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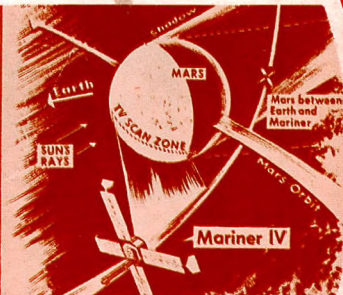
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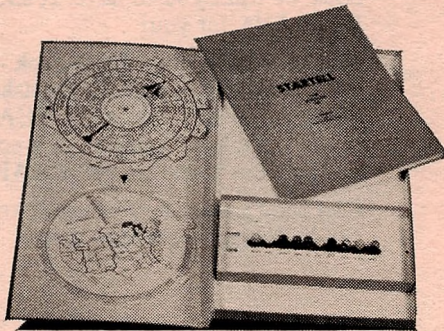
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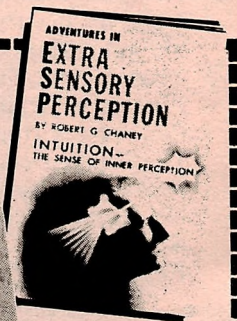
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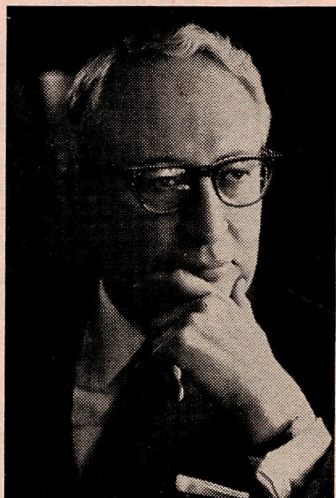
There is truth in palm reading, phrenology and the signs of the zodiac — although I do not “believe” in any of them. There is truth in sunspots, diets and handwriting analysis. You name it, no matter how silly it may sound and, if enough people have believed in it over a period of time, there is bound to be a residual core of truth in it. . . .

Our task as humans is not to accept or reject any idea in toto but to discriminate, to select, to find that usable portion of truth in tenets we cannot fully believe in.

— Sydney J. Harris
Chicago Daily News


SYD HARRIS, a wise and modern man, was brought to the above conclusion after reading a report before the American Academy of Pediatrics, that “palm reading” has helped pediatricians diagnose certain ills of children.

No person ought to be able to read this magazine for very long without wondering what “truth” really is. When I was very young I had no doubts about truth. Why, truth is, well, it’s the *truth*!



CURTIS FULLER

But now the world in which you and I live is changing so rapidly that the basis for our truths keep shifting. Probably the greatest problems of our time arise from this fact. Most of us no longer know how things really are, even when we pretend that we do. The patterns of our social behavior grow increasingly free from cultural censorship because our culture itself becomes increasingly rootless. Perhaps this is good, if the basis for our behavior in the past was rooted in “false truths.”

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LIKE A BARN DOOR

HARRIS GOES on to paraphrase Aristotle, that truth is like a barn door—so large a target that nobody can wholly miss hitting it yet at the same time nobody can hit all of it with one throw.

"And of course," writes Harris, "it is the latter part of his statement that the faddists and cultists conveniently neglect. They claim too much or exclusive truth for their pet beliefs and thus reduce them to absurdities. Sunspots, for instance, affect our moods; but to claim that they start wars is to distort and oversimplify human history in a ludicrous way.

"By the same token," he continues, "the rationalists and 'scientists' have too long ignored and sneered at folk-wisdom, at the whole intellectual under-world of beliefs in magic and rituals. They have relegated these beliefs to the back drawer of abnormal psychology and when it does turn out that we can learn something about a child's physical future from looking at his prints, they are caught with their palms down."



OUR INTERNAL CLOCKS

ANOTHER OF the folk beliefs that science at last is beginning to investigate seriously is that men — and indeed all nature — are subject to mysterious rhythms that we don't fully understand but which are manifest in such outlets as "moon madness" and other erratic behavior patterns.

Various aspects of present research into these problems were discussed at the December meeting of the American Association for the Advancement of Science in Washington, D.C. Especially important are findings on the 24-hour or "circadian" rhythms.

Dr. Britton Chance, an internationally-known biological researcher, presented a theory that may explain the underlying basis for these rhythms. He told the AAAS that he has discovered a 160-second chemical cycle in cells, keyed to 20 biochemical reactions involving the production of energy.

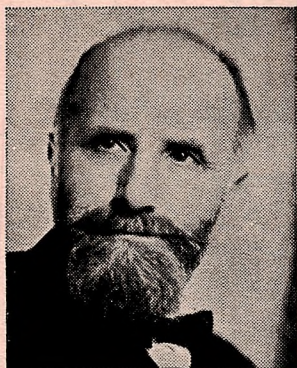
This discovery may reduce to the cell level all the complex timing mechanisms involved in biological systems. It is the first time a basic mechanism that could explain the complex biological rhythms has been known. If Dr. Chance is right he may have established the basic oscillation to which biological clocks are set.

Doomed By Your Memory?

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

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SOME OF THE RHYTHMS

AS TO THE existence of the clocks, there is no doubt whatsoever. For instance:

Heart cells grown in a tissue culture maintain their beating cycle in conformity with the daily changes in speed maintained by the living animal from which they came.

Dr. Lawrence Scheving, a University of Chicago anatomist, reported that rats injected with amphetamine at two-hour intervals seem to die off at certain hours — 78 percent at periods of lowest resistance and only six percent at periods of highest resistance.

Dr. Alain Reinberg of Paris, France, reported that a study of asthmatics shows that the severest attacks come in the afternoon but the best time for medication is in the morning.

Daily rhythms first were noticed in flowers and plants. It was assumed that sunflowers, for example, were following the sun around the sky but in actual fact it now has been learned that their movement is independent of light and linked to time alone.

Later, bees were found to follow the same 24-hour rhythms even when several generations had been raised in complete darkness.

A German scientist reported in 1952 that pigeons can tell local

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time — and therefore navigate correctly — within an accuracy of five minutes.

Science now has learned that sunlight, temperatures and other effects will "set" the biological clocks but will not change the fundamental 24-hour circadian rhythms.

All this has the most practical application for humans, even though we are only just beginning to understand it.

John Lannan, Science Editor of the *Boston Herald*, points out that a really critical problem is the disruption of natural rhythms by persons who do extensive jet aircraft flying. Jet pilots and others find that their systems are not synchronized with local time and custom. Lowell Thomas, the news commentator, reports that his serious illness a year or so ago was caused by just this problem.

Lannan quotes Prof. Edward Batschelet, a Catholic University statistician, that "even operations should be done at the proper time. . . . not just when the doctor is available."



HISTORY REPEATS

SOME YEARS ago we quoted Sigmund Freud as follows: "There are three steps in the history of a great discovery. First, its opponents say that the

discoverer is crazy; later that he is sane but that his discovery is of no real importance; and last, that the discovery is important but everybody has known it right along."

We now find this sequence of events being repeated in the case of hypnosis. For decades medical doctors and scientists denied that hypnosis existed.

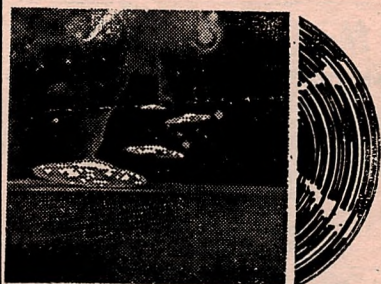
Then when it became so obviously true it could not be denied, they admitted its truth but insisted that it was not important.

Now we do not know whether they are claiming that they knew it all the time, but they certainly are admitting its importance. For in the sovereign state of Illinois — and undoubtedly in other states as well — doctors are seeking to make hypnosis a medical monopoly.

A friend of ours in Chicago has trained hundreds of doctors and dentists in hypnotic techniques. If this law is passed he would be prevented from practicing hypnotherapy or from teaching it.

The proposed amendment reads in part:

"Sec. 20. No person, other than one holding a valid license to practice medicine in all of its branches or holding a valid license to practice dental surgery and dentistry, or a person holding a doctoral degree in psychology from an accredited school,



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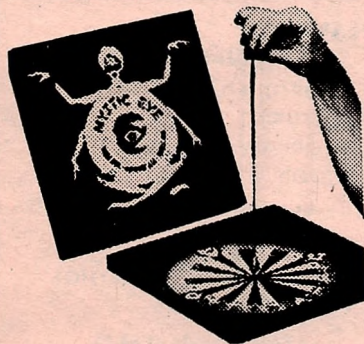
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shall use or attempt to use hypnosis. Psychologists shall utilize hypnosis for therapeutic purposes only and in consultation with or under the supervision of a person holding a valid license to practice medicine in all of its branches or to practice dental surgery and dentistry."

As well as deploring the idea of such a law we also take exception to the section of the above paragraph which appears to put psychologists under the supervision of medical doctors. Psychologists with Ph.D. degrees have studied their discipline for more years than have trained psychoanalysts who must be psychiatrists first and before that medical doctors. To require psychologists to be supervised by even the best trained medical-doctor analysts is ridiculous and to allow the supervision to be carried on by ordinary medical doctors is a stupidity.

On the other hand, it is really doubtful that hypnosis even by amateurs for entertainment can be harmful if the hypnotist knows what he is doing.



IS IT OFFICIAL?

JAMES W. WEBB, chief of the National Aeronautics and Space Administration, a man who ought to know, has denied rumors that the Soviet Union has

Donald Campbell, British speed king, smiled as he walked away from 1960 crash but on Jan. 4 his jet-powered Bluebird flipped, exploded and sank, taking strapped-in Campbell to his death. Playing solitaire the evening before, he had turned up ace of spades, then queen of spades. Glumly he said to friends, "Mary Queen of Scots turned up these cards and knew from them she would be beheaded . . . One of my family is going to get the chop . . ."



lost cosmonauts in space.

"Every bit of information we have shows that they have been as careful with the lives of cosmonauts as we have with astronauts," he states in an interview in *Look* magazine. "So far as I know they have not lost a single man in flight. They have lost them on the ground, they have lost them in airplanes, just like we have."



WHAT A METEOR!


ALL KINDS of things keep falling from the skies, as readers of this magazine know. Let us now review what happened in Putnam County, N.Y., in early morning, October 8.

Patrolman Gene Blaney of the Brewster, N.Y., police force was cruising outside the baseball field about 3:30 A.M. when he saw "this big glob of fire fall. It exploded as it hit the earth and I saw big balls of flames shoot up, seven or eight feet.

"You should have seen the white smoke. It came rolling out like clouds. I thought it would never stop."

Seconds after the fireball hit Patrolman Blaney heard several other explosions in the mountains nearby and he presumed that other pieces of the same material had fallen to earth out there.

The problem with this fall is that it was reported as a "mete-



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or". Amateur skeptics soon began to question Patrolman Blaney along this line. Geologists too were summoned.

Obviously it was not a meteor, or if it was it was not typical. It left no dent in the ground. When it was through burning it looked like a piece of soft coal, crumbly and waxy-black. One man described fragments as looking like a hunk of overcooked steak.

From this kind of nonsense it is plain that our thinking has come full circle in the past 150 years. Early in the 19th Century science knew that meteorites could not exist "because there are no stones in the sky". Today the assumption is "only stones are in the sky".

In our opinion both assumptions are equally false. Our question ought to be: "What was it Patrolman Blaney saw fall and where did it come from?"

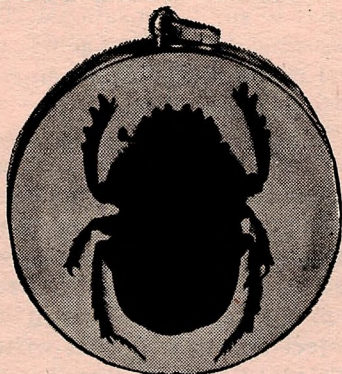


THE SILENCERS

IT'S TIME now to take a new look at claims that the U.S. Government is trying to suppress and censor UFO reports. The Air Force has been blamed as the principal culprit and there are any number of UFO witnesses who claim they have been silenced by men bearing government credentials.

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problem has been reported by John A. Keel for the North American Newspaper Alliance. What he has to say is sensational. The censoring has been going on, Keel writes, but it has been conducted by imposters.

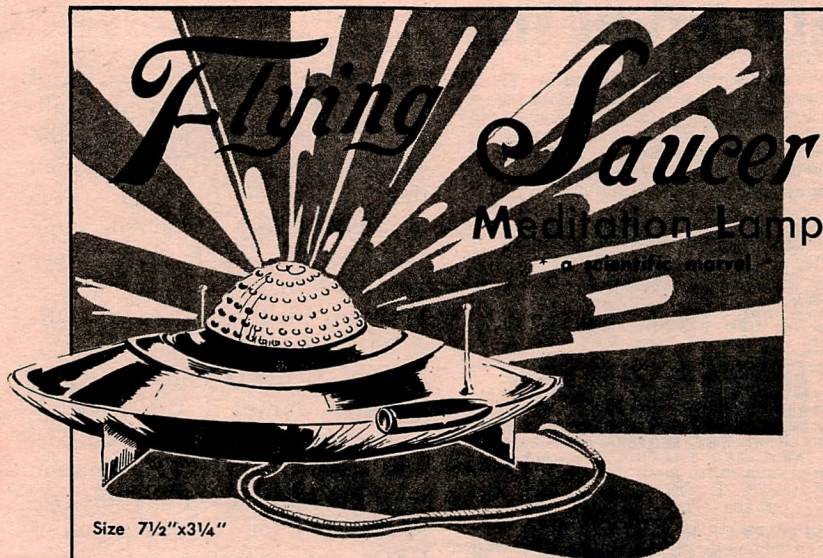
"Mysterious men dressed in Air Force uniforms or bearing impressive credentials from government agencies have been 'silencing' UFO witnesses, according to Col. George P. Freeman, Pentagon spokesman for Project Bluebook," Keel writes.

Colonel Freeman says that the Pentagon has checked a number of these cases and that the men are not connected with the Air Force in any way.

In the recent case at Wanaque reservoir, in New Jersey, Colonel Freeman told Keel, police officers and other witnesses allegedly were collected together by a man wearing an Air Force uniform. They were told that they "hadn't seen anything" and that they shouldn't discuss the incident.

"We checked with the local AFB," Colonel Freeman declared, "and discovered that no one connected with the Air Force had visited Wanaque on the date in question. Whoever it was, he wasn't from the Air Force."

Another mystery man, Keel continues, bears credentials from the North American Air



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Defense (NORAD). This is the fellow who turned up at the home of Rex Heflin (see FATE, August, 1966), who had taken a series of alleged UFO pictures in California in 1965, and demanded the originals. Later NORAD denied they had been involved. (Fortunately Heflin retained copy photographs which later were published in FATE.)

Keel is inclined to credit NORAD's denials. Maj. Gen. M. M. Magee, NORAD chief of staff, told Rep. James B. Utt, Republican congressman from California, "for your information NORAD does not have the responsibility for the evaluation of UFOs and therefore would not knowingly be in the business of collecting UFO pictures for evaluation. In addition, the office of primary interest in UFO matters is the Department of the Air Force."



WHO? WHO? WHO?

OTHER MYSTERY men are posing as FBI agents. One such pair confiscated a photograph from Joe Perry, a restaurant owner of Grand Blanc, Mich. Mystery men also have sought out and confronted UFO witnesses in the states of Washington, Texas, Connecticut and on Long Island.

"We haven't been able to find

out anything about these men," Colonel Freeman told Keel. "By posing as Air Force officers and government agents they are committing a federal offense. We would sure like to catch one."

Keel is very careful not to speculate on who these mystery men are. And so are we. They could be crackpots or busybodies. Or they could represent a secret government agency that no one purports to know about. Or there could be other explanations which some UFO investigators have already suggested. In any case, Keel's story throws a wholly new light on claims of UFO censorship.



SEMI-OFFICIAL VIEWS

DESPITE THAT Air Force grant to the University of Colorado for UFO research, a good part of the scientific community remains skeptical.

From Tucson Dr. Gerald Kuiper, head of the University of Arizona Lunar and Planetary Laboratory, declared "there are no such things as space flights from other worlds." He told the Pima County Bar Association that UFOs are simply "unexplained reports."

"The sightings can be explained as meteors, comets, lightning bolts and other related natural occurrences," he said.

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And Father Francis J. Heyden, S.J., astronomer at Georgetown University, declared he has been peering through powerful telescopes for nearly 60 years and has yet to see a flying saucer "or even a Martian." Father Heyden's reasons are (1) no concrete evidence, (2) everything seen so far can be explained by current scientific knowledge, (3) from what we now know about our solar system such objects could not be coming from within it and (4) to come from outside our solar system a "flying saucer" would have to travel at least 30 thousand billion miles to reach Earth. At 50 miles per second — 10 times the speed at which astronauts travel, it would take 20,000 years to cover this distance.

Dr. Edward U. Condon, head of the University of Colorado research project, is quoted as stating last January 25 in a speech at Corning, N.Y., that most UFOs are explainable and that fewer than 100 of the UFO reports his group is studying remain inexplicable.

"It is my inclination right now to recommend that the government get out of this business. My attitude right now is that there's nothing to it . . . but I'm not supposed to reach a conclusion for another year," Dr. Condon stated according to Dick Olive,

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reporter of the Elmira, N.Y., *Star-Gazette*.

Nevertheless and possibly contradicting this view, Dr. Condon said that while many alleged UFO photographs were obvious fakes, "some are very puzzling; they seem to be something, but we just don't know what they are."

Always that element of doubt!



WHAT SHAPE?

ONE OF THE objections to UFOs — and a legitimate objection in our opinion — is so many reports do not tally with each other. In recent months we have had reports of all manner of wild shapes, sizes, and colors.

From Melbourne, Australia, last April 11, 1966, we have a report of a mysterious column of light witnessed by an R. Sullivan, a steel contractor. Near Wycheproof, about 100 miles from Melbourne, Sullivan was driving down a straight tree-lined highway when his car suddenly swung to the right. He braked and found himself facing a column of "light" about 25 feet high and shaped like an ice cream cone. It was about three feet wide at the bottom and 10 feet wide at the top. The bottom was brilliant white and seemed to rest on the ground. The rest was rainbow-hued. The column

rose silently from the ground "at tremendous speed."

Last October 21, near Pat-chogue, N.Y., three policemen and a newspaper photographer saw a hovering UFO that was shaped like a giant hot dog, covered with multi-colored blinking lights. It hovered motionless for about an hour, then disappeared.

From California, during the latter part of November, a number of UFO reports described the object of their attention as looking like the body of a boat, with large winglike projections on either side and three brilliant lights on the bottom.

Near San Diego last December 19 a group of Lemon Grove residents and two Hoover High School students in Allied Gardens described three small orange spheres that came over the horizon from the north. They were on view for about five minutes. Then they climbed to "about the zenith of the sky" and shattered in a shower of sparks. In another report, a bright orange object was seen to move from east to west and back to east. Then it faded and disappeared.



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during the latter part of January. In Houston, Tex., police received eight reports of UFOs within an hour, between 7:30 and 8:30 P.M. on January 21. Dr. Albert Kuntz, a consulting psychologist at the University of Houston, said what he saw "looked like a boomerang. Occasionally you could see what appeared to be red light or lights. The object made erratic movements over the same general part of the sky."

Mrs. Joanne Krebs, of Irish Valley near Shamokin, Pa., was one of four persons who saw a "bright thing" over the mountain. Her husband, a dental technician, studied it through binoculars and Mrs. Krebs reported: "It appeared to come closer and we could see things sticking out the sides, like antennae. My husband said he could also see an aluminum colored thing that appeared to pulsate pink light." When it left, it left fast.

A report comes from Albert E. Dix, publisher of the Frankfort, Ky., *State Journal*. He interviewed an unnamed friend, known by Mr. Dix to be "a trained observer and a person whose reliability is unquestioned," who watched a large object like an old-fashioned hot-air balloon with a gondola attached. It seemed to be between 750 feet and 1,000 in altitude and

had a soft greenish glow. The night before a number of reports had been received by Shelbyville police of a horseshoe-shaped flying object. Shortly after one of these sightings the Shelbyville power failed for 50 minutes. "A soft, blue light" was reported near the Shelbyville substation just before the power failure.

A fairly detailed but undated and unidentified newspaper story from the San Francisco-Oakland area just has reached my desk. The author, Jonathan Root, reports that California Highway Patrolman Verne Morse saw a strange object that looked more like a flying water heater than anything else. It was over the peninsula town of San Carlos. An hour later and 10 miles distant, according to Root, Donald Bennett, supervisor of the San Francisco Airport Control Tower and a man who ought to know airplanes when he sees them, reported to the U.S. Air Force that he had seen three UFOs fly directly over his house in San Mateo. "I watched them through binoculars. They were not aircraft. As to what they were, I haven't the foggiest."

* * *

For strange-shaped UFOs, none can exceed the object described in a letter in the December 23 issue of *Science*, by Walter C. Cannon, department of science and

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technology at the Smithsonian Institution in Washington, D.C.

"... The earliest UFO I have heard of was in 1800, by the very stable and reliable scientist, William Dunbar of Mississippi," writes Cannon. "It was in the form of a house. . . . It is completely unexplained.

"Apparently houses are a 19th Century image and saucers are a 20th Century image. I think this is work for the psychologist, not the physicist. That there may have been something back of the images, I readily admit. However, an object that hovers or wobbles in the vision, then shoots upward at a great rate of speed, sounds to me like a reflex of the eye to a stimulus, not an objective description of the stimulus itself. . . . Since William Dunbar had square UFOs and we have round ones, the next step would seem to be triangles. If NASA would only make our spacecraft a little more pointy, this being well within the range of 20th Century science; we may not have to wait for the 21st Century."

The only trouble is, all UFOs are not saucer-shaped. They are also described as ice cream cones, hot dogs, winged boats, boomerangs, "bright things," hot-air balloons with gondolas, flying water heaters—you name it.

We do sympathize with Dr. Condon's task.



CLOCK STORY

ARTHUR LOWE, writing in the *Mississauga News* of Port Credit, Ont., tells the story of Lillian Milne, an antique dealer of Cheltenham.

A hobby of Mrs. Milne's is collecting antique clocks. One of her clocks came from her husband's family.

"The clock would never strike 10," she told Reporter Lowe. "It struck the other hours but invariably missed 10. Then one night Bill's father lay dying, and he passed away almost at the hour of 10 o'clock. Suddenly in the quiet house the clock struck, and for the first time that anybody remembered it struck the hour of 10.

"I still have the clock and when we put it up here, it struck 10 again, but since then it has missed just as it did before."

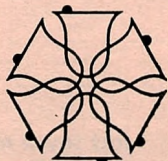


SINGING MOUNTAIN

THE "singing mountain" in the Central Asian desert south of Kazakhstan, 85 miles east of Alma Ata, rumbles when a strong wind blows or when people or animals move along its slopes. It loses its voice in wet weather.

— Curtis Fuller.

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DID UFO SABOTAGE MARINER IV?

A schedule calculated to the split second lost seven minutes. What happened behind the Red Planet?

By Randall C. Hecker

IN November, 1964, the photo-reconnaissance spacecraft Mariner IV was launched from Cape Kennedy, Fla. It was engineered to take close-range photographs of the surface of the planet Mars. From the moment of its launching Mariner IV had to run a split-second schedule or it would not arrive at the predetermined position above the Martian surface at the pre-determined time necessary to make its mission a success.

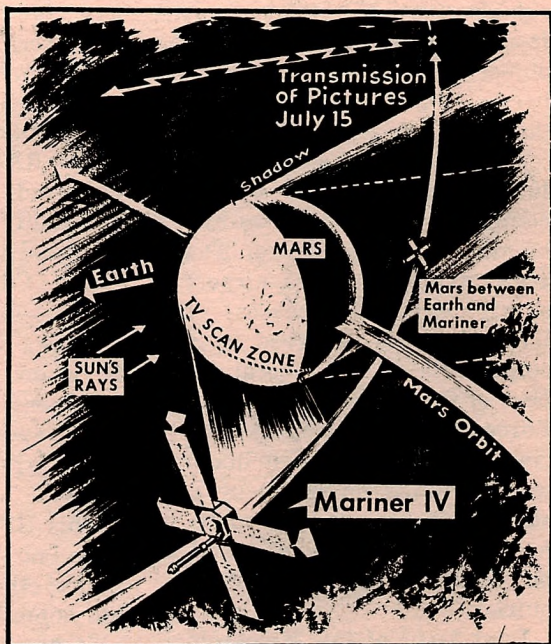
On July 14, 1965, according to this precision schedule the tracking station at Tidbinbilla, Australia, should have lost contact with Mariner IV for 52 minutes, 32 seconds as the craft passed below the Martian horizon. Instead, Mariner IV took seven minutes, 12.4 seconds longer than calculated to sink below the Martian horizon. I have been unable to pinpoint the time but Mariner IV was more than eight minutes

late in reappearing from behind the Red Planet. This means Mariner IV underwent a drastic slowdown from its more than 11,000 miles per hour speed after sinking below the Martian horizon. The tracking stations lost Mariner IV behind the Red Planet for more than 60 minutes, instead of for the 52 minutes, 32 seconds calculated.

Scientists at Jet Propulsion Laboratory, Pasadena, Calif., announced that this dramatic slowdown might have been caused either by a greater gravitational pull on the spacecraft than had been expected or by the spacecraft having entered a previously undetected layer of heavier atmosphere.

A few seconds after Mariner IV reappeared from behind the Red Planet the tape recorders on the windmill-shaped craft were turned on and ran according to schedule. However, just after the

Diagrammed here is Mariner IV's dramatic date in space. The craft sped unerringly to its task of relaying pictures of Martian surface back to Earth. Its signals took 12 minutes to cross 134-million mile gap between the planets (UPI photo).



tracking station at Goldstone, Calif., reported that the instruments aboard Mariner IV had responded properly to the order to switch themselves on, conflicting signals, superimposed over the same frequency transmissions as those of Mariner IV, began to come in. And the Tidbinbilla space-tracking station 26 miles from Canberra, Australia, reported that "unexplained anomalies" were appearing in the signals being received from Mariner IV.

The mystery of the lost minutes behind the Martian planet

was further deepened when Mariner IV failed to respond to orders to shut itself off and save battery power when all the information gathered on its tapes had been transmitted back to earth. Maneuvering mechanisms also failed to function after the craft reappeared from behind the Martian horizon.

But the most dramatic part of the Mariner IV mystery was occurring at Canberra, Australia. At the time the tracking instruments at Tidbinbilla, 26 miles from Canberra, began receiving unknown and conflicting

signals over the transmissions from Mariner IV, a huge glowing object was hovering over Canberra, five to 10 miles north of the Canberra airport.

The object first was sighted at 10:50 A.M. and was observed continually for 40 minutes by six members of the Control Tower crew of the Canberra airport — surely expert witnesses. The UFO also was observed by two commercial pilots, several members of the Royal Australian Air Force Base at Fairbairn and by civilians. Airport switchboards were jammed for hours by persons calling to report what they had seen. A special man had to be assigned to deal with inquiries.

Paul Todd of the Meteorological Bureau, based inside the Control Tower, said, "To me the light looked like a steel disc revolving so that it caught the sunlight. Then when it lost the sunlight it would disappear completely. The only queer thing about it to me was that we were all looking into the sun as well."

When the object was reported to the nearby Mt. Stromlo Observatory the on-duty astronomer, Mr. T. Miller, stated that there was no astronomical explanation for what was being described to him. He said it was unlikely the object was a meteorological balloon because it remained station-

ary too long. He concluded, "Heaven knows! It may have been an object from another planet."

A senior officer at the Fairbairn RAAF base near the airport said, "You can't rule out the possibility of a flying saucer but for God's sake don't use my name. I'd be a laughingstock!"

Whatever the object was, it left the area and vanished completely when an RAAF interceptor was sent up to identify it. The pilot reported that the unknown object just "upped and flew away."

This UFO sighting would have been no more dramatic than many other such sightings had not something totally unexplainable occurred at the same time. The object first was sighted on July 15 at 10:50 A.M. Australia time. The Mariner IV transmissions and the unknown signals conflicting over the same frequency first were received at Tidbinbilla at 11:00 A.M. Australia time and at Goldstone at 5:30 P.M. California time. The unknown signals continued to be audible until 11:30 A.M. Australia time and until 6:00 P.M. California time. The Canberra UFO vanished at 11:30 A.M. Australia time. Thus, at exactly the same moment that the UFO vanished the conflicting signals over the Mariner IV transmis-

sion suddenly ceased! They no longer were received at either Goldstone or Tidbinbilla! And the UFO near Canberra and the Tidbinbilla tracking station vanished (and the conflicting signals ceased) only after an armed fighter-interceptor was sent up to identify it!

There are unconfirmed rumors that at the same time the huge luminous object was hovering north of Canberra a second similar object was hovering only a mile west of the Goldstone tracking station. It is said this object vanished at exactly 6:00 P.M. California time when Goldstone lost the conflicting signals superimposed over the Mariner IV transmission.

The object was described as having maneuvered to avoid interception by Air Force jet fighters from Edwards Air Force Base, Calif. However, this remains an unconfirmed rumor only.

* * *

IT IS difficult to speculate on the nature of the UFO reported.

Professional people stated they believed this object was not the product of either a known astronomical or meteorological phenomenon; that the description of the object as a steel, disc-shaped airfoil rotating on its vertical axis gives the object definite

symmetry and solidity and suggests intelligent construction and control.

Often the main argument against the Unidentified Flying Objects has been that they display no apparent purpose or reason for appearing in our skies. In this instance, however, we can speculate that the controlling agency behind the UFO wished to interfere with certain portions of the Mariner IV transmission. We can speculate that this was a defensive measure to keep us from knowing that life does indeed exist on Mars. Moreover, this apparent purpose, coupled with the description of the object and the inability of professional and trained observers to identify it suggests that it may have been an extraterrestrial visitor to this planet.

Of course, we can only speculate on this Mariner IV mystery. It is easy to believe, however, that the appearance of the UFO over Canberra and the loss of the Mariner IV signals at Tidbinbilla and Goldstone were not mere coincidence, particularly when we remember the split-second timing of Mariner IV *except* while it was out of sight behind the Planet Mars, at which time it unaccountably lost more than eight minutes.

The transmitters aboard Mariner IV were left on when the

craft vanished behind the Martian horizon. This was done so that scientists at JPL (Jet Propulsion Laboratory at the University of California) would know exactly when the craft reappeared over the opposite horizon.

Of all the planets in the solar system Mars is deemed most likely to support life. There is even reason to believe Mars capable of supporting intelligent life. The main argument against intelligent life on Mars is that the Martian atmosphere is considerably thinner than that of Earth and the force of gravity on Mars' surface is only two-fifths that of Earth's surface. Thus the total atmospheric pressure on Mars amounts to no more than a few percent that of Earth and such a thin atmosphere, it is argued, would not permit the evolution of larger animal species.

The point is this: If the slow-down of Mariner IV was due to the spacecraft having entered a previously undetected layer of heavier atmosphere it is logical to assume that this heavier atmosphere would exist also on the Martian surface. Thus Mars would have an atmospheric density similar to Earth's, rather than the previously postulated thinner atmosphere. And in this case the argument against the

evolution of more advanced animal species on Mars breaks down.

Or if the Martian atmosphere were no denser than previously suspected and Mariner IV's slow-down was due to having entered a stronger gravitational field than is presently suggested this also would tend to permit the evolution of larger animal species.

And the extremes in temperature now thought to exist on Mars would not exist at all. The summer daytime temperature of Mars is said to be 80° at the most, while the nighttime temperature is said to drop to near 100° below zero. These figures are based on the hypotheses of an atmosphere thinner than Earth's. If, however, the slow-down of Mariner IV was caused by either of the two theories proposed above, or by a combination of both, then the temperature changes on Mars should be no greater than those existing on Earth. So it seems the idea of intelligent life existing on Mars is no longer preposterous.

Is it then ridiculous to assume that Mariner IV in its close flyby Mars photographed something which someone or something did not want us to see? When Mariner IV reappeared from behind the Red Planet scientists at JPL discovered something was

wrong with the instruments aboard the craft—were they sabotaged? If the instruments aboard the craft were tampered with perhaps whoever or whatever tampered with them lacked knowledge of terrestrial instrumentation and was unable to alter the recording and thus cover up Mariner IV's photo-reconnaissance transmissions. For this reason a Martian craft or crafts were dispatched to interfere with portions of the

transmissions from Mariner IV.

The UFO near the Tidbinbilla tracking station and the rumored UFO near the Goldstone tracking station which appeared at the same time the unexplained anomalies were received with the first transmissions from Mariner IV tend to support such a hypothesis. However, we can neither prove nor disprove it at this time and so must leave it in the realm of pure but I hope educated speculation.



MYSTERY GIANTS OF THE AMAZON

A MYSTERIOUS race of primitive Indian giants, not known ever to have been seen by white men, reportedly has been attacking other tribes in the Amazon jungle, according to a Reuters News Service July, 1966, dispatch from Rio de Janeiro.

Complaints that the giants were killing hunters and peaceful villagers have been made by men of the Mekranonti, Kaiabi and Mundurucu tribes of the Caiapo nation, who live on the huge Xingu National Indian Reservation. Brazilian Air Force cadets returning from jungle survival training on the reservation reported the complaints to authorities in Rio de Janeiro.

The Indians are said to have showed the cadets unusually large weapons brought back

from their battles with the giants. These included bows and stone axes which indicated that the users were about seven feet tall.

The Indians call their mysterious enemies *Krem-aokarores*, or "pudding-basin haircuts". The huge warriors, they said, wore white feathers stuck into a resinous substance smeared over a shaved patch on their heads.

The Reuters dispatch stated that Brazil's Indian Protection Service was organizing a 39-man expedition to investigate the reports. The group was to be led by Francisco Meirelles, one of the Indian Protection Service's most experienced scouts, who is credited with having pacified the fierce Xavante Indians.

A Mother's Dream -

MURDER

in the First Degree

Love between mother and son — although 2000 miles separated them — set in motion this incredible chain of events.

By Charles A. Streeter

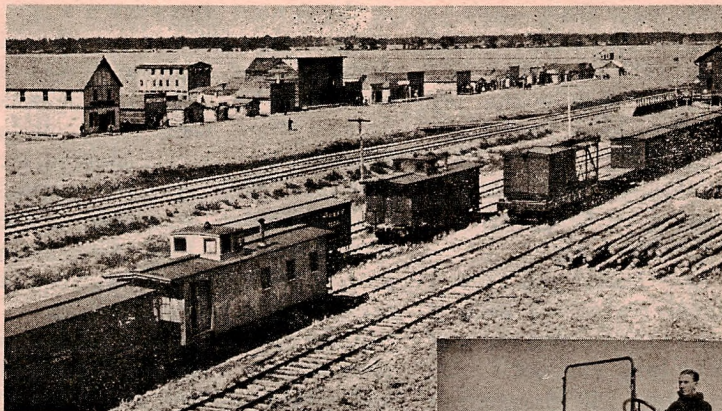
BEFORE 1914 Julius Brown, his wife and their only son, Julius Jr., lived on a small rented farm in Indiana. The three of them worked hard on this farm for many years but never were able to make more money than they had to pay in rent to the landlord. Then the father died and lying on his deathbed asked his son to promise to take good care of his mother. But the son would have done so without such a promise as great love existed between this mother and son.

After the father's death it was even harder to make any money for they had to hire help. Julius could see no future in running a rented farm. Then he read in the local paper that many persons were homesteading in northeast Montana. He discussed with his mother going out there to file on

a farm. In her heart she did not want him to leave but she would not deprive him of an opportunity that might help them both and so they auctioned off everything on the farm.

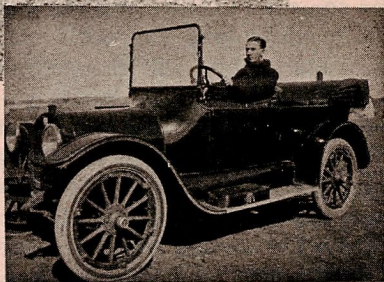
Julius told his mother he would take \$2000 to get him located on the farm in Montana and if he needed more money he would write to her. He did not want to take too much money with him because he had to carry it in cash.

Mrs. Brown packed her son's things in a trunk and two suitcases. With loving care she arranged the wool socks and sweaters she had knitted for him. She checked all garments for missing buttons and sewed them on where they were needed. Then she gave him his father's pocket watch, chain and ring. Together they studied the



Glasgow, Mont., when author first saw it in May, 1914, was a frontier town. Railroad brought goods and homesteaders from the east.

About the time of Brown's murder Mr. Streeter (right) and friends were opening garage in nearby Opheim.



map of northeastern Montana and finally chose Poplar, Mont., on the Fort Peck Indian reservation as being the best destination for Julius.

At the South Bend, Ind., depot Mrs. Brown bid her son good-bye. The last thing he said to her before boarding the train was, "Don't worry, Mother. I will write to you just as soon as I get to my destination."

Another man had come to Montana to file for a free farm a short time before. Jerry Crisler settled just two miles from

Opheim, Mont. He had no intention of becoming a farmer. After building a 10 by 12 shack and furnishing it with the bare necessities he took off for Poplar, Mont., where he felt that easy money awaited him. He knew that everyone coming in on the trains from the east would be carrying cash. Every train arriving was loaded with people and Jerry Crisler was at the depot meeting them all, looking for some person traveling alone. He did not have long to wait. When the Great Northern Empire

Builder passenger train came to a stop on a beautiful spring morning in 1914 a farmer boy came down the steps of the day coach. He was alone. Jerry Crisler walked right up to him, introduced himself and asked if he was looking for farmland.

"Yes," was the reply.

"Well, how lucky you are! I have a farm and I am looking for someone to farm near me. If the locaters take you out to file on a claim they will charge you a fee of \$25 and may locate you on a bum piece of land. I will not charge you anything to locate near me. It is near a new town just starting to build up and a railroad is coming through. Land will be worth more money there. I am staying at the Poplar Hotel and if you come and see me tonight I will give you a list of the supplies you will need. I hope you have enough money to buy a team of horses, harness and wagon," Jerry said. It was necessary to find out if his victim had enough money to make the contact worthwhile.

"Yes, I have plenty of money," the young man said.

In 1914 locating people on farms in Montana was a lucrative business and one Crisler wanted to get into. However it was necessary to have a wagon with four to six spring seats on the box to travel on the prairie

trails. A man with such a wagon could charge \$25 per person and Jerry Crisler felt there was a fortune to be made. But he was broke. There were no laws to protect new arrivals looking for free land. No license was needed to be a locater. All a man had to do was go to the land office, get a map showing the section lines of farms and he was in business.

Julius Brown, Jr., rented a room in Poplar, Mont., that night and wrote his mother a letter telling her he had met a nice man and was going out with him the next day to see the farm right next to his. He wrote that he would let her know just as soon as he filed on the farm.

After writing this letter Julius went to see Jerry Crisler and was given the list of everything that Jerry Crisler needed—team, harness, wagon, lumber, food, stove, bed, ax and tools of all kinds. Julius was to do his shopping the next day alone because Jerry could not afford to be seen with him and they would leave before daylight the next morning.

And so they did. It was still dark when Julius Brown picked up Jerry Crisler on the street of Poplar, Mont. They headed northwest over the lonely road across the Fort Peck Indian Reservation toward Opheim, Mont.

CLERK OF DISTRICT COURT
VALLEY COUNTY, MONTANA
BLANCHE GROTJAN, CLERK
Glasgow, Montana

October 25, 1966

Mr. Charles A. Streeter
13096 Blackbird Street
Garden Grove, California

Dear Sir:

Your letter regarding the Brown murder case has been referred to our office, and we find that in the case of The State of Montana against J.A. Crisler the jury returned a verdict of Guilty of the crime of murder in the first degree on June 11, 1915, and that the Court passed sentence in accordance with the verdict of the Jury on June 14, 1915, committing J. A. Crisler to the State penitentiary for the term of his natural life at hard labor.

Our records also show that an order was filed on December 13, 1948 in which it states that J. A. Crisler began serving his sentence on June 16, 1915, was paroled on October 26, 1937, which parole was approved by the Board of Pardons on November 8, 1937, and he was released on November 15, 1937. On November 27, 1948 the sentence of J.A. Crisler was terminated.

Yours truly,

Blanche Grotjan, Clerk
By *Amy Nelson* Deputy Clerk

Back home in Indiana Mrs. Brown happily read Julius' letter saying he had met a nice man out in the west. She answered that letter right away and hoped each day to hear from her son again. Weeks went by and no other letter came. Then her letter came back from General Delivery in Poplar, Mont., marked "uncalled for."

Mrs. Brown was frantic with immediate fear. Because of the money Julius was carrying she

feared he might have been robbed and killed; she feared because he never had been away from home before and because he had a naturally trusting disposition. She wrote a letter to the sheriff of Valley County at Glasgow, Mont., telling him of her lost son and asking him for help. Sheriff Patrick Nacey did not take her letter too seriously; this sort of thing was happening all the time in the west. He thought just another boy was trying to

cut loose from his mother's apron strings. However, he did make a routine check in Poplar but could find no one who had seen or met her son there. Then he wrote a routinely nice letter to Mrs. Brown telling her he could find no trace of her son in Poplar but that he and his deputies would be on the lookout for him and notify her when they located him.

I first met Jerry Crisler that same month, May, 1914. My brother Earl Streeter, the two Neal brothers and I went to Opheim and purchased an option on a lot to build a garage on from Mr. Opheim, who had founded the growing town on his farm. We had two 1909 Model T Fords and a Buick touring car, 1910 vintage. By sawing off the body we made a flatbed truck out of the touring car and started hauling supplies from Glasgow for the townspeople and for passengers on the railroad.

One day on a trip from Glasgow back to Opheim the spark plugs fouled up and I had to pull to the side of the road. I just had started to remove the plugs from the engine when I noticed a beautiful team of horses and a wagon load of people coming onto the main road from a side road. The driver drove right up beside my car and introduced himself and handed me one of

his cards. It read, "Jerry Crisler, the most honest locator in Montana. See me for the best farmland, at the Poplar Hotel, Poplar, Mont."

He asked me if the three men I had in my car were looking for land. I told him no, they were salesmen going to Opheim to sell their goods to the merchants.

"Well, if you hear of anyone looking for a farm tell them to get in touch with me. I am an honest man and nobody gets a bum deal from Jerry Crisler," he said.

With that he drove off with his load toward Glasgow. I noticed he had four spring seats on the wagon box and seven people in them. That was \$175 sum total right there.

One of the salesmen in my car remarked, "I'll bet that fellow is a crook."

After this first encounter I noticed Jerry Crisler often, driving through Opheim in the same wagon and always with a load of people to file for land. Then after August, 1914, I did not see him any more.

Sometime during that summer Deputy Sheriff T. B. Nacey and Undersheriff B. A. McFarland came by our garage in Opheim and asked if we had seen or heard of a Julius Brown. They showed me a picture of him. He was a big man, very handsome,

with brown eyes and a mass of curly brown hair. He did not look like a farmer. I told the deputies I had not seen anyone that looked like him but was doing a lot of traveling around and would keep an eye out for him. They told me he was missing and his mother had written them that she feared foul play because he was carrying a lot of money. It was not known then that Julius Brown had bought a team and wagon or I might have suspected Jerry Crisler.

It was now three months since Mrs. Brown had heard from her son and he was on her mind day and night. The Browns always had been faithful churchgoers and always had sought relief from their troubles in prayer. Now Mrs. Brown prayed as she never had prayed before. She concluded each prayer with these words, "Oh, dear Lord, please help me find my beloved son no matter if he is alive or dead."

One night she took her Bible to bed to read the Twenty-Third Psalm and went to sleep with these words running through her mind and heart, "prepareth a table before me in the presence of mine enemies: He anointeth my head with oil: my cup runneth over. Please help me find my son."

When she awakened the next

morning she remembered very clearly a dream which she had had during the night. In this dream she saw her son leaving in a wagon with a man from some town in Montana. She saw them arrive at a shack late at night. After putting the team away they entered the shack together and went to bed. Then after a time she saw the strange man get up and go outside and reach into the wagon box. Then he had an ax in his hand. He reentered the shack and stood over her sleeping son and hit him a hard blow on the head with the ax. Then the man went through her son's pants, removed the belt and went back to the bed. Looping the belt around her son's neck he dragged the body off the bed and out through the door. Stopping at the wagon he reached in and took a shovel out of the tool box; then dragged the body over the ground for about 100 yards west of the shack, where he dug a deep hole in the ground. When he finished digging she saw the man roll her son's body up in the bloody blankets from the bed. Then he dropped it into the hole and covered it up with dirt.

That day Mrs. Brown wrote another letter to Sheriff Nacey telling him her dream. She said she was sure if she came out to Montana with their help she

could solve the mystery of her missing son. She was sure she could find his body and bring to justice the man who had murdered him.

The sheriff's office thought this mother had lost her mind with grief for her lost son. They were afraid that if she came to Montana they would have a crazy woman on their hands. But the sheriff wrote a sympathetic letter to Mrs. Brown saying that if she wanted to come to Glasgow he would do everything in his power to help her.

Then the Valley newspaper came out with the story about a woman who had dreamed about her son's murder which had taken place near there.

Apparently one of the first to read this newspaper account was Jerry Crisler. The dream, as it was described, must have seemed to him so nearly an eyewitness account of the murder he had committed that he was in a panic. He decided to get out of the country, this we know. Driving like mad he headed for the Canadian border with the team and wagon and everything else he had in his possession that had belonged to Julius Brown.

Mrs. Brown arrived in Glasgow, Mont., the latter part of August, 1914, and soon convinced the sheriff and county attorney she was not out of her mind.

After talking with Mrs. Brown at length Sheriff Nacey took off for Poplar. There he called at the livery stable and sales barn to ask if a team of horses had been sold to the man in the picture — Julius Brown.

"Yes," the owner replied. "I remember that face. Let me look in my sales book."

He found the record of a sale on May 1, 1914, of a team of work horses to a Julius Brown. This was the sheriff's first clue. His next stop was the farm implement store. There he found sales records of a Studebaker wagon and harness, tools and farm supplies sold to a Julius Brown on May 1. At the lumberyard the sheriff found sales records for lumber sold to a Julius Brown on May 1. Now the sheriff had only to find the man who had Julius Brown's purchases in his possession!

Sheriff Nacey made the rounds of all the feed barns where the farmers put up their horses for the night when they were in town. He was in luck. In a small feed barn off the main thoroughfare he received the answer to all his questions from the man who ran the barn. This man said, "I know the man you are looking for. I've thought for some time he was a crook. His name is Jerry Crisler. He has been locating people on farms and he has a

team and wagon he uses to transport people to file on claims. He used to come in here often but I have not seen him for some time now. He has a farm near Opheim and I am going up there and look for him soon if he don't show up and pay me the feed bill he owes."

The sheriff thanked the man and, on a hunch, went to the post office to ask the postmaster if a Jerry Crisler was corresponding with anyone in town. "Yes," was the answer. "I think there's a letter in general delivery right now, to a woman friend of his."

And the letter had a return address on it — a route number and in-care-of a Canadian farmer. The sheriff did not contact Crisler's lady friend, nor did he need to. He returned to Glasgow and at the registrar's office looked up Jerry Crisler's filed claim, on property about two miles from Opheim.

Then he contacted Mrs. Brown and told her they were going to solve the mystery of her missing son and bring a murderer to justice. He said they must find her son's body and then they would issue a warrant for the murderer's arrest. "We plan to go out to Opheim in the morning and search the farm of a Jerry Crisler to try and find where your son is buried and we want

you to help us," he said.

"Thank God! I will know what happened to him at last," she replied.

The sheriff told her he hoped she could find the courage to face what he thought they would find tomorrow on the lonely prairie. But Mrs. Brown replied, "I'll stand anything for I will know he is in the hands of the Lord." She said further that she felt God had led her to the scene.

When they arrived at Crisler's claim the next morning it was plain that no one had lived there for a long time. Weeds and grass were knee-high and no path led even to the door. The door was padlocked and they had to break and enter. There was nothing in the shack but a homemade bunk. The flat boards of the wall near the bunk were covered with some dark spots and a dark trail, smeared but clear, led from the bunk to the door.

Mrs. Brown assured the men that this was the shack she had seen in her dream. Then the sheriff told her he wanted her to go out and walk to where, in her dream, she had seen the man dig the hole. Mrs. Brown went outside and turned west. Walking slowly, with her eyes on the ground, she took them almost 200 yards before she stopped, pointed to a spot and said, "There is where my son is buried."

The men began to dig in the soft sandy soil and at a depth of five feet their shovels uncovered cloth. It is sad to say, the stench was so bad they had to put handkerchiefs over their noses. Sheriff Nacey told Mrs. Brown she had better walk away and not see the body when they uncovered it.

"No," she replied. "I will stay right here. The sight of my son in death will not affect me after all I have been through."

Within a matter of minutes the men lifted the body out of the grave and unrolled the blankets that covered it. There was the belt around the neck; the head had been mashed in possibly by the flat blade of an ax, just as Mrs. Brown had seen in her dream.

"That's my son," Mrs. Brown sobbed, and walked in sorrow to wait in the sheriff's car.

When the sheriff got back to the courthouse a warrant was made out for the arrest of Jerry Crisler for first degree murder. The Canadian Mounted Police were wired to arrest and hold this man and all his personal belongings. By the next day word was received that the Canadian Mounted Police had made the arrest. But Jerry Crisler fought extradition and it was not until early spring in 1915 that Crisler, having lost his fight in

the courts, was brought back to Glasgow, Mont., to face the mother of the man he had murdered and to hear from her lips the story of the dream that would put him in prison for life.

At the trial Mrs. Brown identified each piece of clothing from the trunk and two suitcases that had come back from Canada with Jerry Crisler. As one by one the articles were handed to Mrs. Brown by the prosecuting attorney she held them close to her heart before handing them back. No doubt she was remembering the day back in Indiana when she had packed them for her young son when his heart was full of hope and the joy of adventure. Jerry Crisler sat at the table nearby with his hands covering his eyes as the trial progressed. As the jury and spectators listened to this mother's story of hope and tragedy I doubt if there was a dry eye in the court room. I shed my tears unashamed. She told the jury of her prayer for help and of how the Lord had given her the answer in her dream.

Jerry Crisler took the witness stand and admitted meeting Julius Brown in Poplar and admitted taking him to his farm where they spent the night. He said that on the next day he had borrowed the team and wagon

and gone to Glasgow on business, that he was away for two days and nights and when he returned he found Julius Brown had been murdered. He said he knew he would be charged with the crime so in a panic he had buried the body and left the farm and had never gone back. It was a very weak alibi and the jury found him guilty of murder in the first degree. Capital punishment had been abolished and on June 16, 1915, Jerry Crisler was sentenced to life imprisonment in the Deer Lodge Montana State Prison. He was pardoned by Gov. Sam Ford on November 27, 1948.

* * *

I am indebted to Mrs. Evelyn

Door of Nashua, Mont., for the records on this incredible story. After all these years my memory could not bring back all the names of the persons involved in this murder. Mrs. Door, employed in the courthouse in Glasgow, Mont., was able to get all this information from the Hall of Records. Mary Lou Eide, Clerk & Recorder, kindly sent further detailed information from the County Commissioners Journal, dated March 5, 1914. I also am grateful to the sheriffs and deputies who stopped at our garage in Opheim for gasoline and oil and so told me the details of the murder and its solution as they learned them. — Charles A. Streeter.



ARMY SERIAL NUMBER SNAFU

A RMY AUTHORITIES sought to learn how the "impossible" had happened after discovering that two men in the 6th Corps at the Federal Center in Battle Creek, Mich., were named Richard T. Schofield and had the same serial number, 04028121. One of the men, from Monterey Park, Calif., was stationed at the Civil Defense Staff College, and the other, from Grand Rapids, Mich., was stationed in Battle Creek for two weeks' active duty.



PETER HURKOS

and the BOSTON STRANGLER

Dutch psychometrist's participation with law enforcement officials makes this grisly case a landmark.

By Walter McGraw

WITH THE PUBLICATION OF Gerold Frank's best selling book, *The Boston Strangler*, and the news of the in-court confessions of Albert DeSalvo, the man he names as the one involved in the deaths of 13 women, the adventures of the Dutch psychometrist, Peter Hurkos, as a psychic Sherlock Holmes are again a subject of controversy.

The prime question is: Should psi ability be used in the solving of crimes?

Those who answer "yes" would point to Hurkos' successes; those who answer "no" would point to his failures. Unfortunately, the controversy cannot really be simplified because, for one thing, the ESP pictures Hurkos gets ("like on a fill-um" he says) are not that clear. What happens when he is partially right? What happens when he seems to be right and the information he receives psychi-



Should "psychicriminology" ever have its day, Peter Hurkos is its pioneer.

cally seems to fit known and legally provable facts but later is found to be wrong? These things have happened, not once but twice, and give strength to FATE publisher Curtis Fuller's argument that we just do not know enough about the field or how it works to attempt to use it where the lives of possibly in-

nocent people are involved.

Hurkos is undoubtedly the best known of today's psychics and false modesty about his abilities never has been one of his faults. Books and magazines have told all or part of his story; TV has shown him to millions of viewers and seemingly since the beginning of time, Hollywood "is about to do a full-length picture" of his life, usually starring Glenn Ford. Few if any of these presentations have been impartial in their treatment of Hurkos and his abilities. He has been called "the greatest psychic of the 20th Century" on the one hand and "a fraud, a dangerous charlatan and an opportunist" on the other.

Where does the truth lie? With the unique opportunity of specializing recently in both crime and ESP this reporter has been able to test Hurkos informally and also to follow up his "crime-busting" with law enforcement officials.

Hurkos is not a fraud. Whether his ability to be right reaches his claimed 80 to 87 percent is questionable. That his correctness about things of which he could not normally have knowledge goes far beyond chance is undebatable to any impartial judge. While professional "mentalists" using "skills," "plants" and purely mechanical magic equip-

ment can duplicate many of the things Hurkos does in his public performances, his spontaneous knowledge about people he meets accidentally for the first time is an ability that is unduplicatable by a professional trickster no matter what his investigative resources. While this spontaneous ability is the basis of his fame it also makes him an unhappy man. He cannot stand crowds; touching things bothers him and his only release is to go alone far out on the water on the excuse of going fishing. In conversation he is not completely coherent and he apologizes for this failing, saying he cannot concentrate on the subject at hand. He was one of the most difficult of men to interview for radio. It is disconcerting to ask one question and be given the answer to another you have in mind but have not yet asked. Whenever I have taped him for use on the air I have had to edit the tape to make the right answers follow their proper questions. Since his English is still flavored with a strong Dutch accent this is not easy.

For Group W., Westinghouse Broadcasting Company, I did two half-hour radio programs on Hurkos' "crime-busting" in the Jackson Murders in Virginia and in the Boston Strangler Case. Enough has been written about

the Jackson Case that it suffices to state merely that Hurkos, surrounded by police and newspaper people, dashed around the countryside and allegedly came up with a solution that named a trash man as the murderer of the four Jacksons and five other persons. After the trash man had been subjected to a midnight sanity hearing (called by one paper "crystal ball justice") he was hospitalized for observation. Two weeks after Hurkos' departure from the scene the FBI picked up a piano salesman who subsequently was tried and convicted for the murders. The trash man later instituted and then dropped a suit against the local police for, among other things, false arrest.

However Dr. F. Regis Riesenman, then a staff psychiatrist at St. Elizabeth Hospital in Washington, who had brought Hurkos into the Jackson Case by paying him \$100 per day, said that Hurkos had suffered from a "telepathic crossover." According to Riesenman Hurkos had named three men: a "Mike" who never was mentioned again, a man who fit the description of the trash man and one who fit the piano salesman. The trash man, according to Riesenman, had not entered Hurkos' psychic pictures until he was in a police car with some officers who already sus-

pected the trash man. Riesenman feels Hurkos "got" the trash man by telepathy from the police. He has worked out in detail what he feels Hurkos got by telepathy and what by clairvoyance, not only in the "solution" of the case but in all the other remarkable things which had nothing to do with the case but which Hurkos told policemen, reporters and just plain spectators about themselves.

There are many points in favor of the "crossover" theory. First of all, the two men shared many characteristics, as did the two women in their lives, both of whom had "pointed faces," pulled-back hair that recently had been dyed and two missing teeth. Hurkos, subscribing to the "crossover" theory, claims he named two possible suspects and that the police decided to go after the trash man first. He quit when the police seemed satisfied they had their man. He also reminds you that he predicted, exactly a fortnight before the FBI arrest, that there would be a break in the case in exactly two weeks. He seems reluctant to separate the trash man entirely from the nine killings involved in the Jackson Case, saying that the trash man was involved if only by coincidence with scenes pertinent to the murders. He claims the trash man's army

I.D. bracelet was found very close to one of the graves and that both the trash man and the piano salesman had lived in the same house, though at different times. The vibrations, he feels, could have become mixed.

It was at a meeting in Milwaukee, Wis., that Hurkos stated he felt he had named correctly the Boston Strangler who he said had killed more women than the 11 which then were listed officially as the strangler's victims.

While Hurkos said that the "Attorney General of Boston" had brought him into the case and that he received no fee, only expenses, actually it was a friend of the Massachusetts Attorney General, now Senator Edward W. Brooke, Jr., who suggested that Hurkos be brought into the case. The suggestion was turned over to Assistant Attorney General John Bottomly who was in charge of the Strangler investigation for the state. The feeling had been that the case, involving as it did several jurisdictions, needed state coordination under the Attorney General's office. This decision had not been popular with some of the local police and Bottomly felt he must tread carefully.

He and his staff checked on Hurkos. Since many of Hurkos' cases had involved the Miami, Fla., police they checked with

both the chief of police and the homicide department there. The first, said Bottomly, "we found was very negative about Mr. Hurkos . . . about the whole ESP element in crime detection. On the other hand, the member of the homicide department who had had the most direct contact with Mr. Hurkos felt that he had made a definite contribution to *more than one crime.*"

As far as the Jackson Case was concerned, the State Police in Virginia told a member of Bottomly's staff that in their opinion Hurkos "had identified the correct murderer . . . and that as a matter of fact the State Police of Virginia had dispatched a representative of their department to arrest the particular individual involved (the piano salesman) who was in another jurisdiction."

Despite the fact that the FBI had picked up the piano salesman first the Virginia authorities felt "Hurkos had made a definite contribution to the solution of that rather difficult crime. . ."

Bottomly's staff also checked with the FBI who said "Hurkos made no contribution to the solution of the crime."

Bottomly confirmed Hurkos' statement that he had insisted there be no publicity about his trip to Boston and had renounced any claim to the \$10,000 reward.

He insists however that Hurkos was paid a \$1000 fee over and above his expenses by the Attorney General's friend.

After determining that no public monies would be involved and that the police investigations would in no way be "disrupted" by bringing Hurkos into the case Bottomly arranged for a press blackout of any news concerning the psychic while he was in Boston. Then Hurkos was sneaked into a suburban Boston motel.

From here on both Bottomly's quiet description (taped in Boston) and Hurkos' rather dramatic recounting of the events are in substantial agreement. Just as in the Jackson Case, Boston officials assigned to work with Hurkos constantly were impressed with bits of intimate knowledge he stated about them. But again as in the Jackson Case, they were most impressed by his knowledge of details concerning the crimes, details known only to a few of the police. Because the stranglings were basically sex crimes the newspapers voluntarily had left out of their reports some of the gorier details. Hurkos was not so inhibited. His knowledge seemed sure, his language direct.

The first day he was in Boston Hurkos was given a large pile of photographs, each inserted in a separate manila envelope. These

had been taken that very morning from the office files and put into envelopes obtained (that same morning) from the main stationery supply room of the Attorney General's office. According to Bottomly, "He selected certain of these pictures without opening the envelopes; then proceeded, to the astonishment of those assembled, to describe in rather minute detail what was on the picture without ever having seen it. Then they opened the envelope and, lo and behold, it was what he said it was. I can't explain that. There may be a rational explanation. The usual explanation with a psychic is to say that he's got an advance man, if you will, who has access to certain information and then feeds it back to him. Then the psychic appears to be very impressive because he tells you something that somebody else has found out."

This solution to Hurkos' display in the Boston motel room was strongly hinted by Charles Boswell in *Argosy* when he pointed out that Dr. Andrija Puharich, a long-time associate of Hurkos and the author of two books devoted in large part to Hurkos, has been working on a radio receiver small enough to fit into a false tooth. "Conceivably," writes Boswell, "the device might be of help in provid-

ing a 'psychic' like Hurkos with information from afar, with no one but Hurkos and his accomplice knowing how he came by the astounding statements he uttered."

Bottomly flatly denied that this could be the solution, even had Hurkos been equipped with electronic dentures, "because Dr. Puharich didn't see the pictures either." Two staff members chose the pictures, more or less at random, and stuffed them into the envelopes just furnished from the supply room. Even if someone had seen the pictures (which would have involved penetrating three locked doors, picking another lock and working out the combination of a safe) there would have been no way of knowing which picture went into which one of "dozens" of identical manila envelopes.

Two things about that morning session were mentioned by both Bottomly and Hurkos.

One of the first envelopes was fondled but not opened by Hurkos and he then indicated it contained a picture from another, already solved murder. When it was opened Hurkos was found to be right. This one "phony" picture had been put into the group as a "control." Hurkos in no way resented this. "The police got a right to suspicious," he said.

The second incident concerned one Mary Sullivan, then thought to be victim number 11. Hers was by far the most grisly of the crimes so that many of the details had not been made public. Thirty-six of the pictures in the envelopes given to Hurkos concerned this case. He picked five of these and said they concerned the same case. He then described the victim's final moments, including the fact that she had grabbed at "some kind of drapes . . . to save her neck." Bottomly described them as "one of those collapsible-type doors . . . almost like drapes only they're heavier." No published information had stated that these had been pulled from their runner in what must have been the victim's death struggle. One of the photographs picked out by Hurkos showed this scene. "This," said Bottomly, "rather surprised and impressed some of the Boston police from homicide who were there."

Bottomly said, "He spread these pictures on the floor and did some more thinking or receiving . . . whatever you want to call it . . . and everything that he said was put on tape . . . and he gradually came around to describing a particular type of person . . . a general description.

"And," Bottomly continued, "at this point I'd like to say that

none of us who were associated with Mr. Hurkos or his coming here expected that he was going to point to Mr. X and say 'He is the strangler' or expected that on the basis of Mr. Hurkos' statement anybody was ever going to be arrested or accused of something, let alone convicted.

"The most that had been hoped for was that he might develop some information that had not previously been developed which in turn could lead to further investigation, which would develop objective facts that would be the type of evidence that ordinarily would be placed before a court to prove a crime. Nobody in this department (or anywhere in law enforcement in the United States that I know of) is under any illusion that the testimony of a psychic is of value in a criminal trial. But for that matter, neither is a polygraph (which is a lie-detector test) but I think almost all law enforcement agencies now make use of the polygraph as a part of their interrogation technique.

"I also thought that Hurkos would perhaps stimulate others involved in these investigations and would open up areas of thought . . . possible theories of the case . . . that had not been considered previously. And I think in that area he did make a definite contribution."

After the session at the motel Hurkos, driven around Boston by the police, pointed out buildings where he said crimes . . . but not necessarily stranglings . . . had been committed. Invariably he was right. Then at the staff offices he "would take a file of letters or documents . . . dealing with these crimes . . . and he would leaf through the letters . . . not flat out on the desk to read them but as if they were standing on edge in a file . . . and then select a letter to say that this had a particular interest to him. He selected one letter which this department earlier had received from the authorities of Boston College (in Newton) through the Chief of Police of Newton. The letter contained a request by an individual who represented himself as an alumnus of the college for a list of the students in the Boston College School of Nursing in 1950. The writer indicated in the letter that he was interested in matrimony. This, because of the circumstances that existed in the community as a result of these crimes, made the Boston College authorities think it wise to send it to the Newton police and they sent it to us. An investigation, in fact, already had been begun some days before Mr. Hurkos arrived.

"That investigation had re-

vealed that the writer was a door-to-door shoe salesman. He had a previous mental history; he had previously been committed to a mental institution. I personally had conversed with his doctor who had said that he was mentally disturbed but he thought perfectly harmless and a very pitiable figure . . . a sort of a lost soul in this modern society in which we live. He found it very difficult to cope with it. He was a bachelor and had twice attempted to become a priest and evidently had been unable to cope with the discipline of either a monastery or a seminary. He didn't like to have any particular associations with other people. He disliked very much ever having people touch him. In fact for a number of years he had worked as a dishwasher in a restaurant but he had quit because a waitress brushed against him in the corridor and he felt very upset about it and left. He was really a hermit in the midst of a large city.

"Well, Hurkos felt this man somehow was involved in the stranglings. He did *not* fit the previous physical description; nevertheless, Hurkos thought he was of interest.

"About this same time it had been decided that the local authorities ought to go and talk to

this fellow anyhow in view of what his doctor said about him and his history, so we sent over a state police detective, a detective-lieutenant, a local Boston policeman, a doctor and a representative of this office. They convinced him on their second visit — their first visit he wouldn't open the door — they explained who they were and the doctor asked if he could come in and talk to him. And the gentleman said, 'Yes, he could.'

"So they went in and talked for 10 or 15 minutes and the doctor then signed what they call a '10-day paper' . . . a procedure in Massachusetts under which a doctor can recommend to the superintendent of the state mental institution that a person be committed for observation for 10 days. The next step is for the person to go down to the mental institution and have an interview with the superintendent, who felt that he showed very strong symptoms of deep-seated paranoia and thought that further tests and observation would be appropriate. At no time was he accused of any crime. He was not incarcerated nor put under police guard in any way. His family was notified about where he was and why he was there. One of his brothers advised me that for many months he had been trying to convince the indi-

vidual to voluntarily commit himself for tests and observation and treatment. The other brother said that he wasn't the least bit surprised.

"The result of this was that one of my assistants and I went over and talked to him. We told him why he had been brought to our attention and told him about the letter and he readily admitted signing it.

"We had learned from one of his brothers that he also had joined a number of marriage clubs within the past two years and all this conduct seemed totally inconsistent with a man who for 50-odd years had been a celibate.

"It developed that he was not at all comfortable in any of his relations with the opposite sex. He was a man, I think, who was a very talented person. Really he is a very *kind* person but just unable to cope emotionally with the society in which he found himself."

"You don't think he was responsible for any of the stranglings?"

"No, I do not," replied Bottomly. "I think the only good thing that may have come out of this, interestingly enough, is that it brought that family closer together. His brothers and his sister perhaps came to understand a little more the difficulties that

their brother was having in his life and perhaps became a little more sympathetic and a little more helpful to him, so maybe it all happened for the best."

"Did Hurkos give you any solid leads?"

"No. No, I don't think so. I think what he did do though was suggest some lines of investigation as to the type of person who might have been involved in the crime and the type of social situation in which we might find him. This hadn't occurred to some of us before . . ."

"What was your opinion of Hurkos? Were you impressed with him?"

"Well, I think he's a very . . . he's an interesting person and I think that he has some kind of a talent, I don't know what you call it — ESP or what."

The FBI however never has shown itself sympathetic with ESP in general nor with Hurkos in particular. Four days after Hurkos left Boston for New York, at 3:30 A.M. on a Sunday morning, agents arrested him for allegedly having identified himself as an FBI agent to two gas station attendants in Wisconsin some two months before his trip to Boston. Hurkos defended himself on the grounds that they must have misunderstood his broken English, a defense which I, after editing his tapes, would

have accepted *a priori*. The jury, however, did not. He was found guilty, fined but not imprisoned, so his lawyer, Robert J. Krome of Milwaukee, did not appeal.

Some Massachusetts authorities feel that the Boston police and/or the Kennedys urged the FBI into the arrest despite the fact that even had Hurkos been guilty no harm was done. The motivation, they feel, was to embarrass the Republican Attorney General's office but Bottomly refuses to comment on that other than to admit the Boston police did not like Hurkos' being brought in. Hurkos, with his usual becoming modesty and perhaps some sort of logic, still maintains his innocence.

"When I'm better than any FBI why should I claim to be FBI?" he asks.

But this evaluation of himself could be questioned since in February, 1964, Hurkos had said of the shoe salesman (called "Thomas P. O'Brien" by Gerold Frank): "That is the murderer." Later he hedged a bit by saying that the Boston police had another suspect, also a shoe salesman, who also fit the description of "O'Brien." Hurkos seemed a bit uncertain that all the murders had been committed by the same man. However he was certain that there had been more than 11 victims.

It was in November, 1964, that DeSalvo was arrested on sex and other charges having nothing to do with the stranglings. It was not until March, 1965, that he confessed to his lawyer F. Lee Bailey, his involvement in not 11, but 13 deaths.

And this is not the only place Hurkos may have been correct. Thirteen months prior to DeSalvo's confession, according to Bottomly, Hurkos before becoming interested in the shoe salesman had described the strangler as "somebody with dark hair; about five-foot-10; large pointed nose; tattoos on his arm; trouble with one of his thumbs; scars on the inside of his arms; dark hair with a widow's peak; a very handy man, very capable of fixing anything around the house; customarily dressed in sort of casual, informal clothes rather than in a formal business suit; around 30-35 years of age."

DeSalvo is five-feet-eight-and-one-half inches tall, has scars on the inside of his left arm and has held jobs as maintenance or handyman. He did a good deal of work on his own and other people's houses. One of the reasons for his last arrest was his habit of wearing green slacks which had earned him the nickname "The Green Man." At the time Hurkos was in Boston DeSalvo was in his early 30's. In any

picture of DeSalvo the two features that register most are the widow's peak of his dark hair and his large pointed nose. While at the time Hurkos gave this description one of the police officials called it "a description of Mr. Average American" and Bottomly felt "it had no particular value" *post facto* Hurkos seems to have been coming fairly close to DeSalvo before veering off O'Brienward. Was this another crossover?

Jess Stern has called Hurkos "The Psychic Machine." But machines break down. Hurkos says he does better some days than others. "If I have personal problems I don't do good . . . if I'm tired. If I'm rested, I do good." Hurkos was in the middle of divorce problems when he was in Boston.

In two cases innocent though admittedly emotionally-troubled men have suffered at the very least embarrassment when the "Psychic Machine" apparently slipped a cog and made more or

less near misses. Gerold Frank, in his book, tells of another psychic who led Boston police to spend many hours investigating a man who turned out to be "wrong."

Hugh Lynn Cayce, while admitting that his father, Edgar Cayce, on occasion did solve a case, warns that even his father tried to avoid murder investigations because the emotional effects on him of such cases impaired his abilities. The younger Cayce says he has pleaded with Hurkos to stay away from this sort of thing.

In summary, it seems that while it is pleasant to find some of our police open-minded enough to be willing to try what might be called *psychicriminology* they might do well to stick to more proven methods until such time in the future as *psi* is better understood.

And if I might be permitted one final aside, could police use of a mind reader be considered a form of "bugging?"



TRAIN OF SIMILAR EVENTS

A CAR in which Zenith Freeman was riding crashed into the Seaboard Railroad's Silver Comet near Winder, Ga., five miles from the spot where 13 months previously he had been involved in an accident with the same train. In the latest accident, which hospitalized Freeman, the train was operated by the same engineer and was served by the same conductor.

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.

AN UNEXPECTED JOURNEY

By J. P. J. Chapman

THE EARLY PART of April, 1966, brought some decent weather to England but suddenly in the middle of the month, spring did an about-face. I awoke one morning to find a blizzard raging. I knew the snow would concern my wife, for she had agreed to arrange some floral decorations for an important charity event. We live near Poole in Dorset and this far south the snow soon melted, but it hadn't done the spring blossoms much good.

About a half-mile away from our house runs a broad avenue, richly lined with trees and rhododendrons. Years ago this was an exclusive residential district where beautiful mansions stood. But now many have been pulled down and apartment buildings have gone up in their stead.

Alongside one large block of flats three vacant lots of consid-

erable acreage have been left untended and over the years have reverted to natural growth. My wife suggested that we look there for flowering shrubs or some growth she might use for her project.

We were walking down the center of the open space toward the flats and about halfway my wife spotted a large flowering cherry tree amid the scrub and went over to collect a few branches. I told her to call out if



J. P. J. Chapman

she needed help and I would go on. We both saw clumps of primroses nearby, amazed that these wild flowers had found their way to this forlorn spot.

My wife turned to the left toward the cherry tree. I stood where I was a moment, looking up at the flats and back again to the primroses.

When I raised my eyes again toward the apartment building it was gone! Everything else seemed perfectly normal; I could see my wife in the distant bushes. But the flats simply were *not there!*

It dawned on me that this was an amazing experience. I have had many vivid experiences of entering another dimension during sleep, and most of us recognize the intangible "frontier" between materiality and fantasy in the dream state. But this was quite different.

Then something else happened. *Everything* changed; a vast open nothingness surrounded me. But I had not lost my orientation because the sun was shining and gave me my bearings. But had I entered another dimension? And would I get out? The "exit" must be my point of entry, I thought, so I crossed two sticks on the ground to mark my position. Then I walked on—to the place where the flats should have been—and on and on. No

flats, no road, no traffic—just a vast open space and no sign of any kind of life.

I suddenly remembered my wife would be sorely worried about me and retraced my steps, right through where the flats should have been, to my marker of crossed sticks. I saw my wife near me and spoke to her. She jumped, saying, "How you startled me! Where *have* you been? I called you and searched for you and couldn't find you." Then she saw my marker and asked, "What is the witches' cross for? Have you been up to something? You look very guilty."

I calmed her saying I had indulged in a little experiment.

She wanted one more look around before we left with the branches she had collected and this gave me time to reconnoiter a bit. Everything was back to normal, it seemed. The apartment building stood where it belonged and the scrub bushes and trees and rubbish again were visible. But I found one odd thing. The ground where I had been standing was soft and bare. I could see my footprints going toward the flats—but they suddenly ended as if I had stepped off the ground into thin air! And my return path started in the same manner as the outgoing marks suddenly had vanished!

Oddly enough, this experience

seems to me a sequel to dreams I have had of a devastated world and deserted cities. But the question remains: had I stepped into the past, the future or another space dimension? — *Poole, Dorset, England.*

AN EARTH-SHAKING PREMONITION

By Josephine Allen Gray

SOMETHING AWFUL is going to happen to San Francisco," my sister Kate said when she returned on Friday, April 13, 1906, to Nevada City, Calif., where she lived with my husband and me.

She told me she had said the same thing to the ticket agent when she left and he had said, "Miss, aren't you choosing an unlucky day to travel?" She replied, "No, I think I'm taking a lucky day to travel because something awful is going to happen to San Francisco." He had only laughed at her.

Then she said, "You know, Jo, I never was so glad to get out of San Francisco." I was more than astonished because she actually never had been glad to leave San Francisco at any time. She loved the great city and always stayed as long as she could. She loved shopping, too, and my husband Harry had given her \$200 to buy a wardrobe for the baby I expected in July. Kate had come back with only a few of the



Josephine Allen Gray

things we needed for the baby. This behavior was most unlike her.

On this visit to San Francisco, Kate had stayed at a rooming house on California Street run by a Mrs. Lambert. On Thursday night, Kate reported to me, she got up and looked out the second-story window at the lights of the city. A chill came over her. She shuddered and said aloud, "Poor San Francisco!"

When she told Mrs. Lambert about it in the morning, she insisted it wasn't a dream. "I have a premonition," she said.

Mrs. Lambert had been thinking of going to New York to visit her daughters. She said to Kate, "If there's anything to your feeling I might as well go now." She packed and left that day. Five days later the rooming house had sunk two stories deep into the earth.

But the Friday Kate returned home, Harry laughed at her as

she repeated her story for him and added more detail.

"I couldn't wait for the dress I bought. It's being altered at the shop. It needed to be shortened a little. I also had to leave the wildcat," she told him. "I just couldn't wait while it was stuffed."

Harry was a little put out about not getting his stuffed wildcat but he took this in stride, continuing to laugh at Kate's fears.

Five days later, about six o'clock in the morning — the 18th of April, 1906 — our house in Nevada City began to shake. Tables overturned and dishes fell from the shelves. Kate jumped out of bed and came running downstairs. The first thing she said was a repetition of her week-old phrase: "Poor San Francisco!"

Within two hours we had the news that an earthquake had left San Francisco in burning ruins. — *La Crescenta, Calif.*

BRIEF ENCOUNTER

By Lynda Houston

MY FASCINATION with the idea of "image projection" resulted from reading case histories of persons who had been known to do it. At first the thought was amusing: How would people react to finding me in their house when in reality

they knew I could not be there?

Then the more serious aspects came to me. How was such a thing possible? None of the persons I had read about told how they accomplished the feat. Could I do it? I was prepared to give it a try — but what I wasn't prepared for was meeting someone else on my "journey."

I decided to try to appear in the house of my neighbors, Mr. and Mrs. LoRanzy Gholston, but not knowing exactly how to go about it I procrastinated. Then on the evening of July 7, 1965, I retired early and decided to put my plan into action. I had seen a light in my neighbors' house and I presumed they were still up. I thought I would like to be seen sitting on the couch in their living room.

I began to imagine myself sitting there and I repeated to myself, "I am sitting on your couch." I felt my body grow quite tense and I hoped the radio playing in the next room would not interrupt my concentration. But these thoughts were enough to dull my mental image and I had to begin once more.

This time I concentrated on forming a clear mental picture and the image became sharper. (Remembering this later I knew I was a great deal more relaxed and unaware of noises around me.) Then something unexpected-

ed happened. I lost control of my mental picture. I looked at myself sitting on the Gholstons' couch and I saw that my head would not stay upright but kept bobbing forward onto my chest.

Wondering what had gone wrong I once more took control of the image. I thought perhaps my neighbors weren't downstairs at all so I imagined myself getting up from the couch and climbing the stairs. The living room had been light but in my mind's picture as I passed through and out of the kitchen to go up the stairway the areas around me became darker.

When I reached the hallway at the top of the stairs I could see the bedroom door in front of me and the bathroom door to my right. I could not see into either room because they were dark. At this point I lost control of the placing and guiding of my image altogether, for as I started to imagine myself going into the bedroom I found I could not move. It seemed as if something held me back — as happens in dreams when one tries to run but remains rooted in one spot, feeling terribly threatened.

From this time on I merely observed what took place in my mind as if watching the action on a movie screen and yet somehow being involved in that action.

I saw myself turn to look back

down the stairs and there I saw a man coming toward me. He was very tall and emaciated and I saw him not in the colors of life but in shades of brown. He seemed to have bushy eyebrows and hair and the skin over his prominent cheekbones was deeply wrinkled. I remember most distinctly his short angular chin, a queer little chin that tilted up toward his nose, and his mouth was heavily drawn down at the corners.

As he came to the top of the stairs he seemed to grow taller and taller and at the same time I felt small and weak until I thought I must have grown very tiny or had fallen to the floor. I no longer could see myself, only the man. He stood over me, his hands on his hips, looking down in disgust. He wore brown trousers and some sort of short-sleeved shirt. As he glared at me



Lynda Houston

I realized I must get up, run downstairs and home—but still I could not control my mental picture.

I cannot remember “coming around” but I do know that after a time I rose from my bed wondering what had happened. How could my imagination so freely run away with me? The next morning however I had reason to question if it really were my imagination.

Mrs. Gholston came to my house to tell me she had had a frightening experience the preceding night. She said that she and her husband had been in their upstairs bedroom. He was asleep and she was watching television. When she got up to turn off the set, which stood near the door of the room, a terrible fear overcame her. Her heart pounded—and yet she had heard no noise nor had she seen anything frightening. She started toward the bedroom door to look out into the hall but found she was afraid to move. She stood leaning

against the wall inside the door until her fright abated and then she looked into the hallway. She saw nothing.

I recounted my own experience and we agreed that the two events must have occurred at about the same time.

When Mrs. Gholston and I told her husband about this he asked me if I had ever heard of Mr. Spiby who built the house they lived in. I said that I hadn't. I never had wondered about who had lived there before. Mr. Gholston rummaged around in boxes of old photographs and found a picture of this Mr. Spiby—who had died in 1948 or 1949.

Until I saw that photograph I was ready to shrug off as coincidence what had happened to my neighbor and me. But the photograph was a likeness I knew I wouldn't soon forget. I had seen Mr. Spiby before—in his own house while on my mental “journey”—even though he died when I was three or four years old! —*Denver, Colo.*



Fingers of Fate

By Harold Helfer

Private First-Class Richard Sanorio and his twin brother, Lance Corporal Ronald Sanorio of Honolulu, Hawaii, enlisted together in the Marine Corps. One day Richard stepped on an enemy mine while on patrol in Viet Nam. His left leg was amputated above the knee and he was evacuated to Tripler Army Hospital in Honolulu. Two months later, while on patrol, Ronald stepped on a mine. His left leg was amputated above the knee and he also was evacuated to Tripler Hospital in Honolulu.

Mr. and Mrs. C. G. Moyle and Mr. and Mrs. Frank Mullis met 12 years ago when their sons were born in a Charlotte, N.C., hospital. They did not see each other again until their sons, Chester Moyle and Wayne Mullis, became patients in adjoining hospital rooms.

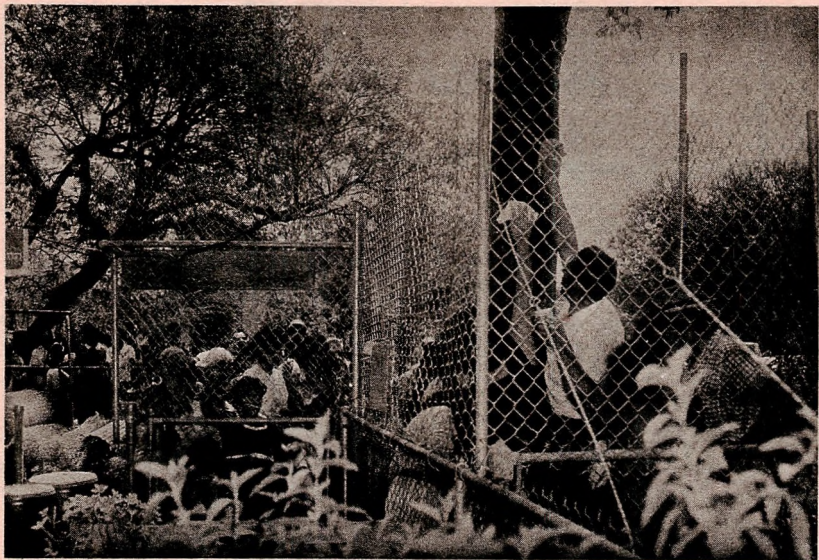
After lightning struck their home in Memphis, Tenn., Mrs. C. R. Newell and her young daughter went to the home of a

neighbor for shelter. Two hours later the neighbor's house shuddered under a mighty jolt. It too was struck by lightning.

Fire broke out in a fire station in Dunlavin, Ireland. Despite the desperate efforts of the firemen the fire station burned to the ground.

Cars driven by Clyde Gerry and Conrad Fecteau were damaged when they collided on a road near Saco, Me. Some minutes later, as they were driving away from the scene, there was another crash. Mr. Gerry and Mr. Fecteau had collided again and their cars were further damaged.

It can be officially reported that lightning does strike twice in the same place. In fact, it strikes three times. In Mobile, Ala., the same building was struck by lightning three times in fairly rapid order. The authority for this report is the United States Weather Bureau.



Crowds mop liquid from trunk of Crying Tree in Sam Morse's front yard in La Feria, Tex., while hundreds of others wait their turn outside the 10-foot chain link fence. News of tree spread around world in less than two months.

The CRYING TREE

Owner says he'll "wait and see" if tree has
miraculous power — but it may become a shrine by popular demand.

By Bill Starr

ONE MORNING in mid-July, 1966, Samuel F. B. Morse walked out into the front yard of his home in La Feria, Tex., and heard water dripping. Following the sound he found liquid coming from a small knothole about 20 feet up the trunk of one of his acacia trees. The ground at the foot of the tree was wet.

Sam Morse's house is a small one and stands behind a filling station which faces the highway. In the evening long shadows cool his front lawn and porch and Morse likes to sit there and rock. La Feria is seven miles west of Harlingen and five miles from the Mexican border in the Rio Grande Valley in Texas. Life has

been very, very peaceful there.

So that July morning Morse thought it curious that the acacia tree should be dripping in the dry air but he soon forgot about it as he busied himself with his chain link fence business. Days dragged on and neighbors passing by saw the wet shining bark of the tree and the puddles of liquid collected beneath it. There was some desultory conversation about it but no excitement.

Then someone remembered they had heard the sap of the acacia tree sometimes is used, in a syrupy solution, to cure internal hemorrhages and sent for some of the water for medicinal purposes.

Word spread like wildfire and

overnight Sam Morse's life was changed.

The tree had been running water at the rate of some 40 gallons a day for two weeks when, on a Friday in August, I went to see it for myself.

Forty or 50 persons stood quietly around the tree gazing up almost reverently at the knothole from which the water ran down the bark. It was a tree trunk no different from thousands of others in the area yet literally hundreds of persons have come to believe that the liquid, sopped up as it falls or mixed with the mud at the base of the tree can cure blindness, arthritis and cancer; that it can make the lame walk and the paralyzed move. And in

Public reaction has made a chautauqua of Samuel F. Morse's once quiet neighborhood and home. It has been a long-lasting, trying experience for him, as he tries to protect both land and tree from mobs who believe the tree sap cures illness.



some cases this appears to be true. Whether it is due to the power of suggestion or to a miracle of some other sort no one knows.

When I returned to the tree two days later, on Sunday afternoon, hundreds of people were crowded around the tree, pushing and shoving to reach it, fighting to get a drop of what they now called "holy water" from the "crying tree." Men hit each other with their fists; women pulled each other's hair and knocked each other into the mud at the foot of the tree. The victors moved up to the tree to moisten their handkerchiefs on the wet bark and the vanquished rose to their knees in the mud, to pray and to rub the mud onto sore eyes, sore arms, hands and paralyzed limbs.

Morse tried valiantly to keep order. Finally, his patience gone, he ordered the crowd off his property.

"This is God's tree!" one of the men yelled at him and the others took up the chant. "This ground is holy land and you got no right to run us off," they shouted.

I heard one old man claim that 10 or 15 minutes after drinking the yellowish liquid he felt a freezing sensation on his insides and then was cured. I do not know what his ailment had been.

I heard others claim they rubbed the water and mud on afflicted parts of their bodies, felt the freezing and also were cured.

As the day wore on Morse saw they literally were digging his tree up by the roots. He protected it as best he could and when night came he brought in help and put up one of the chain link fences he sells. He built a 10-foot fence around his yard and enclosed the tree within another 10-foot fence. This inner fence he topped with barbed wire to prevent people from climbing over it.

Nevertheless, small boys worked their way inside the enclosure next day and began selling swigs of the water. Some of them made \$20 that day. Snowcone stands, soft drink shacks sprang up. There was even a stall selling crochet goods.

A Catholic bishop from nearby Brownsville refused to come near the place for fear it was a trick.

I visited the Crying Tree two or three times a week during July and August and heard many stories from many persons.

Felicita Salazar, who lives on East Primrose St., in La Feria, claims the water cured her fingers which were almost immobile with arthritis. She rubbed a combination of water and mud

on them in the month of July.

Mrs. Martina Torres, of Cypress St., La Feria, says that her right arm was paralyzed for years as a result of an infection but that after bathing it with water from the Crying Tree in a matter of minutes she was able to wave it above her head.

"Whether it was in her mind or not, she got results," Morse observed.

Another woman (whose name I have not been able to get) was blind. She claimed that after rubbing the water in her eyes she was able to see herself in a mirror for the first time in many years. She appeared on KGBT-TV in Harlingen in August, 1966, demonstrating her new sight. Neighbors testified to her previous almost total blindness.

Ralph G. Pena, employed in the First National Bank of La Feria, claims the water from the Crying Tree cured him of stomach ulcers.

People began to come from California, Arkansas, Pennsylvania, driving all night in some cases, to get to the tree as soon as possible.

"When you got no hope you try anything. It might work," one of them said to me.

"That tree is doing more good than a doctor," Morse said. "I don't charge admission. I don't like to charge for religion. I can

live without making money off religion."

Then Grover Smith, a Harlingen tree surgeon, climbed the tree and denounced the whole thing bitterly.

"All acacias have water in them," he said. "They got more sap than any other tree in the world. That knothole is black with grit and crud. It smells. It is yellowed and soured. I get sick when I think of these people putting it in their eyes."

Smarting from Smith's uncomplimentary remarks about his tree, a couple of days later Morse started charging 50 cents a slug for the water. "I got to pay for the \$150 fence I put around my property to keep them from tromping it down," he explained.

La Feria city officials checked their maps and found no water pipes within 100 feet of the tree. Agriculture experts examined the soil and found it to be mostly clay and chalk.

Technicians from the Harlingen Water Department went out to visit the tree with listening devices hoping to find out where the water was coming from. Morse ran the technicians off his property.

When he caught people stripping up the smaller roots of the tree to make a curative mixture Morse poured concrete around

the base of the tree trunk.

On the Sundays that followed faith healers, fortune-tellers and witches from the Texas-Mexican border began distributing their circulars on the seats of cars parked for many blocks around Morse's once quiet home.

Sick babies were bathed with the muddy ooze from the tree. A young man with a crippled leg was almost squeezed to death when he was caught between the gate and the fence as anxious women pressed forward to touch the tree and pray at its trunk.

"These are the last days," one bystander opined. "It is time for trees and rocks to start crying."

Others agreed, "Christ said that if people didn't speak out the rocks and sticks would cry."

The Rev. Willie E. Davis, pastor of the First Christian Church and chairman of the City Alliance of Churches in Harlingen, went out to take a look. He was disgusted at the selfish display, at the pushing and fighting. "How could anyone think the Supreme Being would reward with a cure those who so conduct themselves in the hope of mercy?" he wondered.

He was severely criticized for this observation. But I also heard him warmly praised by a number of more thoughtful persons.

Harlingen psychiatrist and Director of the Harlingen State

Mental Health Clinic, Dr. Gary Miller took a different view. "I saw three young girls at the foot of the tree," he said, "and I compare their simple faith to the faith that has founded and built the biggest, most beautiful cathedrals of the world's religions. Such faith I call 'magic thinking.' It's this kind of thinking, belief and desire to have our wishes materialize that has brought man up from the wild beasts and has built his bridges and tall buildings."

Sam Morse has engaged in a little 'magic thinking' of his own. "I'll put up a concrete marker, like a tombstone, with metal letters on it telling the date of discovery, how many were cured and how much water poured out of the tree," he says.

The first of this year, 1967, I returned to the tree. Water still comes from it in small quantities but Sam Morse has closed up the chain link fence. Ten or 20 winter tourists dropped by to see the tree while I was there. They remembered the stories that appeared in the newspapers across the country last summer and hoped to get some of the water.

Apparently word of the "miracle" spread all over the world for Morse has received letters from Japan, Guam, South Africa, France and Latin America. Several self-styled religionists

have offered to help him "develop the potentiality" of his Crying Tree but he has turned them down. He doesn't want anything to do with hocus-pocus. He suggested to La Feria's bankers and businessmen that they help him promote what could become a national tourist attraction. They

were not interested.

So he proposes to do as the great Gamaliel suggested thousands of years ago — wait and see.

"If it's a miracle and God has a plan it'll develop," he says. "Meantime I just watch and wait."



CASE OF THE DUPLICATED SECRETARIES

By Irene Koenig Keepin

A NUMBER of years ago when I was employed in Chicago's Loop, I had a savings account in a nearby bank. One noon after I had given the teller my withdrawal slip at the proper window he said:

"Why, I just had your letter handed to me requesting that a check be mailed to you."

"But I didn't write you people any such letter," I replied.

The teller looked at me with annoyance. "Here — look — isn't this your signature on this note?"

I saw the name, "Irene M. Koenig," written exactly like my own "Irene M. Koenig" on my withdrawal slip. I was utterly dumbfounded and wondered if I might be an unknowing victim of amnesia.

"Please," I gulped, "what address appears on that letter?"

When the teller informed me, I was even more mystified. "Why,

that's on the West Side. I live North!"

I hastened to a telephone and was able to contact that West Side address. I was told it was the home of one Irene *Martha* Koenig. My name was Irene *Maryann* Koenig. To add to the confusion, the two of us worked as secretaries in the same Loop area!

Who can explain why the two of us, given the "same names," developed signatures exactly alike?

Who can explain why the two of us opened savings accounts in the same bank — with so many other banks nearby?

And who can explain why the two of us were prompted to withdraw funds at almost the identical moment?

By way of a postscript, I will add that each of us ended the confusion by getting married!



the SPECTER with the LONG WHITE BEARD



Good fortune follows family who faced their fear, dared to meet unusual manifestation with open hearts.

By Eddie A. Albalos

WHEN THE GARCIA family moved into their newly-acquired old mansion on Grind Island in the central part of California, they were elated with their bargain. They certainly didn't understand why the sturdy house had sold for below the average price nor why every tenant who had moved in remained for only a short time.

In the fall of 1962 Juan Garcia, an American-Mexican sharecropper, had decided to buy the

house because it was near where he worked. Because the place was old, its trees had attained heights not usually seen on the grounds of residences in that region. Two wild giant walnut trees stood behind the house and three oaks shaded the front. A tall sycamore grew on one side.

Juan and his wife Maura had three children, 10-year-old Rafael and two younger girls, Isabella and Sophia. From their first Sunday on Grind Island they

never failed to attend mass at St. Mary's Cathedral in Stockton, a 20-mile ride from their newly-bought home.

Their first few days in the old house were uneventful. Then the two girls began to insist on sleeping together instead of in separate rooms. Sophia, the younger, told her mother she couldn't sleep alone, for all night long she heard heavy footsteps on the hall floor.

At first Maura paid little attention to her daughter's fears. She said, "You're watching too many scary TV shows, child."

"No, Mama. You always leave my door open. I don't see anyone when the footsteps start but I feel cold. I get so scared I hide under my blanket!" Sophia insisted.

"All right, you can sleep with Isabella," Maura said, to placate her child.

One night when they had finished supper, Maura had a chance to talk to Juan about Sophia's fears.

"Well, let's be calm about this. There must be a logical explanation and we can only wait," Juan assured his wife.

Now the Garcia family carefully shut and locked their doors and windows every night, taking no more chances on prowlers. But shortly a queer thing happened to Rafael. At midnight the sleeping boy awakened with a

start to notice a peculiar musty odor in his room. He later said it was like the smell of a cemetery he sometimes walked through. At first he couldn't understand what was happening. He felt someone was in the room and felt a sudden cold chill. Then he saw a glowing bluish phosphorescence which materialized into a recognizable form.

As he stared at the strange sight in wide-awake terror, his heart thumping wildly, he seemed paralyzed. He tried to scream but no sound came from his dry throat. Spellbound and trembling the boy stared into the misty form.

He saw the apparition plainly — an old man with white hair, dressed in clothes of long ago. Most remarkable was the patriarchal specter's long white beard. He peered at Rafael, beckoning him to get out of bed and follow him.

Finally Rafael found his voice and shouted for his parents. The sounds reverberating through the huge house brought his mother and father on the run. So far as they could remember Rafael never had had a nightmare but his screams told them this night he was terribly frightened by something. But in his room they found nothing but Rafael.

It took some time to calm the shaking boy. When he could talk

he described the apparition.

Again Maura tried to comfort her child, saying he simply had had a nightmare. "Too many ghost stories on TV," she repeated.

"But Mother," Rafael said, "I saw the white-bearded man as plain as I see you and Dad!"

The parents could not convince the boy it had been only a dream. They exchanged rooms with him—but the mysterious intruder did not return.

The next week the entire family became aware of the footsteps Sophia had described earlier. Every night after retiring they heard the pacing—as of a condemned prisoner—on the floor of the front hall. That children and parents alike heard the sounds heightened their fear and tension.

Every morning at breakfast Juan Garcia noticed that his children and wife showed increasing signs of strain and sleeplessness. In the mirror he saw lines around his own eyes. On his way to work each day he worried over the emotional havoc wrought by the specter and finally contemplated giving up the house. Then the thought struck him that his older sister Juanita might be able to help. An attractive, deeply religious woman, Juanita never had married and thus would be free to

visit. Juan decided to suggest to Maura that they invite Juanita to come and stay with them. Her courage and faith might help the distraught family until some logical explanation of the phenomena came forth. Maura readily agreed and the whole family looked forward to Juanita's arrival.

In the first week of Juanita's stay, nothing untoward occurred.

"My nephew must have dreamed of the white-bearded man," remarked Juanita at breakfast one morning.

"I tell you, Auntie, I *saw* him," Rafael countered.

"Actually we all heard footsteps during some of the nights," Maura put in. "We're puzzled because we always lock the doors and windows."

"A probable explanation could be that a prowler is searching for jewels or valuables," Juan added, "but no window has been broken and no door forced."

Juanita mused, "What intrigues me about this place are those giant trees. Children's fertile imaginations could conjure up any grotesque figure in their great branches."

"Perhaps you're right," Juan said. "I'll hire a lumberman to cut down two oak trees, one walnut and the sycamore. I'll leave one oak and one walnut."

On Friday of the second week

after Juanita's arrival about midnight Rafael again awakened screaming. Juan, sleeping in the next room to be near his boy if the specter appeared again, bolted into his son's room. Rafael leaped from his bed and dashed into his father's arms. Juan could feel the trembling boy's cold sweat.

Awakened by the commotion everyone rushed to Rafael's room.

"My son, what did you see? Please tell us. You're so pale and still shaking." Maura tried to comfort the boy.

"I saw again the old man with the white hair and beard. His big eyes and wrinkled face made me so afraid! Then I screamed and while Dad was coming to my room the old man disappeared into nowhere," Rafael wailed.

Juanita told Juan she thought it was time to see the parish priest, for she remembered a similar incident in her girlhood when a priest's advice had helped to drive away a haunt. It was agreed that Juanita and Maura would go to see one of the priests in St. Mary's Cathedral in Stockton.

After they had told their story to sandy-haired Father Dawson he advised them to keep watch over the young boy while he slept. The priest said that if the boy knew his parents were on

guard it would steel his nerves.

"Since he is the only one to whom the apparition comes there must be a pertinent reason. Some persons who have hidden money or other precious things, after death try to notify a living person where to locate it," Father Dawson said. "All you can do is trust in God and fear nothing. It's obvious that the phantom who has appeared to your son wants the youngster to follow him."

The idea of permitting Rafael to follow the specter did not appeal to Maura but she said, "All right, *padre*. We'll do as you have told us."

For the next few nights Juan, Maura and Juanita watched at Rafael's bedroom door but during the first two nights nothing happened.

On the third night at midnight a chill wind bearing a dank odor passed over the watchers and into the bedroom. They peered into the room — then stifled their fright, for Rafael was getting out of bed, his eyes fixed trance-like at something no one else could see.

Slowly Rafael left his bedroom and like a sleepwalker moved through the hall to the main door and to the nearest oak tree in the front yard. He stopped at a cement marker under the tree, then turned around and exclaim-

ed, "The man's gone. He's disappeared! He pointed to the marker right here and that was all."

Juan and Maura were certain that Rafael was fully awake as he spoke these words. Thinking of hidden treasure (as the priest had mentioned and as he had read about) Juan went to get a spade. While Juan dug Juanita held a light and Maura looked on. With feverish effort and mounting curiosity Juan dug faster. At last the shovel struck something hard — a chest or earthen container. Juan uncovered an earthen pot — a little larger than quart-size. It was half full of old coins, mostly silver and some gold in various denominations.

At first Juan was disappointed because the pot of coins was small. He doubted that the silver coins had much value. But his sister held different opinions about the old coins.

"Why not show these to a numismatist, Juan?"

"Why, of course. Why didn't I think of that? Anyway we've known to lose," Juan agreed.

Now more involved with the treasure than the ghostly phenom-

ena, they sent a few samples of the old coins to a dealer in Chicago and in a few weeks they had an answer. The coins were indeed valuable. In all, the Garcias dealt with coin buyers in Chicago, Sacramento, Lockeford, Calif., and Los Angeles, and netted a staggering \$3,700 after taxes.

Grateful for their good fortune, Juan and Maura sought out Mr. Servinti who had sold them the house. He was pleased finally to have a buyer who fulfilled his contract and he held no malice over the Garcias' having found the coins. In fact, he explained how the treasure must have come to be there.

Mr. Servinti told the Garcias that his ancestor who built the house was considered eccentric. He never cut his hair or shaved his beard. Also, according to what the young Servinti had heard from his parents and grandparents, the old man's hobby was collecting old coins.

A few days later Juan and his wife offered a mass for the white-bearded specter. It seemed the least they could do for him. And perhaps it was the most they could do for him also.



By Robert V. Fagan

No stranger to mechanics, machine tools and the properties of esoteric metals, alloys and gemstones Mr. Fagan was understandably intrigued by the trinket that flew into his life. He experimented with it in McNeer's Body Shop in San Bernardino where he worked at the time, but presently he runs his own business — Fagan's Radiator Works in Victorville, Calif.



The NIGHT-FLYING BRACELET

After expert examination, what seemed
an ordinary trinket turned out to be quite extraordinary.

FOR TWO OR three months I had been pouring concrete in my spare time, making a patio between my house and the unattached garage about 20 feet away. The patio was to be a checkerboard, red and white. We lived on the edge of town and the city of San Bernardino, Calif., had not yet annexed our section. Ours was a beautiful spot at the foot of the San Gorgonio Mountains where there were no street lights to dim the beauty of the dark blue skies at night.

While I was troweling one of

the squares I had poured about 10 o'clock on a crystal clear evening in late summer of 1952 I heard what sounded like a small chain fall onto the roof of my garage. My first thought was that a crow had dropped something; then I realized crows do not fly at night. So I figured it must have been an owl.

A minute later John Autrey who lived next door came home from work and called over to ask if I would join him for coffee and a sandwich. I had been pouring my concrete squares for nearly

five hours and I accepted his invitation gratefully. After we finished the coffee I returned home and turned in for the night completely forgetting whatever it was I had heard fall and slide on the garage roof.

The next morning after breakfast I started for the garage and my car to go to work. As I opened the side door I noticed a very strange-looking little bracelet or necklace — it was too long for a bracelet and too short for a necklace — lying on the ground. At this moment I remembered the incident of the night before. I picked up the small chain and dropped it into my front coat pocket where I also carry a penknife. Then I hurried on; I was late for work.

I did not remember the little piece of jewelry I was carrying in my pocket again until evening when I was leaving McNeer's Body Shop where I worked. Then I put my hand in my pocket for my knife, to clean some of the day's grime from under my nails, and I felt the tiny bracelet. I told Ray Payne with whom I had been talking that I had something to do before I left the shop. And I turned around and unlocked the welding shop door and began the most surprising hour of my life.

I took the small chain bracelet and laid it on an anvil. From my

tool box I brought out a cold chisel and a medium-sized hammer. Looking at my trinket I noticed that it showed no sign or mark where the links had been put together. It seemed much too light for its size but despite this when I attempted to twist or bend it nothing seemed to give. It had a grayish-green shine in some light and a very dull light-green color in other positions. I wanted to see what kind of metal it was made of and I proposed to do this by cutting through one of the links.

But when I struck the chisel with the hammer expecting the link, which was no larger in diameter than a straight pin, to fly apart nothing happened. When I examined the bracelet again I found, to my surprise, there was no mark on it where I had hit it. But on my chisel there were two small grooves where the little link had cut the edge of my tool. I took a magnifying glass from the machinist chest and began to examine the coin-like objects that, held together with the links, made up the chain. I remember one of these clearly: it was egg-shaped and about one-sixteenth of an inch thick, a fourth of an inch wide and three-eighths of an inch long. The rest of the tiny discs were identical in size. On one edge of the one I remember was an odd-

looking figure eight, small at the bottom and large at the top, and it did not come completely together in the middle for the left side of the eight was curved slightly inward, leaving a gap between it and the swooped-in edge. Thus it appeared that the figure was lying sideways at about a 75 degree angle. In another corner was what looked like the sign for number, except it had three vertical and horizontal lines something like a tic-tac-toe game. Both the vertical and horizontal lines protruded the same distance beyond their crossings. Under this symbol was the digit four with its own peculiarities. It was completely out of proportion; its lines were too long in some places and too short in others; it was cocked to the side at about a 60 degree angle. On a lower left corner was the figure six with a long curved line and a very small loop. And it was backwards, if I was looking at the thing right-side up which of course I am not sure I was.

I studied the little jewel for 20 or 30 minutes. I tested it with a magnet but the magnet did not attract it. Neither would it conduct electricity. Then I decided to try an acetylene torch on it to see if it would melt. This type of torch will generate about 4000 degrees of heat and I fired it up.

Then I touched the end of the little chain for a second or two. Nothing happened except that I was becoming nervous about the whole thing and the palms of my hands were so wet with sweat that I almost dropped the torch. Then I applied the hot flame to the necklace or bracelet again. With further heating it turned the prettiest scarlet I have ever seen — but it took much too long for such a tiny thing to heat up. Another full minute passed before it turned white hot and the brilliance of the light from it then was almost blinding. But when you looked away your vision was as clear as if you had not been looking at anything bright at all. I waited for it to melt but no further change occurred. While it was white-hot I struck it with my chisel again, three or four times. The only result was a very dull battered chisel. The little chain was as hard at white-hot heat as it was stone cold.

We now had one very stable bracelet and one very unstable experimenter.

I took the thing and cooled it with some water and started to pick it up. I got a shock and dropped it in a hurry for, although it had turned back to its natural color, it still remained very hot.

So I left it for a while, knowing

it would be completely safe in the locked shop. I went down and had a cup of coffee. I was gone perhaps five minutes and this was the greatest mistake I've ever made. I will always wonder, if I had remained in the shop would I have witnessed what must have occurred? But I was not there! And when I returned after my brief absence it was too late. The little nonmalleable bracelet was gone! So was my

chisel, the hammer and the magnifying glass!

I was stunned! All the men had been gone from the shop for nearly an hour. The shop had been locked up during my absence, but the trinket was gone! I was now almost completely unnerved and after making sure neither the chain, the chisel, the hammer nor the magnifying glass were anywhere to be found I almost ran from the shop.



THE EARTH DOES HAVE FOUR "CORNERS"

THE EARTH is not spherical or pear-shaped but a geoid with four "corners" or high points rising about 60 yards above the normal surface. This finding was reported by scientists at Johns Hopkins Applied Physics Laboratory, Howard County, Md., working from data supplied by a series of United States Navy orbiting satellites.

In geometrical terms, the earth is a triaxial ellipsoid, with a North-South polar axis, an equatorial elliptical long axis and an equatorial elliptical short axis. The "corners" are located near Ireland, off Peru, south of Africa and near New Guinea.

The earth's newly determined

configuration is the result of four vast bulges and four equally large depressions. Each of the features is several thousand miles across, or as described by Dr. Robert R. Newton, supervisor of space research and analysis at Johns Hopkins Applied Physics Laboratory, "as big as the North American continent".

Data on the features was drawn from radio soundings made by six Beacon satellites. The radio impulses, it was found, drew closer to the earth when the satellites passed over the high points and retreated when the satellites passed over the low points.



One of the most inexplicable events
of our time, 15-year-old feat still has researchers asking . . .

Where is **Annalee Skarin?**

By Anthony Brooke

ANNALEE SKARIN'S disappearance from Salt Lake City, Utah, in June, 1952, remains an intriguing mystery. The deeply religious overtones of her "translation" or "ascension" imply that she advanced to a higher plane of existence where her husband Reason Skarin joined her a short time later.

Two such odd disappearances led to rumors that the Federal Bureau of Investigation was brought in but had to drop the case for lack of anything concrete to go on. This lends credence to the widespread belief that Annalee Skarin's departure from this plane is a spiritual feat of no mean proportions.

From time to time reports pop up that she has appeared in different localities in a quite mysterious way, then disappeared just as mysteriously. It is claimed that officials of the Mormon Church located her in Los Angeles in 1956 and that she contacted her publishers

ABOUT THE AUTHOR

Anthony Brooke of London is a descendant of Sir James Brooke who in 1841 became the first "White Rajah" of Sarawak. In line for succession, Mr. Brooke himself ruled the country until the outbreak of World War II.

Mr. Brooke has had a lifelong interest in mysticism and psychism and his own spiritual quest has taken him to all parts of the earth.

(through a woman agent) as recently as February, 1963.

One correspondent insists, "In October, 1952, both Annalee and her husband Reason Skarin spoke to a small group (under 100) at the New Age Press Book Center in Los Angeles, where I heard her. She is not dead!" Her own family seems to believe she still lives but they are divided in their opinions as to where.

A Morongo Valley, Calif., resident claimed in 1963, "We receive messages purporting to come from Annalee Skarin through a sensitive in Auckland, New Zealand."

Thus it is obvious that many of the circumstances of Mrs. Skarin's disappearance are shrouded in rumor, speculation and outright misinformation. When I visited Salt Lake City I set about trying to separate the wheat from the chaff.

I knew Annalee Skarin was at one time a member of the Mormon Church (to give it its full appellation, the Church of Jesus Christ of Latter-Day Saints). The publication of her first book, *Ye Are Gods*, aroused the opposition of her Church — which forthwith excommunicated her. The Mormon Church seemed the place to start my inquiry.

Fortunately I was able to meet Apostle Mark E. Peterson of the Council of Twelve of the Mormon Church, who personally had been concerned in the circumstances of Mrs. Skarin's excommunication. He willingly discussed these circumstances at some length.

He told me the Church objected to *Ye Are Gods* on the ground that Mrs. Skarin "places herself in the position of a revelator or prophetess, transmitting revelations by means of her books" and that this was "a contradiction of the order established by the Lord Himself, who says that the President of the Church of Jesus Christ of Latter-Day Saints is to be the one and only revelator for the Church."

Apostle Peterson said that Mrs. Skarin was anti-Christ in that her teachings tended to nullify the Atonement of Jesus Christ in claiming "that there shall be no more death, that death is unnecessary and that we ourselves can overcome and avoid death." According to Apostle Peterson the Council of Twelve had only to decide "whether the doctrines of the Church are true or whether Mrs. Skarin's doctrines are true" — hardly a dilemma for the Mormons.

In our conversation Apostle Peterson, who received me most courteously, remarked that we are living in a time of false prophets. When I asked for amplification on this subject he said that according to his understanding no true modern prophet could be found outside the presidency of the Mormon Church. He held Mrs. Skarin to be "untruthful" and possibly in precarious mental health.

During the 36 hours I spent in Salt Lake City I made four other significant contacts relating to Mrs. Skarin's case. A bookseller, Eugene Wilson, who at one time knew her well, told me that she had required him to distribute free of charge more than 500 copies of her first book. He described her as charming and "very sane," possessing a keen

sense of humor and emanating what he defined as a high spiritual quality. He said he had been shocked by the attitude taken by the Mormon Church and he implied that in his opinion Mrs. Skarin's writings — and he had read all of her books — pointed to a fulfillment of the teachings of Jesus Christ with regard to death rather than to a contradiction of them.

Then, to my astonishment, the barber who cut my hair produced an album containing one of the finest collections of flying saucer pictures I have yet seen. This led me to raise — gingerly — the subject of Mrs. Skarin. He told me that he was actually present when the excommunication order was publicly read. Now all enthusiasm, he produced from an adjoining room a mass of correspondence containing copies of letters exchanged between Mrs. Skarin and some of those who looked to her for spiritual enlightenment. I copied these sentences from a letter dated June 7, 1951: "All I am trying to do is to teach mankind that it is possible for every child of God to be so in tune with Him and His Holy Spirit that they can be directed in all that they do, in all that they say, and that their lives can become a melody of living glory as they learn to abide completely and fully in His

Holy Spirit. It is such a breathtaking glory every moment of every day that it is almost unspeakable in its power."

Of all my conversations in this quest, perhaps the two most significant, apart from my meeting at the Mormon Church, took place with Mrs. Skarin's lawyer and the now-elderly lady in whose house the alleged "translation" took place in June, 1952. To respect their desire for anonymity I shall refer to them as Mr. G. and Mrs. B. Both of them accept the translation as a fact and have no doubts about it at all.

I had two long talks with Mr. G. on my two evenings in Salt Lake City. There can be no question that he was intimately acquainted with Mrs. Skarin, having known her from the time she was a child. The attorney testified to her exceptionally high spiritual sensibility and unquestionable integrity. He told me he wound up her affairs at the time of her translation and that she no longer has any personal worldly affairs though he was aware that reports continue to circulate in regard to ways she still serves mankind as she takes up her body and leaves it again at will.

Mr. G. pointed out to me that Mrs. Skarin would not want attention drawn to her personality,

which I thought was curious, for it would be impossible to speak of her without doing this.

Mrs. B. too had known Mrs. Skarin for some years, Annalee having lived in Mrs. B.'s home in Salt Lake City. It was she who told me the remarkable story of the translation.

On the morning of June 16, 1952, Mrs. Skarin intimated to Mrs. B. that it had been revealed to her the previous night that, as she put it, "the angels might be coming for her quite soon." During the day she left instructions that in the event this happened all of her books and personal effects should be sent to her daughter.

At 1:10 A.M. June 17, Mrs. B. suddenly awakened. Something impelled her to rush to Mrs. Skarin's room — and she found her gone. Her dentures lay on a bedside table and so far as Mrs. B. could tell, all of her clothes had been left in the room. A strong yet delicate scent filled the entire house and Mrs. B. surmised it may have been this strong aroma that had awakened her.

On the evening of June 17 about 10:30 P.M. Mrs. B. was sitting in her living room with her grown son and her two daughters when Mrs. Skarin entered the house. She was wearing a plain blue dress and Mrs.

B. remarked her disheveled hair and her legs covered with dust.

Mrs. Skarin immediately asked, "Do you believe I have translated?"

Mrs. B. and the members of her family replied in the affirmative — whereupon Mrs. Skarin invoked blessings upon them while praising God for their faith.

In these moments, according to Mrs. B. and her family who all attest to the same story, Mrs. Skarin changed before their eyes into a shining being in white raiment, her hair in a golden light. Always a matter of interest through the years has been the mundane note that Mrs. B. saw the transformed Annalee displaying her new and gleaming teeth; yet the dentures still lay on the bedside table.

Continuing to utter blessings and prayer, Annalee Skarin slowly disappeared from their sight.

This "eyewitness" report was a fitting climax to my quest. But was Annalee Skarin's disappearance any less a mystery? Perhaps the answer lies in her own words.

Mrs. Skarin maintained in her writings that man has embryonic divinity within himself, that every minute brain cell of man's being can become spiritualized

and transmuted. Further, she held that the experience of translation is not just for the few. It is intended for all. Yet, she insisted, we should not have our

minds fixed on translation but on unceasing prayer, praise and thanksgiving to God which intensively engaged in must lead to this result.



SUES OVER "SEEING THE DEAD"

IN A RECENT court trial, Lyse Savard, a high school senior, testified in Washington County Court, Montpelier, Vt., that because a three-ton truck crashed into her home, she has been able to communicate with and to see dead persons. She had filed suit against Cody Chevrolet, Inc., of Montpelier, claiming that the accident had made her psychoneurotic and emotionally upset.

She told the court that she once saw four caskets with persons sitting in them. She identified one of the persons as a man named Paul Constant, who reportedly had killed himself, his wife and their two children. He was holding a gun at the time, she said. She added that she had attended the funeral for the Constant family when she

was a student in the eighth grade.

Explaining how the truck had struck the Savard house, the driver testified that as he drove down a hill he heard a noise and found that the vehicle was free-wheeling. Later investigation, he said, showed that the drive shaft had dropped off. An attempt to stop the truck with the emergency brake failed when the brake refused to hold.

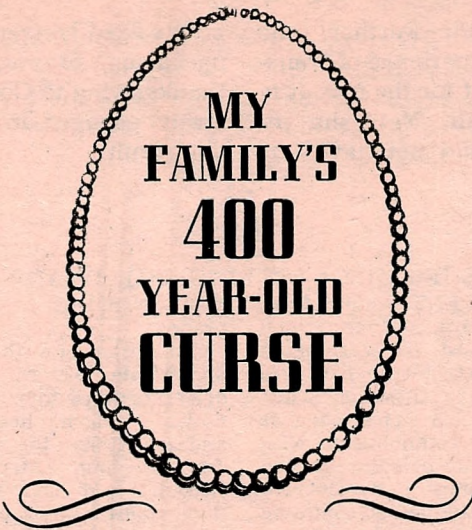
Mrs. Ludger Savard, mother of Lyse, told the court that some time after the accident she and her husband took Lyse on a trip to Canada. While there, Mrs. Savard testified, Lyse claimed she saw people rising around gravestones. She told her father to stop the car "because Mr. Constant wanted her to go and get him".



CAR STRIKES "GHOST"

IN WEST Hendred, England, Mrs. Margaret Prior reported that her car struck a man wearing an overcoat and cap as she drove along the village road. When she got out of the car to aid him, however, she found nobody there. Villagers believe she struck the ghost of 70-year-old Ben Tomb, who had been killed by a car three years before as he walked along the same road in an overcoat and cap.





MY FAMILY'S 400 YEAR-OLD CURSE

By Brigitte Neppert Judd

In these "enlightened" times would anyone believe a power
from the past still might hold sway?

NO YOU MAY NOT have that!" My father snatched the coral necklace from the table before my outstretched hands could reach it.

"But why? It's not made of pearls," my mother gasped. I was only seven years old and I wanted that necklace more than anything in the world. Of course I burst into tears.

"You may not wear pearls or anything that looks like pearls," said my father sternly. He handed the pretty red necklace to my

aunt, my mother's sister, saying, "Here, Gertrud, you may have it. Wear it in good health."

I was heartbroken but my tearful protests and Mother's pleas fell on deaf ears. I was told to go to bed.

Auntie Gertrud got the necklace in 1933 and as the years passed the episode would have been forgotten except for one curious thing: Father allowed me to keep — but not to wear — jewelry made of pearls or beads.

By 1942 we had moved from

Friedenau to Wilmersdorf, adjacent boroughs of Berlin, Germany. When my 16th birthday came that year my father finally cleared up the mystery of the beads.

He told me that centuries earlier, in medieval times, the Nepert family had been cursed with a taboo somehow related to the wearing of pearls or beads. Immediate retribution followed if the taboo were disregarded. My father brought out old family albums to show me that none of the women wore pearls. He said only one woman ever had disobeyed the word passed down through the generations. She had worn a beautiful pearl necklace and had met with an immediate and horrible death. He would say no more except that no other woman in his family ever had dared to disregard the curse. Who pronounced it or why, Father would not or could not tell me.

In April, 1942, I was graduated from college and started to work in the sales office of the Wallram Tool and Die Company in Charlottenburg, about five miles from my home on Berliner Strasse in Wilmersdorf.

World War II was at its height in Europe and the daily problems of survival kept us fully occupied. When my father was killed in an air raid in 1943 Mother and I had neither time nor

inclination to think of jewelry or family curses.

By the time my 18th birthday came the Allies' air raids had crescendoed and thoughts of parties and celebrations were far from our minds. But my fellow-employees — there were only three — took up a collection and bought for me a pretty necklace made of glass beads. While I accepted it with gratitude and apparent pleasure my father's voice echoed hollowly from the past: "You cannot wear it — ever!"

When work was over I left the necklace in my desk and later that evening one stray bomb fell in the wide intersection in front of the office building. Why did the main force of explosion concentrate on my sixth-floor office? Of the three desks in the room, only mine was overturned, its drawers torn out and their contents scattered. All the windows in the building were broken but only my window splintered into innumerable tiny dagger-like slivers. These shards, thrown horizontally across the room, penetrated five-inch-thick ledgers as if they were butter and imbedded themselves one or two inches deep in a solid masonry wall, one that ordinarily defied steel nails. Throughout the entire war only this bomb fell in the immediate vicinity of the office

building where I worked.

Straightening the office took all day. I found my necklace, still in its tissue wrappings. It had been thrown across the room and buried under debris. Silently I pocketed it.

That evening I showed Mother the necklace and told her what had happened in the office. She scoffed at my connecting the necklace with the bomb. There was a war on. Bombs fell all the time and of course they did damage. That's why they were dropped. She told me to put the necklace on and said, "Father was just superstitious. After all, the curse was pronounced in the Middle Ages. This is the enlightened 20th Century and old curses now have no more effect!"

With this encouragement, I put on the necklace. Simultaneously the sirens shrilled. Mother and I hurried to our appointed shelter in the basement though we knew the bombs were falling some distance away. Berlin is a great metropolis, covering an area of 342 square miles. Even the most intense bombings rarely hit more than one or two sections of the city.

The bombing was going on elsewhere in the city—that is, until three stray bombs landed in the street in front of our home. The staccato explosions rocked every building in the block.

Caught in a crosscurrent of rushing air, a tremendous concussion, we in the basement swayed this way and that. Glass fell and partitions tumbled. Suddenly my mouth filled with blood. I didn't fall but I swallowed blood as fast as it came and my head began to ache terribly. The other 35 or so people in the shelter were uninjured.

When the all-clear sounded Mother and I emerged, white of face.

"The necklace!" Mother's voice shook. "Take it off. Get rid of it. It draws bombs."

I had forgotten it. Now my hands trembled as I unfastened the clasp. I held it by one end, gingerly, at arm's length.

"What shall I do with it?"

My mother, a devout Catholic, said, "Let's give it to the church. They'll know what to do with it."

My father had been a Lutheran and after our harrowing night it seemed just as well to take the necklace to the nearby Lutheran church rather than walk the three miles to the nearest Catholic church. We left the house and walked the few short blocks to the church. We tried to open the gate and found it locked. The church, dark and empty at this hour, also was locked up tight. I laid the necklace on the brick foundation of the steel-spike fence surrounding the churchyard.

"May whoever finds it wear it in good health," I said, unconsciously echoing Father's words of many years ago when he had given the coral necklace to Aunt Gertrud.

No sooner had Mother and I reached home than the sirens shrilled again. We returned to the basement, knowing that still another section of Berlin was getting it this time. None of the bombs fell in our district — or so we thought — but when we emerged after the all-clear the night sky reflected a blaze.

Without speaking Mother and I walked down to the corner. We didn't have to go the other block. We could see that the Lutheran church where I had put down my necklace was in flames. Firemen were fighting it mightily but flames shot out of windows a distance of five feet. The steeple was a giant torch.

We went closer and Mother spoke to one of the firemen. He shook his head. "We can't put

this one out. We can only hope to keep it from spreading to other buildings. Funny thing, this. Only one incendiary dropped hereabouts this time."

When daylight came Mother and I returned to the church for another look. Now the steel-spike fence guarded only smoking ruins — but my necklace lay where I had left it, its string uncharred, its beads as bright as ever.

In the next six months we often walked down that street and always saw the necklace in its accustomed place, untouched. No one ever "found" it.

Today, all these years later, my husband laughs at my silly superstition about pearls and beads. I refuse to own or wear them.

Maybe it was all coincidence. Or is it possible that an old curse retains enough power to do physical harm in these "enlightened" times? I am too much of a coward to give it another test.



LONG ARM OF THE LAW

TO SPEED their flight, three convicts who had escaped from Colorado State Penitentiary stole a pick-up truck. In Pueblo, Colo., the truck was disabled in a collision with another car and the three fugitives, shaken but uninjured, were quickly captured. The vehicle that accidentally had cut short their flight was a police squad car.

MODERN PSYCHOLOGY and the Easter Story

Christ's resurrection, his
transposition and reappearance point way
to modern exploration of survival.

By Harmon Hartzell Bro, Ph.D.

PART TWO



MODERN PSYCHOLOGISTS pay special attention to how the man of today thinks about death. Scientists have collected dreams about death, observed responses to dramas about death, placed persons in role-playing groups to act out death loss and noted death-imagery under hallucinatory drugs, trying to discover what people feel about death.

This research has produced an important finding: people use death as a symbol, perhaps unconsciously, chiefly to handle what psychologists call "the threat of nonbeing" discussed in Part One of this article (April, 1967, *Fate*). They tend to let

death represent human loneliness, separateness, rebellion—all the evils that set men apart from each other and from God.

Similarly people use the promise of an afterlife (in which most Americans vaguely believe) to symbolize the overcoming of loneliness. They use survival of death as an unconscious symbol of the "gift of being" which every man appears to need confirmed for him in the face of his doubts of his own worth and the ever-present "threat of nonbeing."

Let us probe the tenets of survival of death with some basic questions:

I. What kind of outlook must a

churchman have if he would responsibly and freely investigate life after death?

Many American churchmen seem to embrace a death-myth that is closer in substance to that of pagan Greece and Rome than it is to serious New Testament thought. This view makes death a once-and-for-all hurdle from this existence to an afterlife, a jump facilitated by clinging to a hero-savior who ravishes death with his superior powers. Obviously this myth fosters a childlike dependence on a parent-guarantor figure as God instead of requiring the believer to risk plunging into his own nonbeing. Some make Christ the hero-savior, some make science — and/or parapsychology — the hero-savior (although they probably would deny anything so unrational) and others make a hero-savior of an occult initiate or of occult truth itself. All of them evince considerable touchiness when their particular myth of death is challenged, for consciously or not they depend on it to solve the riddle of nonbeing.

A much smaller group of American churchmen appear to have a death-myth even more inadequate than the popular hero-savior versions. Psychologists call these persons "self-alienated" — persons who cannot take seriously the threat of

nonbeing at all because of guilts or hates or fears in themselves which they cannot face. These people may ignore the whole question of death and survival or they may try to smother death in protestations of afterlife realities. Either way they try to avoid confronting the brutal severity of death which might call up their own hidden violence or self-destructive perfectionism, for example. Obviously they cannot be expected to enter with parapsychologists into serious exploration of survival and communication because they require the overcoming of death to shore up their sense of "being."

Another smaller group of churchmen employs the orthodox New Testament "myth" in its entirety to handle "non-being" and "being" in their lives rather than concentrating especially on the Easter portion. For these persons loneliness, cruelty and exploitation are to be found and worked through at *every important point* in life or after life. The reality of "non-being" is not fastened onto physical dying. Nor is the overcoming of human separateness fastened onto survival of bodily death. "The gift of being" too is found at *every important point* of life here and beyond. These churchmen may seek the facts of survival with responsible con-

cern, for they are free of the need to wring from them special assurance or comfort.

In their myth the Easter event was not a feat but a feature in the work of Christ. That is, the resurrection of the central figure in their faith was not a performance to dazzle and inspire followers. Christ seems to have rejected a ministry of salesmanship from the time of his temptation onward and often to have told people he healed to say nothing about their experience. Instead the resurrection was one more feature of the life of a man, God's Man, who exemplified in his dying and rising the same processes of radical creativity that he had insisted all along were available to every man. His resurrection might have been expected to deal with death in a fresh exciting way (so that his early followers called dying merely "falling asleep") because he also dealt with sickness, pride and loneliness in fresh exciting ways.

In this more orthodox story the central figure is not a superman or initiate, an heroic guarantor of afterlife blessings to all who childishly identify with him. In the full New Testament account he is simply "a man for others" — to use the memorable phrase of Dietrich Bonhoeffer, the modern theologian who was

executed in a Nazi concentration camp. As "a man for others" Christ is not simply human nature writ large, a flattering enlargement of everyman to heroic size. He is Messiah, whose path cuts across everyman's with all the surprise and boldness that real truth and love always bring in human affairs. He offers a pattern for human life and also sets that pattern into vibrant action by the full force of his existence.

The central figure of this story clearly is a man who has all the bold ego-strength that Judaism features more than any other religion (as it pictures man dealing in covenants with God Himself). He is a unique individual, struggling to overcome his own willfulness ("not my will, but Thine, be done") and no stranger to sin and temptation nor to doubt ("Why hast Thou forsaken me?"). As a man he goes through all the risks of "nonbeing" — of self-importance, of loneliness, of resentment — to come out with the gift of "being" over and over again in his dealings with followers, with enemies and with strangers.

The central figure in this view is also "for others" at every crucial point in his life: in his calling of disciples, in his appeals to outcasts and ordinary folk, in his rebukes for the over-

religious, in his bold challenging of temple authorities in the holy city of his nation and in asking—right on the cross—for-giveness for persecutors. In living for others he runs all the risks of nonbeing—of using people, of being used by them, of forgetting how to make fierce demands as readily as to reconcile and heal. But because he stubbornly keeps on seeking the full “being” of others, their freedom and potential, right through the selfish and destructive forces of “nonbeing” in their lives and his, he can claim the full relation with God which Biblical faith always has described as essential to truly productive existence. And he can challenge his associates to that same relation with God, whom they are to call “Our Father” as they pray, not “Christ’s Father.”

In this picture the resurrection belongs with the crucifixion: no lasting gift of being without entry into nonbeing. And the entire Passion story, the Easter story and the life and community that preceded them are a continuum. These stories carry on the processes that were there all along instead of serving as a colorful epilogue to the “myth.”

Psychologically speaking the classic and orthodox New Testament story offers one way for modern men to free themselves

to think about death. Looking at “nonbeing” and “being” in daily life with this old but too often oversimplified story, modern churchmen may withdraw their frightened fascination from death and survival and see these as further episodes to encounter and to understand in the journey of existence.

Given such freedom by a richer New Testament view, what practical questions confront churchmen?

11. What is the art of dying?

How to die? How to release the hold of the physiological body on a human personality ready to go on to possible new experiences is no small question for thoughtful modern man. Through medical advancements, the proportion of his fellows who are “senior citizens” is growing rapidly. Yet these elderly persons—if they cannot handle the art of dying—may find the same medical skill devising for them a vegetable existence in a hospital or rest home.

On the subject of the art of dying the American parapsychologist Hugh Lynn Cayce has offered a bold suggestion regarding the resurrection in the Easter story. Unlike others who have tried to understand it he does not link it primarily with mediumistic phenomena of ectoplasm and materialization. Mr.

Cayce points to New Testament evidence that Christ took his body with him. The story suggests that Christ transformed his body ("transposed it to a higher key") as he stepped from the tomb.

Such a process would seem to distinguish Christ's death as uniquely miraculous, hopelessly apart from the dying of the rest of us, but Mr. Cayce argues that it does not. On the contrary, he suggests, the process of the resurrection of Christ may be viewed as the *ultimate healing*, as the natural fruition of a lifetime of healing others and of being healed himself in the process. Mr. Cayce points to the widely-observed phenomenon, noted by many a family doctor today, that striving to heal others heals the physician. Would it then be surprising that "a man for others" should find his body transformed or "healed into" the next body when the need for one came.

Perhaps the key to the art of dying is not a psychic trick or yogic exercise although these may help. Perhaps the right preparation is a life of active service, active healing, active prayer — which frees the natural processes of healing and of dying to operate at their best in an individual. If this is true then the art of dying is but a continuation

of the art of living — for others.

These are but first hints in a matter that deserves parapsychological investigation: the unknown or lost art of dying.

III. What is expected of a man after death?

The popular death-myth of modern religious man has him luxuriating in happiness after death. The myth must stress happiness in order to emphasize the once-and-for-all triumph of being over nonbeing. But a great deal of material in parapsychological research suggests that life-beyond-death resembles life-before-death in a crucial aspect: it calls for growth and penalizes failure to grow.

To be sure, some occult teachings reduce the concept of growth after death to mere maturation as the individual automatically ascends through various planes. But the bulk of material about life after death (which comes, for example, from the trance work of such able American psychics as Edgar Cayce, Arthur Ford and Eileen Garrett) points to a post-death process more like existence before death: growth by real choice, embodied in insight, loving and creation. Their material comes close to the traditional Roman Catholic material on purgatory — by no means a mere bath of pain but a growth

through penitence and participation in community, including community with the living, through prayer. While the data of the three American psychics has been favorable to a view of reincarnation (as has the pioneering case work of Dr. Ian Stevenson, psychiatrist at the University of Virginia's medical school), their view in fact only enlarges purgatory and locates it differently from historic Catholic thought. What stands out in either view is the concept of growth after death.

What matters to the man with a myth that frees him to look into death, however, is what is *true* about survival, not what is comfortable or uncomfortable. And this he must find with his fellows through research.

IV. What is carried from life to afterlife?

The pregnant teaching of Jesus about what a man takes beyond death was, "As a tree falls, so shall it lie."

Should this saying be proven true in research it would disclose post-death man as having available only the resources of insight, loving and creativity that he had built before his death. Instead of angels and harps or hateful relatives now made suddenly solicitous, he would find he retained his own particular mixture of the hell of unbridled

passions, doubt, fear, loneliness and guilt, together with the "heavenly" capacity to absorb certain knowings, arts and relationships. He would take up where he left off, in fundamental human terms, even though the drama might now be radically changed, as Jesus suggested but Swedenborg denied, to a situation in which people might not engage in local customs of earth existence.

Should the picture be true—that an afterlife takes up where life left off—it would make sense out of the experience of many who have seemed to "see" discarnates who are not entirely happy nor entirely unhappy but busy being themselves in characteristic ways: interested in healing or in history or in music or in the might of nations. It also would take account of those fewer discarnates who seem after death to be bitterly unhappy in sexual frustration or in impotence to affect the living or in narcissistic loneliness, just as it would make more understandable those others who are serenely at home in exploring their new realm of being.

But these are only sample speculations on what man takes with him through death. The answers to this question, which could affect each of us in personal terms, can be found only

through patient, dogged inquiry by men free of the bondage of oversimplified death-myths.

V. Can there be communication now with the risen Christ?

Modern Protestant theology is not eloquent on this question. Perhaps in the effort to play down the popular myth of a heroguarantor Protestant thinkers have tended to dwell on other ways in which an individual can grow besides direct experience of Christ. They have pointed to the ministry of the Christian community, formed about Christ and because of him and resting on a Judaic base but not excluding Greek and Persian features. They have grappled with the enduring teachings of Christ and they have studied those richly effective processes called "preaching the Word" and "partaking of the sacraments" so closely linked to the work of "the man for others."

But unlike Catholic mystical theology modern Protestant thought has little to say of Christ as a definite unique individual still existent now and available directly to those who meet the necessary conditions to become psychically aware of him without turning paranoid. By contrast early Christian lore of direct experiences of Christ, from the disciples to Paul and on, made the event of such communication

so real and important that it was considered by some the birth-right of every man reborn to follow the way of Christ.

Are modern churchmen missing an encounter with their Master because they have drowned all thought of communication beyond the grave under waves of a popular death-myth which keeps the whole matter hidden? Like many other investigators I have talked to a good number of churchmen, both those interested in psychic phenomena and those disinterested, who claim to have experienced Christ. Most of the claimants have not impressed me with their stories when I have measured these by what I know of typical modes of psychic experience and neurotic and psychotic hallucinations. But there have been a few whose stories of "the risen Christ" have compelled me to consider them with careful respect.

I recall, for example, the experience of a psychology teacher fresh from a sickbed and apparently in that honest defenseless state that purgative illness can bring. The Christ who stood briefly in his classroom, who spoke quietly and smilingly as the teacher struggled to express his deepest values to his students in psychological language — this Christ could very well have been "the man for others."

Such experiences invite parapsychological study by churchmen who are not afraid to consider the evidence that they may have been missing an important kind of post-death communication by failing to look for it and prepare for it.

VI. What are the conditions for mutually-helpful communication with one's departed fellows?

Nothing in New Testament thought requires that a man seek only to communicate with Christ. Indeed the thrust of the New Testament is towards that honest perceptive communication which love requires with all the people in one's life, even the stranger. Really to know others and to bless and respond to them is a condition of full existence, not a psychic oddity. It well may be asked then whether the mere fact that someone has died suspends the commandment for the living to know and to love him, as they seek in all things to "love one another"!

But also, much in Biblical thought warns men against using one another to their own ends — using either the living or the dead. Men are warned against having "familiar spirits," just as they are warned against familiar-exploitative relationships with the living — in prostitution, tyranny or hypochondria. What seems to count is the intent of

relationships with the living or the dead. Is a man seeking to be "a man for others"? Or is he seeking to make "others for him" — to wring love from departed persons he never loved in life, to get guidance that replaces his own responsible choices, to get thrills cheaper than the joys of a vital vocation?

Questions of communication through the death-barrier are some of the oldest and most perplexing about survival and they call for careful modern investigation.

For a parapsychologist, one of the most convincing ancient records of the communication of friends through the wall of death may be the account of two friends of Jesus walking to Emmaus. They did not know at first what the third presence was that "made our hearts burn within us" as they walked and discussed their deep concerns. In this respect they reported just the same uncertainty as modern men who tell of sensing a presence before they know who it is and sensing the quality of the presence before realizing the identity.

Apparently the thoughts of the two men going to Emmaus were not on communication; they were not peering around for Christ. More likely their thoughts were on their seeming defeat, on

how to go on being "men for others" after the terrible crucifixion and widely-doubted resurrection. Their thoughts would have been on the central mysteries of "nonbeing" and "being." When their friend joined them from beyond death they did not recognize him. Only later, when they sealed their meeting with the simple yet profound and ancient symbol of breaking bread, did they recognize Christ. Their experience, so unsought and natural, evidently sprang from shared lives of service and from love.

How may we touch our companions through the barrier of

death? We dare not predict from old Bible accounts alone but must inquire with clear minds and steady purpose in our experiences today.

But who among us will be surprised if after seeking the gift of discerning spirits which Paul encourages in *I Corinthians 12*, he comes out agreeing with Paul's claim in the famous following chapter that to speak with the tongues of the beyond and to prophecy and to do psychic feats with the body in death are all nothing — unless we take the risks of love in *all* our relationships, with both the living and the dead?



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A CAR driven by Eddie Bordelon, a student at McNeese State College at Lake Charles, La., was involved in a minor traffic accident with a car driven by a man named Eddie Bordelon. The accident occurred in a little community called Bordelonville — and was investigated by a police officer named Eddy Bordelon. None of the Bordelons were related.



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FEAR OF DEATH UNDONE

By Don H. Checketts

MY FATHER Parley S. Checketts, despite his religious convictions and staunch faith in God, had a deep-rooted fear of death. As he grew older he evidenced a similar fear of hospitals, doctors, illness — anything that might take him away from his family.

His life always centered around his family and his home. We lived in the same house in Ogden, Utah, for many years and as we grew up and married and left home we still remained close in spirit.

My brother Bob, my sister Betty and I were all at home in 1935 when my father suffered a paralytic stroke. He had just passed his 50th birthday. The doctor immediately said that he would recover but the stroke would leave him partially crippled and with a speech difficulty.

Father adamantly refused to go to a hospital so Mother nursed him at home through long months of recovery. But as the doctor had said he did get well and he worked 20 years longer before retiring. Throughout those years his speech impediment made him self-conscious and he disliked going anywhere without Mother or some member of the family.

His second stroke came in June,

1956, shortly after he retired. I was working in the yard when Mother called me. She was very upset and weeping as she told me Dad seemed to be coming out of a brief unconsciousness but he seemed bewildered and didn't know her.

When I reached my father I was startled by the sheer terror in his eyes and the piteous whimpering sounds coming from his throat, like the sobs of a tiny baby in great pain. My emotions in turmoil, I sought some means of comforting him, some way to relieve the torture that made him writhe as he frantically clung to me.

I think I must have prayed silently — and suddenly a calm warm feel-



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ing enveloped me. I knew what I must say and the answers to questions I had asked all my life ran in panorama through my mind.

I placed my right hand on my father's forehead and started to speak in a low tone — which didn't sound like my own voice.

"Dad, you must listen to me now. Can you hear me?"

He relaxed and the sobbing ceased. Sighing like a child who has been comforted after a nightmare, he nodded his head.

I told him he had had another stroke and the doctor would come in a few minutes. I went on to say this was the beginning of the end and these strokes would come again and again and any one of them might be the last. He must never again be afraid, for he never would be far from his family. When the final time came he would just get up and walk out of the room into a grand and glorious freedom. Thinking of my brother Bob who had died six months previously, I assured my father someone would meet him, someone he loved.

As I talked a warm light of understanding overcame the terror-stricken expression in his eyes and he seemed to be more comfortable. When the doctor came he confirmed our fear that it was another stroke.

Soon after this my work took me to Santa Monica, Calif., and in my heart I knew I never again would see my father alive. A year passed and the strokes became more frequent, each time lasting longer, until he became helpless and bedridden. Despite his pleas he had to be taken to a hospital, where he died on August 17, 1959. Mother told me he never again betrayed that awful terror until the last moment, when he seemed to be fighting the transition.

The news, though expected, was hard to take. I told my wife I wanted to be alone for a little while and

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retired to my room. As I sat on the edge of my bed in the dark, once again I experienced that warm comfortable feeling — as if I were not alone. Then I beheld a strange phenomenon. My room grew lighter and suddenly — it seemed so natural — my father stood before me.

Still clad in a white hospital gown, his hair rumpled, he seemed breathless and excited. His eyes shone as he flexed his arms and extended his fingers. He looked at me and said, "Son, I had to come to tell you. Look at me! I can walk and I can talk clearly again. I feel free and I have no pain."

He paused and a look of disappointment came over his face. "You told me there would be someone to meet me," he said, his eyes roving over the room.

I told him not to be afraid and while I was speaking my brother Bob, who died in January, 1956, in Phoenix, Ariz., walked into the soft golden light now suffusing the room.

He took Dad by the arm and said, "Would you like to come with me? We have a lot to do."

As they started to move away my father turned and put out his hand.

"Aren't you coming with us, Don?" he asked.

My brother shook his head and said, "Not yet, Dad. Don will join us later."

At that instant I felt I would give anything to go with them. Then they simply walked out of the room and the golden light faded.

In August, 1962, my mother's death shocked us all. She had remained in her Ogden home visiting one or another of her children from time to time. She had not been ill and everyone remarked how well and happy she had been the day before she died.

I think I am the only person who knows what really happened. She had written me the week before that she was feeling at peace and in the best

of health and that lately it seemed as if Dad were in the house with her. I believe he was and that she reached out and took his hand and they walked away together. I am just as sure that some day I too will take that walk to join them. — *Ogden, Utah.*

MY FATHER: MY GUIDE

By Maxine DeVore McConnell

AS A CHILD I somehow became deeply religious and very early embraced the ideals of Christian life. When my father, Thomas DeVore, died on March 2, 1934, we were living in Huntington, W. Va., where I had been born. I was only 11 when he died, the oldest of four children. My father's last words were, "Please take care of Maxine."

But I was haunted by a strange preoccupation. Had Dad himself become a Christian? If he had, his spirit lived. This was terribly important to me.

As it turned out actual experience taught me Dad really was a Christian. He has been with me all through the years.

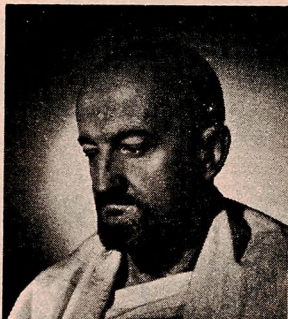
In late 1941 I married Herschell Ellis in Huntington and about the same time he was drafted into the Air Force we learned that I was pregnant. Our son Gary Lee was born in November, 1942, and almost immediately afterward my husband left Westover Field, Mass., for overseas duty.

While carrying my baby I felt my father's presence for the first time. It was late October and I was sitting before the fireplace reading the Bible. I glanced up at the mantel to check the time and found Dad standing there, his back to the fire and one arm resting on the mantel. He smiled down at me and he looked peaceful and happy.

He told me to stop worrying about him. All was well, he said. He assured me that my marriage was a

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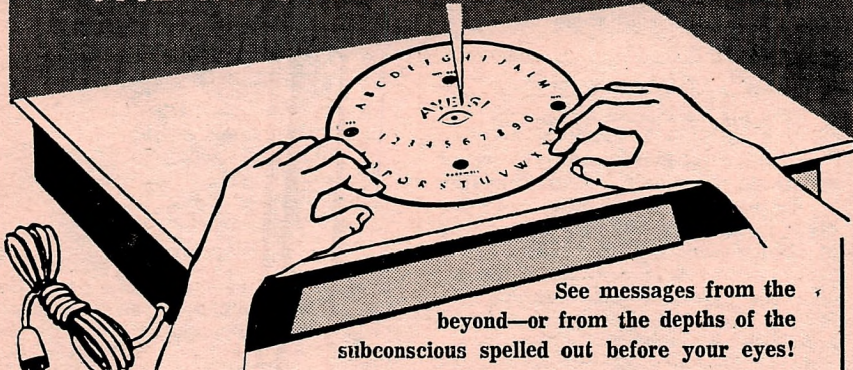
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good one and that soon I would present him with a grandson. He also said my husband would come through the war although anxious times lay ahead. All Dad's prophecies came true.

About a week before my son's birth I had a dream that remains as vivid today as if it had happened last night. I dreamed that Jesus stood between my husband and my father with His arms over their shoulders. My father was holding Gary Lee in his arms as they walked toward me down a grassy knoll. The full significance of this dream came to me eight months and 22 days later. I buried my son Gary Lee looking exactly as he did in that dream. And a few years later cancer carried off my husband.

In September, 1960, I married again, becoming Mrs. Charles T. McConnell. We made our home in San Bernardino and here in 1964 my father again came to me. He told me to get back to Mother as soon as possible. He did not say why but by this time I had complete faith in my father's guidance. We decided to move to Michigan, thinking it would be easy to get work there and we would be relatively close to Mother who lived with my stepfather Elijah L. Coyle in Huntington, W. Va.

About Christmastime my stepfather suffered a severe heart attack and after a six-week hospitalization he died, leaving Mother alone. She wanted to stay in Huntington but now she too became ill and couldn't be left alone. After I found this house in Berkley she joined me in November, 1965. Since then I have seen Dad twice; once while Mother was in a hospital in Royal Oak, Mich., after a heart attack and again early in 1966.

Whenever trouble looms and I feel I don't know what I'm going to do, Dad comes. No one can tell me there is no survival after so-called death.
—Berkley, Mich.

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RETURN TO WORK

By Charlotte R. Parker

AT MERCY HOSPITAL in Mason City, Iowa, in November of 1937, I underwent a partial hysterectomy and the surgery was complicated by chronic appendicitis. There were no sulfa drugs nor penicillin then and when I ran a high fever for three days after the lengthy operation I was considered on the critical list. Nurses constantly in attendance were doing everything possible but I hovered in a semi-conscious condition, hardly aware of what was going on around me.

On the third day after the operation I awakened suddenly about 1:00 A.M. I felt very well, light and free as a bird. I looked up from my bed to see a beautiful white door standing ajar. Through it came a lovely blue light, brilliant and beckoning. It seemed no effort at all to reach the door and as I did so I looked over my shoulder to see a figure still lying on the bed.

I grasped the golden handle on the door so that I might step into that beckoning blue light. Suddenly a pair of velvety brown eyes appeared looking straight into mine with love and compassion. A melodious voice softly and clearly said, "You must go back. Your work is not yet finished."

I protested — but the voice kept on, the eyes sorrowful but firm. "No, you must go back. You must finish your work."

The door slowly closed and I sank back toward the bed and into darkness. A few minutes later, it seemed, I again opened my eyes. A nurse was bending over me, saying, "Her pulse is stronger and the fever is broken."

Then I drifted off into a healing sleep and soon I was well and home again.

But I wonder if I have found my task and if I am doing it as it should be done? — *Sacramento, Calif.*



New Books

EDGAR CAYCE—THE SLEEPING PROPHET, by Jess Stearn. Doubleday & Co., Inc., New York, N.Y., 1967. 280 pages, \$4.95.

Little need be told most FATE readers about the background of famed American psychic Edgar Cayce. For the benefit of newcomers, Cayce who lived from 1877 to 1945 showed almost consistent accuracy in the material which emerged from his subconscious while in a trance state. His diagnostic and therapeutic readings for people with serious illnesses often were proved correct within a matter of weeks.

We will have to wait until 1968 or 1969 to determine the accuracy of his prediction that Atlantis will rise in the Caribbean Sea near the Bahamas. Actually, some land rise has been noted by geological observers in the area where Atlantis is believed to have stood.

Cayce predicted vast earth changes in the 40-year period beginning with 1958, including the destruction of Los Angeles, San Francisco, New York, sections of Japan and northern Europe. He also specified 1936 as the year in which great changes, not noticeable at first, would begin within the core of the earth, resulting in the shifting of the polar axis.

Stearn's book devotes consid-

erable space to Cayce's geological predictions and includes an excellent enumeration of recent earth changes, many of which coincide with data presented in readings given by Cayce in the 1920's and 1930's. Other books about this noted psychic, such as *There is a River* by Thomas Sugrue, *Edgar Cayce, Mystery Man of Miracles* by Joseph Millard, and *Venture Inward* by Hugh Lynn Cayce (who in this book excellently discusses and analyzes his father's abilities but focuses largely on the development of the unconscious) present less detail regarding projected earth changes. Thus one wishing to arm himself with evidence of Cayce's accuracy would be wise to consult the Stearn book. Stearn's careful presentation of geological and other predictions not only is fascinating but is conducive to "scorekeeping" on the part of the reader.

The books by Sugrue and Millard tend to be more biographically narrative than Stearn's. While *Edgar Cayce—The Sleeping Prophet* does present an adequate rundown of the psychic's life its main value is in the amount of content from the readings packed into its pages. An index would have been a valuable addition to the book.

All of the books on Cayce present considerable material from the

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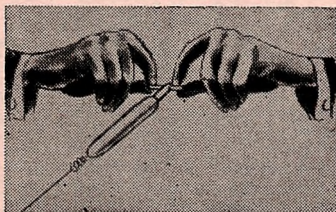
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health readings and give data on the cures for certain illnesses. Five chapters of the Stearn book discuss the diagnostic and therapeutic material and a chapter on home remedies is included.

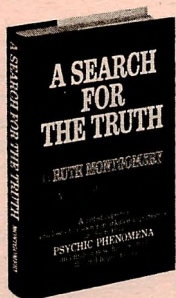
Moreover all of the books describe life readings which Cayce began giving some years after his ability to tap the Universal Mind was discovered. These readings discuss reincarnation and trace the past lives of subjects. While much of the information contained in *Edgar Cayce — The Sleeping Prophet* exists in other books, and one could be critical on this point, periodic repetition does hold certain benefits — it reminds those familiar with Cayce of the wealth of material that flowed from him and it serves as an introduction for those unacquainted with his amazing ability.

As in his other books on psychic and related matters, *Door to the Future and Yoga, Youth and Reincarnation*, Stearn writes from the vantage point of a partial skeptic but he continues to pile up impressive data in favor of psychic phenomena. His writing style is clear and suitable to readers of all ages and levels of sophistication. — *Donna W. Cole.*

TERROR IN THE NAME OF GOD, by Simma Holt, Crown Publishers, New York, N.Y., 1966. 300 pages, \$5.95.

Even if I had not spent the last 18 summers within hailing distance of Doukhobor country in British Columbia, *Terror in the Name of God* would have held special compelling interest for me. Since my geographical nearness to the Sons of Freedom has covered such a period of time I can say with some authority that Simma Holt has studiously untangled the knotted history of this bizarre group and has given her material clarity and coherence.

Doukhoborism as the Freedomites



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practice it poses almost insurmountable complications. One is dealing here not only with many historic facts and suppositions but with the convictions of a people whose beliefs are heretical and openly lawless when judged by standardized religious and legal structures.

All of this makes objective reporting a dilemma which neither Simma Holt nor any other author has fully resolved. For when Mrs. Holt demurs that university people and certain interpreters of Doukhobor life have been unduly sympathetic with the Sons of Freedom, she on the other hand may be suspected of leaning in the opposite direction and of having preconceptions about the albeit fanatical quest of those who are led by an extreme spiritual orientation to revolt against an entrenched and shadowy world.

The book suffers rather than benefits by the "Introduction to the American Edition." It would have been better omitted. It prejudices the reader against an objective story. Better simply to have pointed out the sociological fact that of the 129 attempts at communal living all, with the exception of the Hutterites, have failed or are failing; and the Freedomites are failing too, if their desire is to be in the "American" system and not of it.

Nonetheless this book represents a good deal of hard work and an impressive amount of research. Thanks to the Canadian Mounties and other sources there are numerous dramatic illustrations, some of Doukhobors, old and young, in various states of nudity.

Scholars will get an insight into Doukhobor history, although probably it was not the intention of the book to be exhaustive or totally correct in all of this. There is enough of a thread of history to trace the Russian "Spirit Wrestlers" from their schismatic start in the 17th



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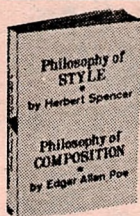
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Century in the Russian Orthodox Church to their unresolved status in British Columbia.

A great need existed for a book of this type which stresses the sociological fact that of approximately 14,000 Doukhobors in Canada only a relatively small remnant (some 2000 Sons of Freedom) have not been assimilated or Canadianized. These are the trouble-makers or the spiritual vagabonds, depending on your point of view. To Simma Holt they are the Mafia of Canada, the Ku Klux Klanners of the Dominion, the Black Muslims of British Columbia.

Terror in the Name of God is the extension of this thesis — the story of this straggle-ended, exploited, misguided group as seen through the eyes of a journalistic reporter and accurately reflecting the viewpoint of the majority of Canadians. It is a chronicle of violence to a point of ennui, a narrative of depression and melancholy rarely relieved, an account of crime and sometimes punishment, of a cultural bent so confused that any author is tempted as is Simma Holt to look upon our way of life and faith as blameless, and to subject the "inner light" of others to gross suspicion. How to interpret and how to deal with the extremely strange and the unusual without appearing to have preconceptions of an "Absolute", privately revealed to us, always has been a problem.

The problem still remains and although the book is finished the "Mad, Bad Douks", as I called them in my article in the October, 1962, issue of *FATE* still pose a problem as unresolved as sin and sex. But here is a rather definitive book on the subject. In the light of the corrective exposes stirred up by studies like *Unsafe At Any Speed* and *Silent Spring*, it may be that *Terror in the Name of God* is what Canadians need to help them find a new approach to

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THE SPIRITS' BOOK, by Allan Kardec. Edition Lake, Sao Paulo, Brazil. 431 pages, \$9.95.

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Written in French in the mid-19th Century (when such ponderous titles—literally their own tables of contents—were rather common) the book includes in question and answer form Kardec's inquiries of the "Spirits of High Degree," their responses and his commentaries on them.

The content is elementary from the viewpoint of a century later and I

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for one had some difficulty remembering that this very factor has caused the volume to endure. It puts into perspective and elaborates on what has come since, in such evidential works as *A Wanderer in Spirit-Land* and the various Anthony Borgia books (to name but a few).

It covers in succinct fashion some questions which have long bothered me—for example, the matter of claimed communications from famous persons: Question 505 (of a total of 1019): "Are the spirit-guardians who take well-known names always the persons who bore those names?" Answer: "No, but they are spirits who are in sympathy with them, and who in many cases come by their order. You require names; they therefore take a name that will inspire you with confidence. When you are unable to execute a commission in person, you send some one in your place who acts in your name."

It is a pity that this book has been so long delayed in reaching the English-reading public; and it is somehow ironic that it comes to the United States via a British dealer who obtained it from the publishers in Brazil. The analogy of our bible being available to us only in the original Aramaic until last year certainly holds true here.

It is an understatement, I think, that this volume must be to the Spiritualist, or to the researcher into mediumship, as the dictionary is to the student. He can't easily progress without it. — *Henry Cole.*

THE WEREWOLF, by Montague Summers. University Books, New Hyde Park, N.Y., 1966. 307 pages, \$10.00.

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horrible beast forms that man could assume, it was thought, was that of the werewolf.

With vast erudition Montague Summers presents a survey of "werewolfiana" liberally salted with quotations from the works he consulted.

These tales of terror are told in Summers' "medieval" manner—a scholarly style replete with archaisms—which implies his absolute and complete belief in the supernatural.

This fascinating study begins with a detailed discussion of the etymology of the word werewolf and of the various kinds of lycanthropy. The trail of the frightful werewolf is followed throughout Europe from Greece to the British Isles.

This book, originally published in 1933, is a fitting climax to the earlier great studies by Summers on witchcraft and vampires.

When faced with such an intriguing and mysterious personality as Montague Summers the temptation to review the man rather than the book is almost irresistible. Those interested will find information about the priestly and diabolical Mr. Summers in the essay by Felix Morrow which is included in *The Vampire, His Kith and Kin*, a 1960 University Books publication. — William G. Wedlake.

JUNGLE MAGIC—MY LIFE AMONG THE WITCH DOCTORS OF WEST AFRICA, by James H. Neal. David McKay Company, Inc., New York, N.Y., 1966. 191 pages, plus 8 pages of photographs, \$4.50.

Ten years in the African bush country under conditions that continually exposed the British author to the baleful magic of the witch doctor gave him profound respect for its lethal qualities. Against it medical science was helpless but counter magic—white magic against black—proved effective. This interplay

as observed and experienced by the author makes an engrossing tale.

As Chief Investigations Officer for the Government of Ghana, Mr. Neal and his native officers ferreted out embezzlers, thieves and con men and hence braved the powers of the Ju-ju men — witch doctors hired to do them in. Although not a witch doctor himself, the author nevertheless is a spellbinder. He shows marked narrative skill and thereby runs the risk of sounding too good to be true — just an imaginative writer plying his trade. But his responsible office which is surely bona fide, the countermeasures his work was sure to evoke, the known mysteries of African magic, the support of other similar tales, and indeed the impression the book leaves of the man himself, all these argue for the reliability of the account. However, a foreword by some good friend could have helped: tellers of tall tales need someone to vouch for them.

Still, no one already sympathetic to the psychic is likely to consider the marvels too much to take on option. He will probably come away as did this reviewer with new respect for the possibilities of evil manipulation of psychic forces and of lingering psychic influences able to manifest long after being impressed upon an object.

The book abounds in matters of interest but some of the special highlights are the tree of the opening chapter that wouldn't be bulldozed, Engineer Mannings' story of how he became a true believer, the march of the soldier ants, a bewitching witch named Afua, the grand finale where-in a crafty Ju-ju man gets through to Neal in a big way when he forgets to carry his amulet.

Indeed, what we have here is a book of exceptional interest — a potential best-seller. May the publisher make the most of his opportunity. —Harold Steinour.



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Report FROM THE Readers

"UFOs ARE NOTHING NEW"

Lucius Farish in his story in the November, 1966, *FATE*, "Unidentified 'Airships' of the Gay Nineties," discussed the "saucer scare of 1897" in Omaha, Sioux City, Chicago and other parts of the midwest, but the farthest south he got was Arkansas. At the same time (the middle of April, 1897) Texas cities were reporting sightings which sound much like today's accounts of UFOs.

According to the Davenport-Bettendorf, Iowa, *Times-Democrat* of September 1, 1966, a series of sightings in 1897 routed one or more airships the length and breadth of the Lone Star State. In Childress, Tex., April 17, the airship was seen by the Rev. J. W. Smith but "it soon disappeared, traveling in a westerly direction. The Rev. Smith thinks that it must have been 2,000 feet high and traveling very fast."

In Longview, Tex., a *Houston Post* correspondent saw the so-called airship and said, "A bright light, seemingly about the size of Venus, moved swiftly to the northwest, disappearing beneath the horizon. In a few minutes it reappeared. . . . The light emitted a series of intermittent flashes of a steel color. No car (cabin) was seen."

Atlanta, Tex., citizens experienced the airship excitement the night of

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April 18, 1897. It was said to sail over the city at five to 15 miles an hour. Most witnesses described it as cigar-shaped and some said it had long wings on either side. But the stories out of Atlanta became a little silly. Some viewers said they talked with the airship's crewmen.

But the *Dallas Morning News* of April 19, 1897, topped the tall tales with a report of the airship over the town of Aurora, Tex.: "It sailed directly over the public square and when it reached the north part of town collided with the tower of Judge Proctor's windmill and went to pieces with a terrific explosion, scattering debris over several acres of ground. . . .

"The pilot of the ship is supposed to have been the only one aboard and while his remains are badly disfigured, enough of the original has been picked up to show that he was not an inhabitant of this world. . . .

"Papers found . . . are written in some unknown hieroglyphics. . . . The pilot's funeral will take place at noon tomorrow."

Aurora's airship wrecked Judge Proctor's windmill and water tank and destroyed his flower garden. When we Texans have an airship flap or a saucer scare, it's a big one. No indeterminate, unresolved endings for us! — *Ron Wardell, Dallas, Tex.*

AMPLIFICATION

I have two comments on the December 1966, *FATE*.

(1) Regarding the Loch Ness Monster story on page 34: At the International Under Sea Conference held in Philadelphia in July, 1963, I lunched with a group including a Mr. Duggan who showed a number of us a book he had written which contained a reproduction of an official echo-sounding record of the Loch Ness floor. At one spot a figure of Saurian type was clearly outlined lying on the loch bottom. The captain

of the sounding ship vouched he had reversed the ship but by the time he reached the spot again the Saurian outline had vanished.

(2) Regarding the article, "Tiahuanaco, City of the Dead," Dr. Hapgood's book, *Maps of the Ancient Sea Kings*, gives evidence that the Egyptians may have had maps of the west coast of South America. — H. F. Gerald Heard, Santa Monica, Calif.

THE STING OF LIFE

Only the other day I happened on the January, 1965, issue of FATE in which you mention the fable, "The Scorpion and the Turtle." You may be interested to know that my mother related it to me as "The Frog and the Scorpion" in 1937 when I was seven years old, and I remember it clearly.

The scorpion wanted to cross to the other side of the pond and didn't know how to do it. Seeing a frog passing by, she begged it to carry her across. The frog wasn't quite willing and said, "You will sting me if I allow you to get on my back."

Replied the scorpion, "I wouldn't do that, for you are doing me a great favor in taking me across."

The frog made the scorpion solemnly promise not to sting him, a promise she willingly made, and she got onto his back. The frog warily watched the scorpion as he swam across, but she seemed all innocence. On reaching the opposite bank the scorpion stung the frog as she left him. The motto: the scorpion cannot help but sting. — Thelma Da Rocha Ramunni, Daman, India.

HISTORY'S LOOM

I cannot help but comment on two fascinating stories in the January, 1967, FATE.

"The Phantom Fighters" connects with the old Norse tale of Hedinn and Hogni and their constantly-renewed fight which lasted five or six centur-

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ies until they were freed by Olaf Tryggvesson. I do not have the texts at hand but there is little reason to doubt that Hedinn and Hogni existed. Hogni ruled the island of Rugen in the Baltic.

Secondly, the story reminds me of an experience of my own. About 1951 I was walking on West Florissant Avenue in St. Louis, Mo., when I saw two men who had paused on the sidewalk and seemed to be arguing in low tones. As I came closer, one spoke loudly, "Well, I'm through with you!" He turned and plunged across the street in the middle of the block. Traffic was heavy but he made it across. I thought it a little odd that no horns sounded and no brakes slammed on. About four hours later on my return trip I reached the same spot and there I saw the man who had been left behind. He was walking with a noticeable lurch, waving his arms and muttering. He was still carrying on the argument I had seen broken off four hours before!

In "The Phantom Fighters" author Sibolski argues reasonably enough that Daley was the source of the reenactments of the fight as he died in 1941 and the scuffle of 1938 began to be reenacted about 1946, while Serowic lived until 1949. But this is a *non sequitur* if Serowic drank as he is reported to have done. In Susy Smith's book *ESP* on page 170 we are told of an astral traveler who "awoke . . . in the body of a man . . . so drunk that his companions were supporting him to walk." The drunk's body was, as it were, empty. And his own ego was—where? Perhaps reliving an episode from his past.

In Sibolski's report Serowic seems to me the dominant figure. It is he who drops the cigarette package which maintains itself for some time. Serowic lived intensely, if primitively. My vote is for Serowic as the prime mover.

The other story, "King Oswald's Grey," seems a completely authentic if tiny glimpse of the past. The battle alluded to is that of Deniseburn or Hefenfelth or Cantscaul, near Hexham. It was fought in 634 (or 633 according to some authorities) sometime after the death of Oswald's brother in the autumn. It may have occurred on or near Christmas Eve.

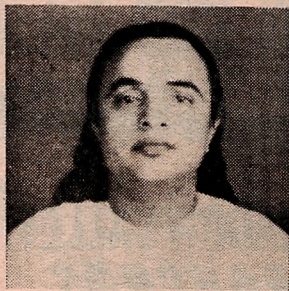
Other points about this story are particularly interesting. There has been much controversy over just when stirrups came into use. Some historians place their introduction as late as 750 A. D. but iron stirrups have been reported from the Roman town of Folkestone in Kent (which must have been largely deserted by 450 A. D. at the latest). The rudimentary stirrups seen by Schofield in his vision are quite plausible, for that type of saddle may have prevailed in Ireland. It is recorded that Oswald had been an exile among the Scots in Argyll for many years — until just before the battle.

Finally, though, why did Schofield see only horses, only one of these saddled, and no fighting men? I would guess that he saw a group of riderless horses stampeding away from the confusion of battle. King Cadwallon II of North Wales had all but reconquered Northumbria from the English. He had killed three English kings and burned York. His army outnumbered that of King Oswald, but Oswald by a night march caught the Welsh army asleep at dawn and routed it in a huge slaughter. The horses Schofield saw may have been Cadwallon's! — Paul K. Johnstone, St. Louis, Mo.

HYPNOSIS: TOOL FOR UFO RESEARCH

As astronomer Jacques Vallee says in his UFO treatise, *Anatomy of a Phenomenon*, those of us concerned with solving the UFO mystery are engaged not in the study of UFOs but in the study of UFO reports. No-

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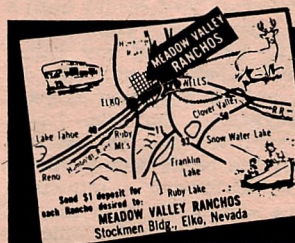
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where is this distinction more evident than in "Kidnapped by a UFO" in the January, 1967, FATE.

The evidence presented by Barney and Betty Hill through Dr. Benjamin Simon doubtless would hold up in a court of law if not in a scientific forum, for use of hypnotic regression is not at all new in the field of aviation accident research. Take for instance the case of Lockheed's chief test pilot Herman Salmon. In 1956 he was interviewed under narcohypnosis (drug-induced hypnosis) in an attempt to learn the details of his emergency bail-out from an F-104.

More recently hypnosis was successfully used to trace the events surrounding a nonfatal helicopter crash on the Pacific Coast (reported in "I See by the Papers", November, 1965, FATE).

In a sense, then, the Hills' experience was an aviation accident. It would benefit UFO research if the authorities would seek other instances wherein hypnotic regression might be used as an investigative technique. — *Larry W. Bryant, Newport News, Va.*

MY FRIEND SWAMI

This peculiar experience I have not discussed with anyone, for the average layman might think I have been "hearing things."

To begin with I am a very practical business person. I have been a successful housewife and raised one son who turned out moderately successful. I never had even talked to a fortune-teller or card-reader until a couple of years ago. This person happened to be one of my saleswomen and when I noticed she wasn't concentrating on her work I tactfully suggested that she leave. She then admitted she had visions and so forth and really would like to quit and work toward a minister's degree. This was O. K. with me for she was no use to me or the office. I

then forgot all about the incident.

However, a day or so later she called and wanted to give me a reading. She was so insistent I decided to humor her. Well, she revealed some pretty startling things and even suggested ways of avoiding certain terrible tragedies she saw coming up in my life. I not only shrugged off her words but I decided that whatever was God's will should happen. So I continued living as usual—but each incident she predicted happened.

This opened my eyes, you might say, to the world of the supernatural which I never before had considered. But then business worries overtook my partner and me. We found we were opposing a powerful syndicate and in quite unusual circumstances we had to flee our business and our city. We simply took a few personal possessions, got in the car and headed west.

One evening we stopped in a motel and my friend was lying in bed smoking as we tried to decide what to do when we arrived in a strange city—what kind of work to get, where to live, etc.

She began twirling the cigarette in a haphazard circle and closed her eyes. She started talking to me but not in her own voice! Another person seemed to be speaking *through* her. Don't think I wasn't shaken! I knew this was no joke for what we had been through and what we faced were too serious. So I just listened. The voice coming from her was a man's and it said "he" was my "guide." I asked if he agreed we were doing the right thing in leaving and going west and he said, "Yes, right away!"

He has been with us since that time, advising and guiding us. The few things he has said that we could physically check have proved to be true. (I am so skeptical a person that I check whatever I can.)

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He once said that he had been trying to get through to me for months but I was too hardheaded to pay attention. I don't know how to address this guide so I call him "Swami." Everything he has said so far makes sense and he seems to know everything about me. He is my friend.—C. Stewart, Los Angeles, Calif.

HOW FAR AWAY IS 1984?

I have just finished the article, "Under Psychic Attack — My Heart Stopped" by Charles Ryan in the January, 1967, FATE. Pity the room couldn't have been "screened" with electronic equipment!

The leaders in the publishing field today should be cognizant of the modus operandi of so-called "mental health" researchers. They are capable of intensifying magnetic and electrical force fields, "packing" the human aura thus setting up resistive forces to physiological functions, afflicting heart, blood pressure — even stopping clocks!

Diabolical and atrocious are the words for insanity and physical ills induced by "way out" means, 1984-style! — Irwin G. Yarbrough, Carmichael, Calif.

GATHERING CLOUDS

Regarding the Filipino psychic healers, the recent exposure of one of "Dr. Tony's" abdominal operations as a hoax has cast a dark cloud over all their procedures.

Several United States citizens were present when the fraud was discovered. "Dr. Tony" had made his fake incision and apparently was about to remove something inside. One United States witness raised Tony's hands and brushed aside the fraudulent incision revealing the unbroken skin below.

Such procedures endanger the lives of patients by preventing proper treatment. Further, the reports of

so-called "psychic" healings sound so convincing that doubtless prospective patients are mortgaging their homes in order to get to the Philippines. — *Dick Burgin, Bentonville, Ark.*

THE STUBBORN FACTS

In "Report from the Readers" (December, 1966, FATE) Estelle Graham works mightily to connect one of the lost tribes with the "Mandau" Indians and the Vikings in the New World, claiming as her authority "a reliable psychic source."

I should like to direct her "reliable psychic source" to a little mundane research in Hjalmar Holand's book, "Westward From Vinland," where much may be learned about the historic Paul Knutson expedition (1355-1364) and the Mandan (not "Mandau") Indians.

Regrettably this material cannot be connected to the Tribe of Dan or even to Spain or to a supposedly priceless Egyptian gold coin. Facts are a bit stubborn when one tries to stretch them to fit an insupportable theory. — *Bim Schelderup, Honolulu, Hawaii.*

SO WHO'S AN EXPERT?

The article in the September, 1966, FATE, "Glassboro UFO Landing Reviewed," was well written and apparently the author, Alphonse Zulli, is more versed in trees than the average man in the street. However, your addition of the brief biography served little purpose other than to create doubt about the article's authenticity.

It is not the policy of the Forest Service to transfer men from National Forests to National Parks, nor is it the policy of the Department of the Interior to do so. You see, the Forest Service is an agency within the Department of Agriculture and the National Park Service is an agency of the Department of the Interior, the latter having more se-



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niority than the former. As a matter of policy men are not interchangeable between these Departments, except in the event of emergency or as a permanent transfer.

An expert on forestry matters is ordinarily a member of the Society of the American Foresters, the one and only society for forestry professionals in the United States, although practicing technicians (men engaged in active forestry careers with sufficient quasi-professional training to do the work required) are also welcome as members.

It is not ordinarily the policy of a professional organization to select a technician to direct work in the capacity of "technical advisor," but this may be done where the technician is superior in skill and knowledge to trainees or where professionals are of lesser experience in a given skill.

The author is to be congratulated for his outstandingly colorful forestry career, apparently a very successful one. I am sure many professional foresters may look upon his work with a bit of envy, as not all foresters are so fortunate or competent as to run their own businesses. — Ben Vaitkus, Forester, St. Ignace, Mich.

MR. ZULLI REPLIES:

I regret that the biographical data in "About the Author" published with my article created doubts in Mr. Vaitkus' mind. I submitted the material in response to the magazine's request and this data was condensed by them from a newspaper story of 1951. Nevertheless the facts are essentially correct although the editors failed to include my status as Certified Tree Expert, qualified by the State of New Jersey by examination.

It is kind of Mr. Vaitkus to refer to me as competent, colorful and successful. However, there is no need for "envy" among foresters. The

road upward is broad in the United States. — *Alphonse Zulli, Oradell, N.J.*

THE MOANING OF THE CATTLE

I wonder if what is called "instinct" in animals might be a form of ESP. I have puzzled over this since the early 'Twenties when I was about 11 years old.

We lived in a rural area of Tennessee in a big old house set back some 200 feet from the road. Across the road was a neighbor's pasture and both the pasture and our yard were strongly fenced.

One day in the fall of the year my older sister and I were playing in the yard when we began to hear a fearsome noise coming from the pasture. We looked up to see some of the cattle bawling, pawing the ground and tossing their heads in a most unusual manner. They seemed to be in pain — or some dire distress.

About a dozen milk cows, a large bull, some yearlings and calves stood in the pasture and all gradually joined in the bawling — which sounded more like moaning — as they came nearer and nearer the fence. We feared they were going to try to break out. But when they reached the fence, their forelegs buckled and as if kneeling, the animals rubbed their heads in the dirt. They fairly groveled! The groans and bawls were loud and continuous.

My sister and I, thoroughly frightened, ran to the house to find our mother standing on the wide front porch, staring across at the pasture but showing no fear.

"What's happening, Mother?"

"It's the cattle moaning. I haven't heard them do that since I was a child." She spoke in great wonder as if she could hardly believe her ears. We stood on the porch and watched the unhappy animals and listened to their heart-rending cries — and then we realized the same uproar was

(Continued on page 145)

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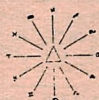
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(Continued from page 133)

coming from our cattle in their pasture behind the house. We ran through the house, into the backyard and down to the pasture.

Our milk cows, yearlings and calves came as near the gate as they could and they all acted in the same manner — down on their knees crying piteously and rubbing their heads in the dirt. Within an hour all the cattle in the locality had joined in and the din was awful. Neighbors gathered in little groups, frightened and mystified. Some of the older farmers recalled seeing such goings-on years before.

Some called it "the death chant" — the cattle grieving for one of their own — and surmised there must have been a butchering in the neighborhood and the cattle smelled the blood. But others said it "went a lot deeper than that" for many times they remembered the moaning of cattle would start many hours before the butchering, even before preparations had begun!

Whatever the reason the cattle kept up this strange behavior all that night and most of the next day. They wouldn't eat or drink and gave no milk. Some dried up altogether.

I have never found an explanation for this, although I have lived on farms both large and small and also near commercial slaughterhouses where animals might be kept in pens for days without showing the slightest agitation when cattle were being butchered and skinned in pens or buildings only a few feet away and the smell of blood was everywhere.

Why did they cry and carry on that one time? Was there more to it than the possibility that a cow or two might have been butchered somewhere nearby? — Vinna Middleton, Ukiah, Calif.



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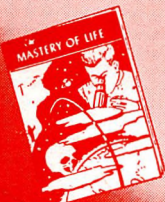
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