore a secret beyond the reach of common man.

Then, when Gautama was 29, there came the hour which Buddhists even today call the Night of the Great Renunciation. It was a full moon night in May, a psychic night, a night of haunting visions and decision. Leaving a loving note for Yosodhara and his son, Gautama left his father's house. Tradition has it that he departed in a chariot drawn by a horse that had been born on the same day he was born. Legend says that when the horse approached the palace gates, they magically opened as if inviting the prince and his chariot-

eer to ride out into the waiting world.

Carrying neither money nor food, Gautama proceeded deep into the valley of the Ganges where the sacred waters swarmed with religious enthusiasts and where the sick, the aged, and the dying sought miracles in the healing stream. Here he laid aside his royal robes, shaved his head, donned the lowly garb of a monk and began his pilgrimage. Weeping and pleading, the charioteer returned to the palace, confronted the royal family with his story and died of a broken heart.

Such is the legend of Gautama before he assumed the Buddha nature. Such is the narrative of the prince who became a beggar in order to enter the messianic chapter of his fated life. Like Jesus he had reached a mystical turn in the psychic road. Like the Nazarene he now was 30 years of age.

* * *

YOU NEVER WILL separate religion from the strange and the unusual, for the essence of faith is man's outreach into the realm of the supernatural. This outreach in Buddhism is phenomenal.

For six years the beggar-prince Gautama engaged himself in spiritual search and self-

mortification. Fasting, praying, wandering, bearing the burdens of those who suffered, he vainly sought the serenity he had observed on the face of the mendicant monk. Finally he gave up. Gave up in sheer desperation and disillusionment ever hoping to find through striving what had to be revealed through psychic silences. Taking refuge under a fig tree (the Bodhi tree) he seated himself cross-legged, determined to remain until he had solved the problem of suffering, the mystery of pain, the apparent reality of death. There in Bihar, India, deserted by friends, weak with hunger and longing, he sat for seven weeks.

Ridiculed and scorned, and having become an object of wonder for the curious, he relived the endless cycles of cause and effect as it pertained to his present life and his previous existences. Gradually he saw the world of truth unfold. His mind was opened. A light enfolded him. True life, he began to realize, is a superconscious, psychic life, and in that moment he discovered a close parallel to what the Christ was to proclaim centuries later: there is a "dying unto self" which is necessary in order to realize the resurrection of the Self of God within.

I remember how this true Self

was depicted in murals in the sacred halls at Sarnath, India, and how my scholarly Buddhist guide drew analogies between the life of Gautama and the romantic accounts of Jesus. The episodes were impressive: angels singing at the time of Gautama's miraculous birth, the departure from his father's house, the temptations in the wilderness when gods disguised as men offered him the kingdoms of the world, the calling of his disciples, or rather the coming of his disciples, drawn to him by the psychic pull that always finds its own.

In a deer park at Sarnath he preached his "sermon on the mount." "O my disciples," he said, "I will explain to you the truth of suffering, the cause of suffering, and the way that leads to the end of suffering. These are the causes: the craving for pleasure and lust, the craving for passion, the craving for existence, the craving for vanity. O my disciples, the cessation of suffering is to cease from attachment. Attachment originates in craving, and craving originates in ignorance. To cease from suffering, cease from attachment; to cease from attachment, cease from craving; to cease from craving, cease from ignorance."

He gave them rules and com-

mandments for the good life and they went out to preach his gospel, seeing within themselves the potentiality of their own Buddhature. They still are walking through the world today, Buddhists contend, and you can find them reincarnated if you have the psychic sight with which to see.

I often wonder whether I may have met one of these incarnated ones in Mandalay when I sat with a Buddhist holy man. He claimed to possess the three immortal qualities of true Buddhism: divine sight, divine hearing, divine recall.

"What do you mean by divine sight?" I asked.

"I see the true Self in you," he said quietly. "I also see the house in which you were born. I see a small white wooden house in a village in the hills."

"Quite right," I said, "and what do you mean by divine hearing?"

"I hear," he said, "words which will some day have great significance for you. They say, 'What do you see when you look at a rose? What do you hear when you listen to the wind? What do you feel when you feel the commonly unfelt?'"

He was right. The words had no meaning for me at the time but early in the year 1966 they

became the theme for my book *The Power Of Perception* of which an American industrialist bought 20,000 copies!

"What is divine recall?" I asked the monk.

"It is seeing one's previous incarnations."

"Have you ever seen any of yours?"

"Once," he answered soberly. "In it I was a cow. But," he added, "a good cow, mind you."

Buddhist scholars and theologians scoff at this. They insist that the faith is much too rational and intellectual for such asides. But in Burma and Cambodia I met saffron clad monks who claimed they had stilled storms, closed the mouths of wild animals, and walked through solid walls. I heard them tell of miracles of healing and I realized that Buddhism is as united by the spell of the paranormal as it is by its vaunted intellectualism.

Gautama may never have intended it to be so, but even before his death he was looked upon as a god. His disciples deified him whether he desired it or not. And I never will forget the light of credulity in the eyes of a Buddhist friend when we stood together where the Buddha died at 80 years of age. Here in the grove at Kusinara near Kasia

the Enlightened One died on the same day of the month on which he was born, died prophesying his death while his disciples gathered around and while his best beloved one, Ananda, began to cry.

"Do not weep, Ananda," said the Buddha. "Everything that is born bears within itself the seed of dissolution."

With this he took Ananda's hand in his and, so stories say, the heavens rained flowers upon the grove and later, at the time of cremation, a lightning flash ignited the funeral pyre.

* * *

YES, THE BUDDHA was honored as a god and today his godlikeness is worshiped with a fervor fully as dynamic as is the adherence to the ethical and philosophical concepts which the Buddha taught. The apotheosis centers around the Amitabha Buddha, which is the spiritual nature of the Buddha-being. Adoration of the Amitabha is like the adoration of the Christ by Christians. Most Christians see in the Galilean a dual nature, man and God, an historical figure (Jesus) bound by time and mortality, and a spiritual essence (Christ) timeless and unbounded.

So it is in Buddhism. The historical figure was a man, Sid-

dhartha Gautama, but he was also a Bodhisattva, a spirit, who like the Logos in Christianity, has existed with God from the beginning of time. There are many bodhisattvas in Buddhism just as in Christianity there are many potential Christs and children of God, but only one attained the full stature of manifestation.

These things are all part of the psychic stream, for without the supranormal, man is but a normal man.

Psychism follows evermore in the wake of the enlightened ones. Buddhism, for example, was introduced into China because Emperor Ming had a most wonderful dream. He saw a man whose body was covered with gold step out of the blazing sun and sweep to earth like a golden ray. He saw the man conquer the world with his beauty and the power of his thought. Astrologers interpreted the emperor's dream by saying, "Surely this golden man is the Buddha!" So the emperor ordered that the Buddha's statue and Buddhist priests be brought from India to China to teach his people the Buddha way of life.

Such were the stories I heard when visiting the great Buddha temple, the Shwe Dagon, in Rangoon, Burma. Its enormous pa-

goda towers are covered with acres of gold leaf applied in honor of the Buddha or in memory of a Buddhist who has died or simply as an act of mystical devotion. Such are the accounts I heard when visiting the Golden Buddha in Bangkok's Wat Bovornives monastery, or when I stood in awe before the giant Buddha image, the Daibutsu, in Japan. In Ceylon you will see the Temple of the Tooth where a molar, said to have belonged to Gautama, is enshrined in a crystal urn and with which miracles of healing and enlightenment are involved. In Nepal and Tibet you will see Buddhist prayer wheels endlessly spinning.

Even the most rational of Buddhism's sects, Zen, cannot rid itself of supranormal tenets, for at the heart of Zen's aspiring is the mystical experience of getting rid of "self," of letting go of "me," and of finding a sublimation for the "I" in an adventure in tranquility so deep that it is called *satori*, the culmination of meditation in which the true Buddha Self recognizes its oneness with the psychic Self of the cosmic world.

Buddhism, as an exalted religion of wisdom and the rational, realistic mind, finds its supreme good through paranormal experiences: the opening of the

"inner eye," the realization that man possesses an "inner ear," the belief that human beings are involved in previous existences and existences still to be. All of which is part of the thesis that Buddhism, like all great religions, rose out of the psychic stream.

The Buddha himself said, "Through clairvoyance I saw my previous lives disappear and then reappear in another being. I saw the good and the bad, the beautiful and the ugly, and I saw each incarnation pass away according to its deeds."

That is why, at this very moment all around the world, the Buddhist sits cross-legged before his household shrine or bows before the image of the founder of his faith or loses or finds himself in *satori*, spins his prayer wheel, chants his secret saying, or walks in silence, begging bowl in hand, drawn by the magnetic vision of the Buddha-hood within himself.

From birth to rebirth Buddhism is an intriguing study in parapsychological events, while ever onward flows the psychic stream.



SHE DREAMED OF BABY FALLING

A NIGHTMARE recently came true for Mrs. Ellen Erhard, 31, of Sausalito, Calif., when her 15-month-old daughter Adair fell 40 feet from a balcony into San Francisco Bay.

A month before, Mrs. Erhard told a *San Francisco Examiner* reporter, she had dreamed about the baby falling from a great height. At that time she had dismissed the dream as a typical fantasy of sleep—but as a result of her experience she plans to take a more serious view of future dreams.

Mrs. Erhard related that after Adair and her other daughter, Celeste, aged two, had been playing on the balcony for a while, she heard a commotion.

Investigating, she found only Celeste on the balcony and when she asked where the baby had gone Celeste said she was down in the water.

Looking over the railing Mrs. Erhard saw Adair lying on her back in a small pool, kicking her legs. She told her husband Werner what had happened and while he phoned an ambulance and police, she dashed down two flights of stairs and snatched the child out of the water. Adair was rushed to the hospital, where doctors found her uninjured. She had, in fact, enjoyed a miraculous escape, having landed in a small pool 18 inches deep, a pool that was surrounded by protruding rocks.

TEKLA'S RESTLESS SPIRIT Brought to Earth

By Miriam Walker

On a visit in 1960 to her family's ancient home in northern Norway, Miriam Walker envisioned the 1943 capture by the Nazis of Tekla, a Lapp girl who effectively outwitted the invaders for more than two years, guiding untold numbers of English and Norwegian resistance workers to safety in Sweden.

After her death by hanging Tekla's remains disappeared. The Lapps believe the soul will wander the earth until the body is decently buried, and this was Tekla's fate. The Norwegians in the locality say they neither believe nor disbelieve but in the 17 years that elapsed between her death and Miriam Walker's view of her capture, many persons saw the wandering Tekla, unmistakable in her embroidered jacket and skirt and knee-high deerskin boots.

The author had witnessed the reënacted capture while walking to the home of her cousin Andrea, her errand being to bring Andrea back to Berg, Miriam's ancestral home. From Andrea she learned the story of Tekla's death.

ANDREA AND I started for Berg early the next morning. When we reached the upland pasture where so many persons had seen Tekla's ghost we found

In amazing adventure, American woman — showing courage, love and trust — contributes to solution of Lapp girl's 17-year-old dilemma.

PART II

the scattered flowers I had dropped in my fright the day before. They lay limp and wilted. I was glad of Andrea's presence and her calm acceptance of what otherwise would have been plain horror to me.

"Cousin, don't be so jumpy," she said as we trudged over the uneven path. "Have you never wondered why tombstones carry the words 'Rest In Peace'? I believe it is a prayer that the astral body — if parted by sudden violent death — may be united in the grave with the fleshly body so that both may return to



Mother Earth. It is all part of nature and we are wrong to feel terror of it."

Thereafter everything at Berg followed its accustomed routine. We picked berries. We swam in the fjord and often went fishing. I gathered a fine assortment of shells washed up from distant seas.

It was Aunt Dagmar's custom every Wednesday to carry fresh eggs and milk to the Lapp settlement. The landmen of Norway adopt this sort of "Big Brother" attitude toward the Lapps but I had observed that the townsmen

were less charitable. On the streets of Tromso, when the Lapps tried to sell their wares — the silver and ivory trinkets, the beautiful embroideries, the warm boots made from reindeer hides — adults stared at the nomads and hordes of jibing children followed them.

That Wednesday was rather windy. Gusts of air swept down from the Lyngen Alps carrying the peculiar dusty smell of dry snow. We found the Lapps in a

Nomadic Lapps roam Scandinavia herding reindeer, wearing and bartering with their beautiful embroideries and finely-made boots.

happy mood. A Norwegian farm woman had given them a discarded baby carriage in which their youngest infant now lay sleeping. To them this gift was more welcome than a Cadillac. It was something they could understand and use. They were laughing and chattering.

We scarcely had arrived when a lone Lapp approached from the north. He came leading a huge reindeer hitched to a heavily-loaded sledge.

The men greeted him with boisterous shouts and bear hugs. The women bobbed and smiled. He was taller than any man in the camp. His face was weather-worn but vital. He stared at me

with piercing eyes and a flash of wolfish white teeth. The others respectfully moved away as he came close to me and said in very good Norwegian, "You have something to ask me?"

Startled, I could think to say only, "Where have you come from?"

"From North Kapp," he answered, "and I believe I have come on purpose to talk with you."

The Lapps seemed unaware that there was anything strange in this wayfarer singling me out but Aunt Dagmar decidedly disapproved. I stepped closer to him and half-whispered one word: "Tekla?"

"Yes," he said, "I come at Tekla's behest. She sent me to you. Will you help her? You are the only one who can."

"Tell me how," I said, disregarding Auntie's stern gaze.

He tentatively touched my arm. "Come. Walk a few paces with me. We must talk in private."

In the lee of a tent we paused. He began earnestly, "There is no time to lose. You must secure Tekla's remains before the week is out. You alone can do this."

A cold chill went through me. What would he ask of me? What fearful ordeal would he propose?

"Explain yourself," I demand-

ed, uneasy at Aunt Dagmar's disapproving looks.

"Meet me at the *Troll Vande* this evening. I will wait for you where the old Runic stone has fallen on the ground."

At my nod of consent his handsome tanned face broke into a smile and we silently rejoined the others.

On the way home Aunt Dagmar asked testily, "What was that all about?"

"He was telling me something about Tekla," I answered.

"I daresay we know as much as he does. You are too much engrossed in this Tekla situation. I must warn you against involving yourself in these matters. They are *unholy* and best left to the pastor of our church. There is real danger, my dear, in dealing with the living dead!"

"I promise you, dear Auntie, that I will be careful. But I also must tell you that it is now a question of my conscience. I will help Tekla if I can. I am not ashamed to admit this."

"Take care," she warned earnestly. "We have known more persons than one hereabouts who have lost their minds dabbling in these things."

Frightened despite myself, I went after supper to the broken Rune stone at the edge of *Troll Vande*. The Lapp rose from the

ancient slab as I drew near. He took my hand in his rough palm and fervently pressed it.

"You are good," he said. "Believe me, no harm shall come to you. I will give my life to protect you."

"Who are you, sir?" I stammered.

"My name is Ansgar," he replied. "I am, as you see, a Lapp. I am 42 years old. Tekla was my love. My only love. We were betrothed. But before we could marry the Nazis invaded Norway. Tekla and I both became active in the underground because we both knew the Norwegian language. Perhaps you have heard of Professor Martin Leigland? He was head of the entire resistance movement in north Norway. I was one of his most trusted messengers."

"Indeed I've heard of him," I said. "A book about him was read all over America. He helped Jan Baalsrud to escape from the Nazis."

An expression of pleasure overspread his lean face. "You know about Jan Baalsrud?" he said in wonder. "A brave and noble man was Jan Baalsrud." Then he added proudly, "I am one of the Lapps who helped him over the route to Sweden."

"And Tekla?" I asked. "What about her?"

"I can tell you that her remains are in a house at Oslo."

"In Oslo!" I was dubious. "How can this be?"

"The Nazis sold her body to a quisling traitor. A man who feared neither God nor the devil. Poor child, she has passed through many hands since then. Now her remains are the property of an old infidel, one who collects all manner of dead things, from tiny insects to the largest of mammals, including human beings."

"And you think I might buy Tekla's remains from him?"

Ansgar shook his head sorrowfully. "This man is rich and has no need for money. He loves only dead things."

"A necrophile!" I cried, horrified.

"His name is Professor Veldstrom. He has Tekla's body hanging — think of it! — hanging as a curiosity in a room filled with these dead carcasses where men gather of an evening to smoke and drink and talk. The very rope by which she died still dangles from her fleshless neck!"

Suddenly I remembered. "Professor Veldstrom is a famous anthropologist," I told him. "If you wish, I can write him a letter."

"This I already have done long

ago. Can you believe I have not tried every means possible to secure the mortal remains of my beloved? I have been to his home many times. His servitors have driven me from the door as if I were a dog."

"Ansgar," I said, "If he will not sell Tekla's bones what do you think I can do? We must take time to make plans."

"There is no time. Tekla tells me the mark of death is on the old man. He will be dead within a week. Then her remains will again fall into some stranger's hands. Whatever we are to do must be done immediately."

"Ansgar, forgive me, but this all seems questionable and fantastic to me."

"Hear my plan," he urged, "I have been to North Kapp at peril of my life to kill there a monstrous polar bear. It is so perfect and large that Professor Veldstrom will be unable to resist it. It will easily fill the floor of the room where he entertains his unfeeling friends. You will go to him and offer this prize pelt in exchange for Tekla's bones, rope and all."

"I am not sure I can negotiate with this eccentric man."

"A pretty American woman has access to the finest places. They will let you in to talk with him. You will trade the polar

bear for my beloved. As you love God and hope for rest yourself, do this for my darling. She has roamed the fields so long."

"How would I ever get so enormous a pelt to his house?"

"Give me your word to help. I will start for Oslo this very night. My reindeer is fleet. The pelt is already tied on the sledge. In three days I will meet you at the pier in Oslo where the Tromso boat docks. We will go separately to the Professor's house on Frogner Veien. This is a street of palaces and foreign embassies with spacious grounds. I will stand in an open space across from his mansion. Once you get the professor's consent to look at the polar bear give me a signal and I will carry in the bearskin."

"And you will take Tekla away with you?"

"I shall procure a box for that purpose," he said, a look of determination in his burning eyes.

Swept into Ansgar's orbit where refusal was unthinkable I committed myself to this strange adventure. Three days later we met in Oslo as agreed.

As if we were fulfilling a prophecy everything went as Ansgar had planned. I took a cab to Frogner Veien and almost immediately Ansgar appeared in a horse-drawn cart, the huge

bearskin rolled up in the back of it.

I was admitted to an old-fashioned parlor where I nervously awaited the anthropologist. He insisted that I come to the room where he proudly displayed his specimens.

Tekla's skeleton hung from a sort of winch whereby it could be raised and lowered or turned to and fro for inspection. What caught my attention, even in these ghoulish circumstances, was Tekla's dazzling set of perfect teeth. I could see her as she must have been in life, tiny and animated, showing that brilliant pearly smile.

My avowal that I had a large polar bearskin to show him had won my audience with Professor Veldstrom. He was surprised to learn that I had it with me in the care of a man waiting outside. Now the horrifying thought came that Ansgar might attack and kill the old man in outrage at the

indignities done Tekla's body. But the Lapp was quiet and restrained, leaving the bargaining to me.

The greed in an old man already marked for death was repellent to see. We haggled for over an hour. But when Ansgar spread the enormous snowy pelt on the laboratory floor we realized that this new acquisition had overcome his reluctance to part with Tekla's skeleton. At long last we struck our bargain.

The professor had a stroke the next morning and died instantly. But that afternoon he seemed to have no premonition of death—but Ansgar had Tekla's word for it.

Aunt Dagmar willingly consented to Tekla's burial at Berg. Ansgar dug her grave in a grassy space in full view of the towering snowcapped Alps she loved so well.

A simple marker bears the words: Tekla, Rest In Peace.



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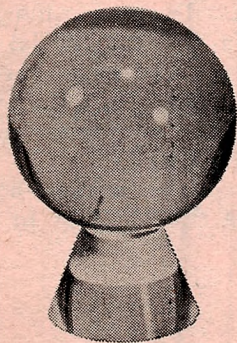
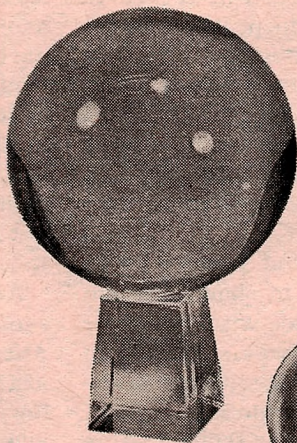
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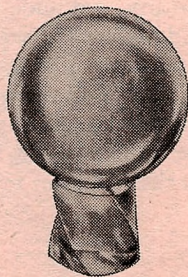
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A NEAR THING

By N. D. Miller

SINCE I READ about a man who re-
sived on his way to the morgue
after having been pronounced dead,
it is easier for me to understand how
I myself nearly was buried alive in
August, 1925. It happened when I was
14.

We lived in Lodi, a backwoods
community in the Ozark Mountains
of southeastern Missouri, in a three-
room cabin in a cornfield a half-mile
up the creek from the general store.
Dad owned the blacksmith shop.
Doctors and ministers were few and
far between.

Malaria fever was prevalent that
summer because of the drought. The
creeks dried up leaving large stag-
nant water holes, ideal breeding
ground for mosquitoes. The summer
of 1925 we carried our drinking water
from a spring a mile from home but
used wash water out of the water
holes.

School usually started the first of
August and one day about the second
week I became ill at school. Ten-
year-old Sis helped me home—as
far as the porch I had scrubbed the
night before. Preparing supper was
my evening chore and I wouldn't let

Sis go to the blacksmith shop to tell
Dad and Mom I was too ill to do it.
Severe punishment usually followed
such failure. I don't know how much
later it was that I heard voices.

"She's dead. Why don't you take
her out and bury her?" came the in-
sistent voice of Mother in snatches of
sentences as if from a great dis-
tance, then louder as if nearby. I
supposed I had fallen asleep and now
tried to get up but found I was un-
able to move.

"She's dead," Mother repeated,
"and getting cold." I could feel noth-
ing but I realized they were talking



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about me. I didn't know to whom Mother was speaking.

I remembered the many Allegheny Mountain tales Grandma told of people being buried alive, but they had been only stories. She told of babies found with the flesh eaten off their hands, where they had "come back to life." Passersby had found adults with one white fleshless hand sticking out of new shallow graves. A man had been found dead a half-mile from a grave where he had been buried a week earlier. Grandma's audiences always sat breathlessly listening and then corroborated her stories with similar ones of their own. They had been "only stories" but now they were real as I heard my own mother talk about burying me!

Desperately I tried to move, to talk, to open my eyes, but not a muscle would move. How could I show them I was alive? Grandma's friends had talked of ways to prevent being buried alive, but the only one I could remember now was "wait five days before burial". But this was beyond my control. I was completely helpless. I wondered if Dad, a carpenter, would make a coffin for me and nail it shut! Would I be able to dig myself out if he didn't? Where would they bury me? Would it be too far for me to reach help if I could dig myself out?

"She's still warm and limber," Dad's voice reached me as if through a thick fog. Probably he was moving my arm or leg but I felt nothing.

"If you're alive, move your little finger," Mother pleaded. It seemed ages that I tried — but I could not move my little finger.

"Move your eyelids," she commanded, and waited.

"That doesn't prove she's dead." Dad's voice seemed near. "She's still warm."

"I'll get the mirror again. Cold as it is, you can certainly see her breath on it if she's alive," Mom's voice farther away.

"It's too dark to see by these kerosene lamps," Dad's tired voice came clearly after a little while.

Again, I tried to move or to talk. I remembered the many times Mother had said she wished she could get rid of me or that I had never been born. This would be an easy way. I hoped that Dad, who had taken a little medical training, would realize that I was not dead.

"Tain't right to leave a dead person in bed with Sis," were the next words I heard. Then I knew I was in bed with Sis. I had thought I was still on the porch.

"She's only a little child, too," came Dad's rejoinder. "There's lots of room in that big bed. Besides, I don't know for sure that she's dead."

"Put her on the floor in the other

room," Mother insisted. "You can bury her in the morning. You're just trying to keep her in bed to keep her warm."

"The cold would kill her for sure." Dad's voice was coming and going, as if floating around like a feather in a windy yard. "She'll get cold and stiff in bed whether she's covered up or not if she's dead."

I wished the tears in my heart were on my face or that I could move. I prayed not to live, but that I would not be buried alive.

"I'm not going to do anything before morning, just a few more hours." Dad's words were final, and clearer. "Get back in bed."

Quiet reigned. Then my dog Casey howled, the kind of a howl that Grandma always said meant someone was dead or dying. I wondered if I was dead. I hoped God was going to take me to Heaven before they buried me.

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"Nellie's dog must have gone off to
 die because she's dead," said Mother.

"She seems to be sleeping normally
 now." Dad's voice sounded strong
 and clear.

I don't know how much later I
 heard spoons and dishes in the kitchen,
 then voices, but I couldn't make
 out the words. I could move but I felt
 tired and weak. When I tried to sit
 up everything went black.

"She's breathing naturally now."
 Dad's voice again was nearby. I
 tried to sit up but again I could
 neither move nor talk. "Aren't you
 glad we didn't bury her last night?"

I heard no answer and no more
 words, but I thanked God they had
 not buried me alive. He had answered
 my prayer.

When I finally awakened again, I
 could hear no voices anywhere. I
 managed to get to a rocking chair in
 the next room and sat down just as
 Mother and Dad returned.

"You got malaria fever. You were
 in a coma. We thought you were
 dead and were getting ready to bury
 you," Dad jokingly told me. It was
 no joke to me. "You'd better get
 back in bed now, until you're stronger."

"What day is it? How long was I
 sick?" I asked. "I heard you talking
 but I couldn't tell where you were
 and I couldn't answer."

"If you heard us, why didn't you
 answer or move your little finger or
 your eyelids, like I asked?" demanded
 Mother. She repeated much
 of their conversation, and I realized
 more than ever how near I came to
 being buried alive. It was not just a
 bad dream!

Since that night I immediately
 have sought medical aid whenever
 there seems to be any danger of my
 "passing out". I have been afraid of
 what would happen if I were ever in

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a similar coma, without Dad, or if I were too ill, too far gone, to pray. I am afraid of being buried alive if I should so much as faint! — *Phoenix, Ariz.*

CAN THEY REALLY?

By Brigitte Judd

"I WONDER IF they really can," mused Mother.

"If who can what?" I asked.

"One hears so much about dead persons returning as spirits — but can they really come back?"

A scary ghost story we were reading had set her off. I didn't try to answer her question.

It was 1944 in Berlin. Several heavy bombings a day had taught us to mean it when we said good-bye. My father had been killed in an air raid in November, 1943, and we all lived under the constant threat of death. In a giddy mood one day in November, 1944, Mother and I promised each other that the one to "go first" would return if it could be done without frightening the survivor. We both survived World War II but life in the aftermath was not easy. The daily struggle made us forget our promise — or at any rate we stopped talking about it.

In 1947 Mother became ill and underwent surgery for a breast cancer. She recovered but two years later the grim disease returned and in January, 1951, it took her life. The last time I saw Mother she was in agony but still lucid enough to say, "I'm going to join Papa and you must go home now." I obeyed her. She died that night.

A few weeks later I again heard Mother's agonized breathing. Thinking it was only a reflection of my grief I dismissed it. But the breathing sounds returned a little later and this time I saw my mother standing quietly in a corner of my bedroom,

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wearing her old black coat and narrow-brimmed black hat. She did not speak. Her repeated appearances over the ensuing years taught me that she made her presence known only when something important was about to happen to me.

In the next 10 years I moved 16 times, immigrated to Canada, then to the United States. In 1954 in Detroit, Mich., I married and bore three children in the years between 1958 and 1963. Shortly after we settled in California I fell mortally ill. In 1964 a doctor diagnosed my condition as a form of anemia that would kill me within two months. He told my husband to hire a housekeeper and to make funeral arrangements. Instead my husband took me to the Loma Linda Clinic where a team of 12 physicians determined that I merely have an advanced case of pernicious anemia. While I am not physically strong the disease is controlled and I need not live in fear of my life.

A day or so ahead of every single one of these events—every move, my marriage, every birth, every consultation with physicians over my own condition—Mother appeared to me, as if standing by to do what she could.

Finally, a year ago, I tried to communicate with her. I asked her if she wanted to rest now. She answered me with an audible sigh as if pleased to be released from her promise.

A few days later both she and my father appeared to me. I saw them in an orange-colored aura without visible boundaries. Although they did not speak, they conveyed to me in some undefinable manner their state of well-being and happiness. They have not reappeared. —Yucaipa, Calif.



New Books

A SUPERNATURAL PRIMER FOR THE MILLIONS, by Susy Smith. Sherbourne Press, Inc., Los Angeles, 1966. 126 pages, \$1.95 (paperback).

Psychical researchers generally avoid the word "supernatural" but Susy Smith in writing "for the millions" hardly can be blamed for preferring "supernatural" to the usual substitute, "supernormal," which has nowhere near the same kick.

For the further benefit of the millions the book's type is large, and the actual text has been kept down to 110 pages, the rest being the opening pages, glossary, and bibliography. The page size is as large as in hardbacks, the paper is good, and the book is a durable, stitched job. In other words, there is hardback quality under the paper cover and since the contents are by Susy Smith the book is well worth the price. It is issued as one of the volumes of a psychic self-improvement series.

The range of subject matter is wide and best indicated by the chapter headings which are, besides Introduction: Mythical Monsters, Alchemy, Astrology, Witchcraft, Unidentified Flying Objects, Reincarnation, Mental Mediumship, Physical

Mediumship, Fire Feats, and Psychic Surgeons.

One may wonder whether all of these are supernatural, though the range of popular opinion does give them all occult overtones. As for astrology—you have to guess what Miss Smith's position really is since a seeming attraction to it is defended on the facetious basis that it has always told her what she wants to hear about herself. As for the UFOs, I consider them real but had not thought of them as supernatural, though they certainly are supernormal. Anyway, the subject is interesting so why quibble?

Known of course to FATE readers through articles and reviews, Susy Smith now has several published books to her credit and probably is as well read on psychic lore as anyone this side of the Great Divide. She has made a good selection of material for this book, a little of which appeared earlier in her longer, similar work, *World of the Strange*.

The *Primer* is spiced with a pleasing bit of Susy Smith flippancy but not enough to weaken the force of the unusual and inexplicable events she reports. And hurrah for her good documentation, regrettably often lacking in popular books. Some

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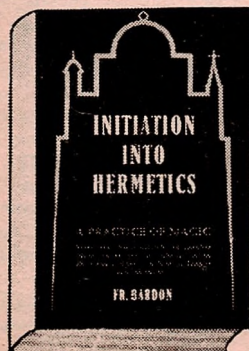
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of the experiences reported are Miss Smith's own interesting ventures among purveyors of the marvelous, bona fide and otherwise.

Considering the shortness of the volume, the impact of the psychic material is remarkably strong. It particularly will pack a wallop for those whose acquaintance with the psychic has been meager. Old-timers, too, will find interesting material that is new to them. This one should appeal to "the millions". — *Harold Steinour.*

HOW TO MAKE THE NEXT TEN YEARS THE BEST YEARS OF YOUR LIFE, by Leslie M. LeCron. Parker Publishing Co., West Nyack, N.Y., 1966. 205 pages, \$5.95.

The key to planning a successful future, according to the author, is directing and maneuvering the inner or subconscious mind, which then automatically guides your activities. This personal program is the product of the accumulation of all experiences and learning. Some influences have stronger effect than others. After learning what special elements influence your inner mind, you can accent these elements and indeed "program" the future you desire.



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Mr. LeCron has a number of books to his credit, but this is a third in his series of self-hypnosis treatises, all having a sharp metaphysical flavor. The first two were *Self-Hypnotism: The Technique and Its Use in Daily Living*, and *How to Stop Smoking with Self-Hypnotism*.

Much of the basic material in *Self-Hypnotism* is repeated in this book, in particular the philosophical background for its use and the special techniques to be used. By rough estimate, this might make up 20 percent of the content but the rest of the volume covers case histories, a compilation of psychosomatic illness research and treatment and some new and challenging speculations.

Causes and background for development of psychosomatic complaints are dealt with in detail, with general instructions for self-research by the patient if a psychological cause is suspected. As presented in the earlier writings, LeCron's favorite analysis technique employs a pendulum, to contact the inner mind and avoid the conflicting conscious mind in digging out the truth. Other methods discussed include "finger-moving", automatic writing and to a lesser degree, dream interpretation.

Unique to this book is an extensive check-list "balance sheet" type of survey of personal assets and liabilities. This covers a self-grading analysis of character and physical and miscellaneous attributes.

Several new techniques for reading the past and forecasting the future are touched on. Even the casual reader is apt to find several challenging concepts and ideas for ridding himself of psychic garbage and false beliefs.

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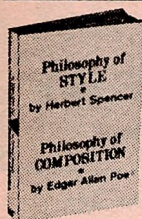
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—Tom C. Lyle.

STONEHENGE DECODED, by Gerald S. Hawkins in collaboration with John B. White. Doubleday & Co., Inc., New York, N.Y. 202 pages, \$5.95.

Stonehenge, the circle of stones on Salisbury Plain in England, has fascinated the minds of men since its construction nearly 4,000 years ago. The creation of this vast monument absorbed the physical, mental and material energies of a whole people for three centuries.

How it was built has been answered by archaeologists who located the source of the stones in the Prescelly Mountains of Wales and the nearby Marlborough Downs. The crude tools of the workers still lie on the site.

Why Stonehenge was built long has been a matter of conjecture and our present knowledge is far from complete. Its religious nature and its use as a temple has been agreed on but its scientific aspect has been only dimly suspected.

Gerald Hawkins, an astronomer, first became interested in Stonehenge in 1953. His initial observations showed that the stones were carefully aligned to create sighting lines that revealed the position of heavenly bodies at significant times.

A long-range program of information-gathering was begun to fathom the meaning of the concentric circles of stones. This information was then programed and processed with the aid of an electronic computer.

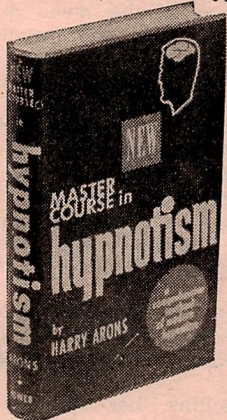
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The results when tabulated revealed that the builders of Stonehenge created a sophisticated and complex astronomical observatory.

Its priest-scientists could determine the phases of the moon and seasons of the year and predict with accuracy eclipses of the sun and moon. Hawkins sums it up by saying, "Architecturally perfectly simple, in function subtle and elaborate, in appearance stark, imposing, awesome, Stonehenge was a thing of surpassing ingenuity of design, variety of usefulness and grandeur—in concept and construction an eighth wonder of the world."

We now can have a much higher estimate of the intellectual abilities of our so-called primitive ancestors.

Gerald Hawkins has told the story of his Stonehenge researches in a lively and vivid manner which in no way detracts from its value as a scientific document.

The line drawings in the book are clear and informative. The photographs are superb. — *William G. Wedlake.*

DIET, SEX AND YOGA, by Marcia Moore and Mark Douglas. Arcane Publications, York Cliffs, Me. 1966. 244 pages, 120 illustrations, \$5.95.

The pathetic dieter unable to restrain his appetite constantly is offered crash diets of various types. From the "drinking man's diet" to "calories don't count", he is bombarded with all kinds of suggestions, ideas and angles to help him lose undesired pounds.

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less round of gaining and losing for the rest of their lives.

For these unfortunate people there is hope. *Diet, Sex and Yoga* gives suggestions not only for losing weight but for keeping it off. Its authors say the only way a man can do this is by changing his thinking about himself, his diet and his life in general, but it doesn't sound so difficult as they describe it. They say, "The fundamental need is not to make dieting easier but to make the dieter stronger in body, mind and will so that he naturally craves what is best for him."

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doing the book suggests not only the strengthening of the dieter's physical body through proper breathing and simple yoga exercises — which are beautifully shown by Marcia in the book's 120 illustrations — but the strengthening of his spiritual approach to life as well. "Let us remember," the authors say, "that our attitude toward food is an inevitable outcome of our attitude toward life."

Sex is discussed in this book in terms of its regenerative aspects, and many helpful yoga practices are suggested. "Yoga teaches that the sexually mature individual should endeavor to blend his highest capacity for love with his fundamental instincts to achieve at-one-ment. It is not better techniques that are required as much as a release of the mediating power of the self, in order to heal the cleavage between flesh and spirit that has crucified humanity for eons. The secret of being a good lover lies not in making love but in loving."

FATE readers have been given ample evidence that man is a spirit, that his approach to all facets of life, even diet, must take this into consideration. Here are two authors who agree. They say, "Now that we have a science of supersensitives . . . it may be easier to accustom ourselves to the idea of bodies beyond the body. Then we will be in a position to investigate such subjects as astral projection, survival of death and reincarnation which are bound to transform our outlook on sex, disease, morality and mortality."

I'm starting on this diet now. Can it fail when I am nourishing my inner self spiritually instead of with pie and ice cream? — *Susy Smith.*





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placing you under psychic attack — **Psychic Self-Defense** will roar into action and overwhelm him as if he were a pebble in the path of a powerful steam roller!

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You'll be able to take full command of your own life and your own destiny again. Inner strength will replace the weakness and fear others have plagued you with through psychic attack. Your problems will suddenly unravel. An entirely new self-identity and independence will appear. Your tensions and anxieties will turn to calm!

When you use your new found power of **Psychic Self-Defense** many apparent physical ailments will vanish—like magic. Each new day, which formerly threatened more terror when you were still under the bondage of psychic attack, will present opportunity, success, and happiness. Your life will take on new meaning and purpose—no matter how long the attack lasted or how disastrous it was!

But remember, right now, at this very moment you may be under psychic attack. Many of the people around you may be as normal and ordinary looking as you but are capable workers of the occult force of psychic attack! So beware—be prepared to reverse them with **Psychic Self-Defense!**

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Report FROM THE Readers

A GLANCE AT THE SKY

A radar station is located near Blaine, Wash., and about eight miles south of Blaine is a small town named Custer. Early one evening a farmer living near Custer looked into the sky to see a bright object coming in for a landing in his pasture.

It remained only a few moments, then lifted straight up very rapidly. The farmer called the radar station about it. They thought there might be scorched earth there so they told him to plow the spot in the morning.

Are we being explored? — J. B. Westman, Bellingham, Wash.

On the night of September 11 about 11:30 my mother Lina Smith saw a spaceship. She lives on the east side of Chico just inside the city limits. She describes what she saw — both with and without binoculars — this way:

The object was east of her house, shaped like a cigar and seemed about six feet long and four feet wide. From its top came a reddish glow. In the half hour she watched the object did not move but she saw another object leave the ship. It looked like a dishpan or saucer and as it went north it left a vapor trail. At this point the cigar-shaped object

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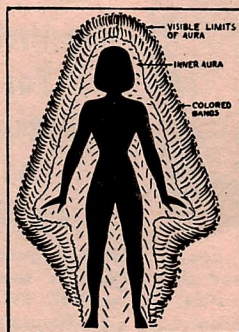


Diagram of normal aura based on
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moved upward and soon was so high she no longer could see it.

The next morning at 9:45 (September 12, 1966) we had quite an earthquake in California and parts of Nevada. The center of the quake seems to have been east of Chico. — *J. H. Smith, Chico, Calif.*

Lately almost every issue of FATE carries an article on the much-publicized UFOs and I read them all avidly because of something that happened some 50 or more years ago.

The place was Germany in the year 1912. One summer evening my mother and I were walking home and darkness had fallen. There was no moon but the stars were bright. Mother looked up at the sky and stopped as if transfixed, pointing upward. As I too looked up we saw a spectacle I shall never forget.

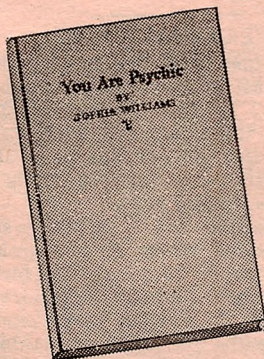
Four shiny objects, each bigger and closer than any star, were circling overhead. They maintained exactly the same distance from each other, sometimes moving horizontally, sometimes vertically or on an oblique line. Something about the sight reminded me of a dance. What were those objects doing a polonaise among the stars? — *Hedy A. Seegers, Colorado Springs, Colo.*

ANOTHER FATE FIRST

While zooming by jet over the Rockies recently I noticed a very interesting article in *Time* (September 30, 1966, page 26) entitled "Keeping Law and Order in Space". They note that the moon is absolutely worthless from a military standpoint.

This was interesting for the simple reason that FATE said it first and more forcefully on page 64 of your April, 1958, issue. You said it again and spelled it out on page 42, May,

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1958. Thought you might like to remind folks that once again FATE had it first! — *Frank Edwards, Indianapolis, Ind.*

THE DEADLY "STUFF"

I have just read the article "The Deadly Stuff of Roger Mills County, Oklahoma" by Jack Porter and Tex Lowell in the December, 1966, FATE. They say that no one has been able to determine what the "stuff" is or where it is coming from.

I am positive that it is SO₂ — sulphur dioxide. When this chemical combines with moisture it forms sulphuric acid which deteriorates everything it touches and spells certain death for all living things. This explains why people living in the area experience coughing and rawness of exposed skin surfaces and difficulty in breathing. Sulphur dioxide causes silver to tarnish, iron to rust and brings about all the conditions listed in the story — including the "rotten-egg smell".

To prove that the "stuff" is sulphur dioxide is an easy matter. If an open container of ammonia is carried into the area the ammonia will emit a white smoke in the presence of sulphur dioxide. Thus it should be comparatively easy to trace it to its source.

Sulphur dioxide gas is manufactured by burning sulphur in air and storing it in pressure cylinders. Sour natural gas has a high sulphur content which when burned gives off sulphur dioxide. — *J. W. Thompson, Stafford, Kans.*

I am convinced that I know the identity of the mysterious "stuff" of Roger Mills County, Okla., and that simple measures will remedy it once and for all.

While reading of the Daniel Allens' problem in your magazine, an idea

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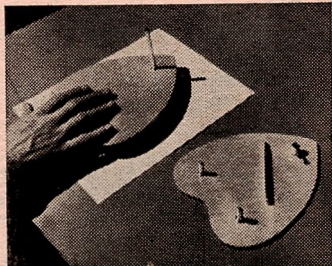
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suddenly struck me. Further checking convinced me beyond any doubt that the "stuff" can be only one thing — H_2S , hydrogen sulfide gas.

On this assumption everything in the story can be logically explained, even its probable source, which would almost have to be an abandoned oil well. The location of the well probably would be to the southwest at a distance no greater than a mile and a half.

H_2S is a heavy gas, corrosive to metals and other substances, toxic even in very low concentrations and has a characteristic odor of rotten eggs. Periods of low atmospheric pressure would "pump" the heavy gas from the well and the gas then would hug the ground. Prevailing winds would spread it mostly to the northeast, possibly in small quantities to the southeast. The effects of the gas on people and property would be those described in the story.

I'm sure that a local scientific authority easily can confirm this theory of mine now that the fear of demons has been removed. — R. H. Johns, Freeport, Pa.

THE STRANGER

In **FATE** I have read about many strange dreams and I would like to relate one that I had. It really didn't concern me in the least — and my husband reproved me, calling me "superstitious".

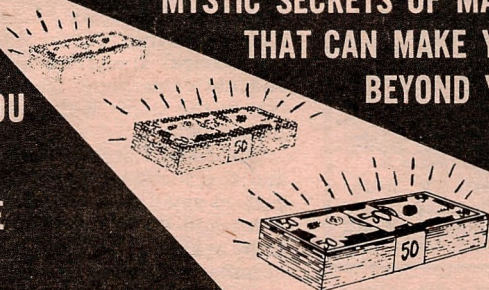
Following the oil field as we do means moving at just about every change of the moon. We had moved to Midland, Tex., in 1961 and had been there one week when I had the dream. I didn't know even my next-door neighbors so it was impossible for me to know anything about a woman who lived on the other side of town.

In my dream I found myself alone in a house in the country with a

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storm coming up. Through the uncurtained windows I saw black clouds swirling around the top of an oil derrick. I worried that my son had not come home from school and feared the storm would strike before he arrived.

The room I was in had a fireplace and the suction created by the wind carried small bits of lint through the room and up the chimney. I seemed to be seated at a picnic table when I became aware of a man standing near who said he was a marriage counselor. I told him I had no marital troubles and no need of him. He kept on talking—but I didn't listen. Finally he wadded up an empty Winston cigarette package and laid it on the table in front of me. I picked it up, smoothed it out and found a name written within: "Mary Johnson", followed by a prefix and the first three digits of a telephone number.

When I awakened I lay for a few minutes thinking about the odd dream. At breakfast I told my husband and son about the dream. My husband laughed, saying it meant nothing. I took a moment to thumb through the telephone book. I found the name and the number with the same prefix and the same first three numbers. I said I thought I would call the woman. He objected—in fact he became angry—telling me he didn't want people to think he was married to a nut!

After he left for work and I had taken my son to school I couldn't get the dream off my mind. Finally I decided to call and if I actually reached Mary Johnson, I would tell her about the dream.

I was nervous but I dialed and when a woman answered I started to hang up. I mustered my courage and gave her my name. Laughing and feeling a little foolish I told her

that her name and number had come to me in a dream and I had called her out of simple curiosity. I gave her more details of the dream and when I mentioned the Winston cigarette package she gasped, "That's my brand!"

She told me a little about her life and finally that her grandmother was a "seer"—so she was not really shocked or surprised by my unusual dream. She promised to call me sometime but she never did. I neither called her nor did I ever see her.

How can one explain dreaming about a person I had never seen and one who didn't concern me in the least? — *Trudy Rogers, Austin, Tex.*

THE WHOLE TRUTH

I would like to advise Mr. Martin Elsworthy of Oxford, England, who desires proof of Agharta, ("Report from the Readers", October, 1966, FATE) that alleged land of super-beings within our alleged hollow earth, he will never find it because no such place exists!

Like those tales of people who contact UFO pilots and even go for rides in the saucers, Agharta exists solely in the minds of fanatics and fakers. These characters, often lecturing and writing about their adventures, are either mentally ill or after the almighty dollar.

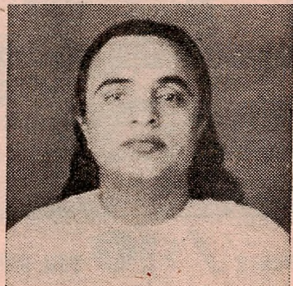
That's what spoils genuine investigation of novel phenomena, whether it concerns spooks or saucers. The lunatic fringe has made a laughing-stock of the extraordinary; no wonder so many people scoff. Let's accept only—as FATE puts it—"true stories of the strange and the unknown". — *Charles Pizzano, Dedham, Mass.*

With reference to the inquiry of Martin Elsworthy, Oxford, England,

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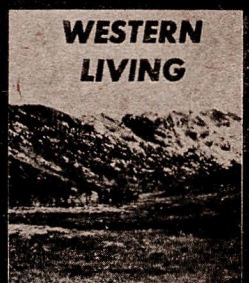
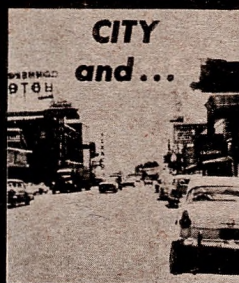
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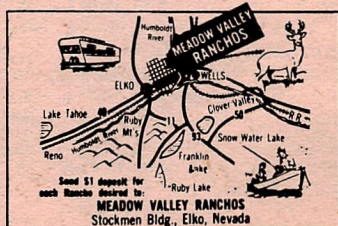


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I believe Mr. Elsworthy will find the true answer in *Anatomy of a Phenomenon* by Jacques Vallee, distinguished Northwestern University scientist. This book has for its main subject a scientific analysis of flying saucer reports from all over the world covering a period of thousands of years.

Strangely enough, a correlation exists between flying saucers and the "hollow earth" stories. Vallee's book includes eight pages on the subject of Agharta.

My personal contribution on this subject is that I heard on radio a man in our government's service, stationed at the Dew Line, say that there is no such opening "... up where he lives because if there were, our airplanes would have spotted it. We are flying over there all the time." This fits in with my own notion on the subject: science fiction writers are capitalizing on our ignorance of old myths and passing them off for a fast buck. Need I say more? — *Helen L. McGill, Port Angeles, Wash.*

WHITHER THE PHOTOS?

Concerning Stephen R. Tucker's letter, "Whither the Explorer?" in the November, 1966, FATE, I too have been wondering about the Mars photos.

At the time I wrote to *Life* magazine concerning certain unusual features that I thought I could identify in the pictures they published. I also asked why only four pictures were released when the public actually was paying the cost of the entire project.

I received an acknowledgment indicating that *Life* had received several similar letters and they would be publishing them in an early issue. This was August, 1965, and they never again have published a

single word on this subject. So I think we can agree with the Reverend Tucker's conclusion that someone has clamped a lid on these pictures.

I wonder how many FATE readers remember the Associated Press news item in July, 1965, from Canberra, Australia, concerning the mysterious glowing object hovering over the tracking station where the Mars photos were received — and interfering with their reception? — Charles R. Fuller, Grand Rapids, Mich.

I am writing regarding Rev. Tucker's claim that a mysterious silence came over the results of the Mariner IV (not "Explorer") Mars mission after the first four pictures were released.

Mariner's camera system was designed to take 22 (not 32) pictures in a sweep across the planet's face. In addition seven other scientific experiments (including the occultation experiment for determination of atmospheric density) were part of the program.

All 22 pictures may be found in *Scientific American*, April, 1966, and the results of the experiments are published in the May, 1966, issue of that magazine.

All 22 pictures were released within weeks or months after the mission in such magazines as *Sky & Telescope* and *Science Digest*.

I saw the famous picture No. 11 for the first time on television not long after the mission. This is considered the most valuable of the 22 because of its remarkable clarity and the huge 75-mile-diameter crater it depicts. No vegetation or canal structures were detected although the photographs covered areas where these features were suspected.

Certainly there has been no myste-



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rious silence. — William D. McFadden, Knoxville, Tenn.

As to the whereabouts of the remaining photos of Mars taken by Mariner IV, 19 of these were printed in the September, 1966, *Sky & Telescope*. The remaining three pictures showed only blackness as they were taken when the camera was pointing to the night side of the red planet. None of the photographs showed any evidence of intelligent life as we know it. — Michael Buck, Chicago, Ill.

ANTI-INVASION TACTICS

In response to Irvin Rosen's letter in the December, 1966, *FATE*, asking for information as to how to repel "psychic attacks" (the exertion of one's will to harm another's mind or body), I would recommend an article in the June, 1964, *Chimes* entitled "What Is Unreasonable Psychic Influence?" by Manly P. Hall. It deals with constructive ways of securing the personality against invasion. Also the book *Psychic Self-Defense* by Dion Fortune was published in 1963 by the Aquarian Press, London.

I believe that such attacks would lose their frightening character and their effectiveness if individuals who are exposed to them felt free to talk about them. The mere idea of "psychic attack" in our materialistic everyday world seems either laughable or delusional even to intelligent people. Magazines such as *FATE* and *Chimes* are extremely helpful in encouraging open expression of such problems. — Justine Cofer, State College, Pa.

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What has the Fate name to do with the FATE magazine? I object to the use of our family name which is well-known in Oregon history. Your brochure, "The Story of a Pioneering Magazine", is far afield of the Fate family history. — *Leston R. Fate, Madison, N.J.*

A NOSEGAY FOR THE EDITOR

I have read Richard Saunders' article, "Scientology and the FDA" in the October, 1966, FATE.

The publication of the article is much appreciated by us. Thank you. — *John Fudge, Legal Officer, The Founding Church of Scientology, Washington, D.C.*

LOTS OF VOLUNTEERS!

Winifred Bartlett, whose letter "Any Volunteers?" appeared in "Report from the Readers" in August, 1966, FATE, will be pleased to know that in Seattle in August, 1961, two women formed a free public library for metaphysical and esoteric books. It operates today with an inventory of more than 3,000 books which have been donated.

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Regarding Winifred Bartlett's letter appearing on page 120 of your August, 1966, issue, such a library as

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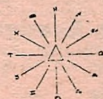
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In answer to Winifred Bartlett's inquiry in the August, 1966, FATE, we now are in the process of building a small city, to be called the City of Light, wherein there will be a library. It is our hope that Miss Bartlett (and of course any other persons who so desire) will consider the City of Light Library for the final deposit of her books. — Mrs. L. R. Chambers, P. O. Box 501, Saratoga, Calif. 95070.

FROM THE VEILED PAST

In NICAP's *The UFO Evidence* we
(Continued on page 145)

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(Continued from page 134)

are told that the first reliable photograph of a UFO was taken on October 23, 1949. FATE readers may be interested in a much older (and far more reliable) photograph.

On August 12, 1883, Prof. Bonilla at the Observatory of Zacatecas (Mexico) was astonished when his telescope revealed a fleet of luminous bodies maneuvering in outer space. He estimated the spaceships to be less than 200,000 miles from the surface of the earth. Although the science of astronomical photography was still in its infancy Prof. Bonilla managed to photograph one of these UFOs. The picture and the full story can be found in issues 347 and 349 (1885) of *L' Astronomie*.

Prof. Bonilla's picture shows a long slender structure resembling many of the spindle-shaped and cigar-shaped UFOs photographed since the 1940's. The spacecraft is surrounded by an indefinite glow or haze. (The haze is similar to the mysterious clouds of light on saucer photos taken during the 1965 Exeter flap. These are probably ultraviolet radiation which shows up only on photographic plates.) — *John T. Cunnally, Boston, Mass.*

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