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# FATE

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STRANGE AND UNKNOWN**

AUGUST 1967 40c

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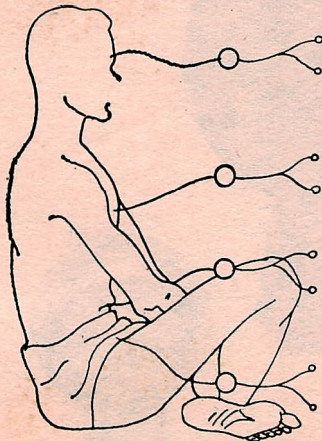
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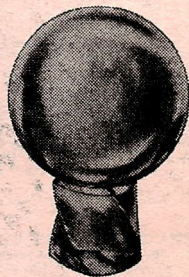
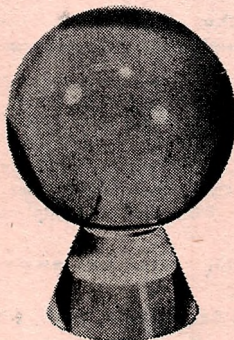
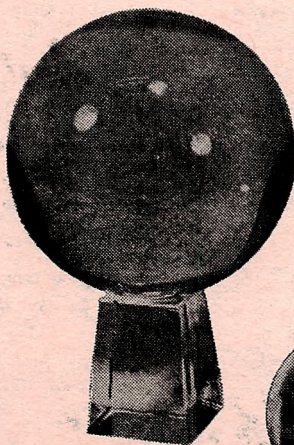
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Publisher: CURTIS FULLER  
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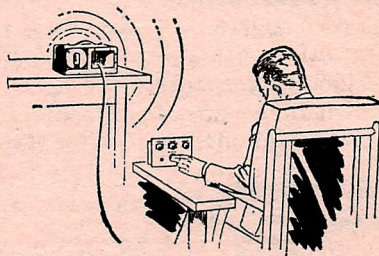
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# *I See by the Papers*

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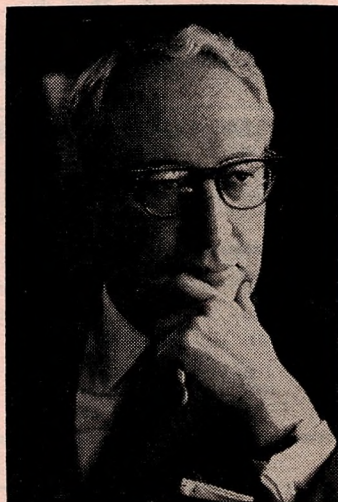
THIS IS A formal editorial statement—the first of its kind we have published in our nearly 20 years of existence. It has a dual purpose: to assess the immense significance of Dr. Jule Eisenbud's book, *The World of Ted Serios*, and to discuss the difficulties of encouraging or conducting responsible research into such an unorthodox subject.

We reprinted a portion of this book in our April issue. We believe it to be the most significant parapsychology book of this century, for reasons we shall come to.

We on this magazine had been involved in the Ted Serios investigation for approximately four years before Dr. Eisenbud was persuaded to watch Ted work. To Jule Eisenbud, M.D., goes enormous credit for the years of work, for the thousands of dollars, for the ingenuity and perseverance he has invested in his research.



I WILL BEGIN by describing some of the difficulties we encountered in persuading a person of scientific repute to undertake the work. At the time



CURTIS FULLER

we learned about Ted Serios I was president of the Illinois Society for Psychic Research. I had been a newspaperman and magazine editor for many years—a careful investigator, I believe, an honest reporter and while I was earning my master's degree, an assistant instructor at Northwestern University. I also have been listed in *Who's Who in America* for more than 10 years.

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far as professional parapsychologists or other scientists are concerned. Given the hierarchical structure of science today, we fully understood this in the Illinois Society for Psychic Research although I admit it was galling to some of our hard-headed investigators to be regarded as gullible oafs.

Nonetheless we accepted the facts of life. I as president of the Illinois Society, Pauline Oehler as research officer, David Techter as executive secretary, Mary Fuller as board member and editor of FATE (and president of the Society as this is written) realized exactly where we stood.

We had not been sainted even by being accepted as a branch of the American Society for Psychological Research but this didn't bother us too much because we had been evolving research theories along a different line. The essence of our idea was essentially that of the late British astronomer and cosmologist, C.C.L. Gregory, that the only reasonable way to approach psychical research was by a combination of several scientific disciplines of which parapsychology was only one. Certainly chemistry, biochemistry, physics, biophysics, and other disciplines also ought to be deeply concerned.

But this is a digression. We were hardheaded observers but



we were not recognized scientists nor even parapsychologists and we knew that even if we ourselves made the most profound discoveries in research with Ted Serios the knowledge never would be incorporated into the body of scientific thought. And this was our main aim and purpose — to persuade scientists to stop, consider and investigate the Ted Serios phenomena.



**W**HY DID WE feel this work was so important? Why did we believe Ted Serios was one man who could convince all science?

The answer is quite obvious: Ted Serios is a unique one-man laboratory in which all the proof an open-minded investigator needs is contained in one handy package!

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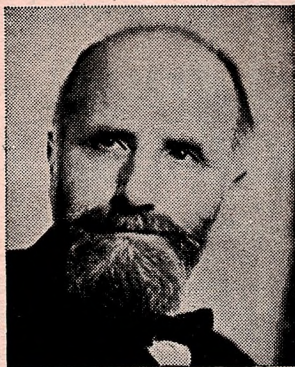
According to this publisher, many people do not realize how much they could influence others simply by remembering accurately everything they see, hear, or read. Whether in business, at social functions or even in casual conversations with new acquaintances, there are ways in which you can dominate each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

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To us therefore the Ted Serios phenomena represents in capsule form the mysteries, truths, problems of psychic research and is the avenue to its acceptance by orthodox (and other) scientists.

Let us go a step farther. If the claims we are making for Ted Serios are true—and indeed if the other claims made by parapsychology are true—then science as we know it today is giving us a false picture of physical reality and of the world in which we live!

For if mind can communicate with mind, if mind can influence matter, if mind can apprehend a reality with which it has had no direct contact, if time can move forward and backward, then a revolution in scientific knowledge is truly mandatory.

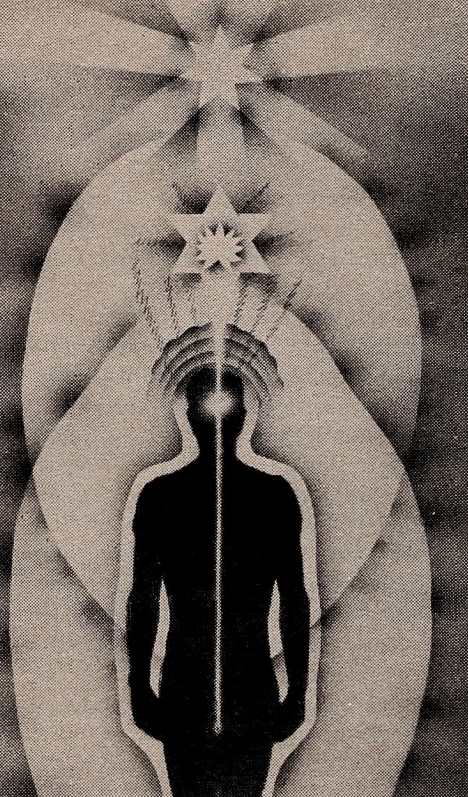
These are breathtaking statements but they are implicit in the claims of psychic research. Even so, for members of an unknown research group to assert they can prove that many of the basic claims of physical science are wrong and that the book had better be rewritten—what madness!



**WE EXPECTED** physical scientists to be indifferent to our claims. We were not quite so prepared for rejection by the



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parapsychological establishment.

When Pauline Oehler's fine paper on Ted Serios was published in December, 1962, the Illinois Society sent copies to all parapsychological associations and publications. Not a single one ever mentioned or reviewed it in the four and one-half years which have elapsed between that time and this!\*

Parapsychologists in general protest that more orthodox scientists do not accept their claims nor investigate them seriously. The Parapsychological Association has been rejected for membership by the American Association for Advancement of Science and its members complain about this most bitterly and yearn for this acceptance.

Yet parapsychologists themselves are guilty of exactly the same behavior they complain of receiving. Most of them, with a few notable exceptions, are unwilling to accept or to investigate unorthodox claims.



AS PART OF our program to persuade someone to do research with Ted who might be accepted by the establishment I went to New York and invited Dr. Karlis Osis, Director of Re-

\*Available free. Send stamped, self-addressed envelope to this magazine requesting a copy of this paper.



search of the American Society for Psychical Research, to come to Chicago at our expense, address the Illinois Society and conduct some preliminary investigation of Ted.

It was obvious to me while I was talking to him that Osis did not believe a word I was saying. He kept muttering that we had better have magicians present at our sessions because he was sure we were being tricked. Osis did agree to come to Chicago to speak to our Society but there was some doubt that he would be able to do any work with Ted.

However, Mrs. Evelyn Cummins, a psychiatric social worker who was then vice-president of the Illinois Society, knew Dr. Gardner Murphy personally and wrote Dr. Murphy urging him to persuade Dr. Osis to come. Murphy, high in the councils of the ASPR (he is now president), apparently did encourage Dr. Osis at least to take a look at Ted and when he did come he worked with Ted for two days.

Today Jule Eisenbud tells us that he gets positive results with Ted at every session. This was not true at the time Dr. Osis was in Chicago. During two days of photographic experiments only one picture turned up on film — and alas, that came at a time when our researcher was staring out the window at the beautiful



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autumn day. He missed witnessing the shot altogether and finally returned to New York apparently convinced that Ted Serios was a fraud and a fake because after all the only picture had come when he wasn't paying attention. In the minds of some researchers such a circumstance is proof of fakery!



**WE WERE NOT** upset by Dr. Osis' apparent judgment except that now we had to start all over again finding someone else to work with Ted.

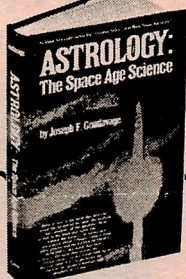
The reason we weren't upset is really quite simple. We already had irrefutable evidence in the work done at Cook Electronic laboratories in Chicago, in the Ingersoll Research laboratories of Borg-Warner Corporation and in other work done by responsible outsiders, that Ted Serios' photography was genuine and insofar as anyone knew not explainable by normal means.

Complaints about not having a magician present at every session with Ted are especially silly and result from a misunderstanding of the limitations of photography, of photographic lenses and of the general laws of optics. In addition such criticisms betray a failure to study the content of Ted's pictures. All such photographs show distort-



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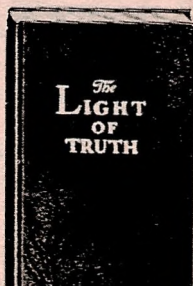
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tions of a kind it would be practically impossible to reproduce photographically and some show changes so substantial they simply could not be faked.

But such criticisms still are being heard. In answer: Consider the single photograph of Williams' Livery Stable in the April issue of FATE. The walls appear to be of stone rubble while the actual livery stable's walls are of brick; the windows in the photograph are elongated — narrower and deeper than the "real" livery stable and appear to be bricked in when in actual fact they are glass-paned and insofar as can be determined never were bricked in. There is a playbill on the outside wall for a program at the Central City Opera House across the street — but no such playbill has been displayed on the wall for years. There are other significant distortions.

Magicians have watched Ted at work and as might be expected they go away shaking their heads. No magician could reproduce hundreds of significant photographic distortions such as those described unless an entire studio with unlimited funds were at work for years building props.



**O**UR EFFORTS to interest responsible researchers continued. Borg-Warner dropped its



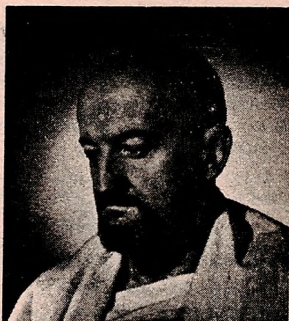
research for reasons we never were able to determine. We had agreed to be bound by secrecy on the work this giant corporation was doing and the only reason I feel privileged to mention it here (Dr. Eisenbud does not identify Borg-Warner in his book) is by reason of prior publication. Allen Spraggett, religion editor of the *Toronto Star*, revealed the facts in an article first published in that newspaper several years ago. He quoted Ray Snyder, then patent attorney for Borg-Warner and now on the staff of the University of Illinois, to the effect that Borg-Warner had obtained positive results in research with Ted which they were unable to explain or to reproduce in their laboratories.

A physicist at Borg-Warner told us that they had even had ground a special lens which was able to reproduce some but *not all* of the effects Ted obtained but they knew that Ted wasn't using such a lens. In fact Ted is able to obtain his photographs with or without a lens.

I wrote to the Polaroid Corporation, certain that they would be interested in researching Ted. I received intelligent letters explaining that they knew of no way his pictures could be faked. But they did not officially express any interest in doing such research although unofficially

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one of their Chicago men did verify the phenomena.

Naturally we approached Dr. J. B. Rhine who also came to Chicago to address the Illinois Society. Rhine refused even to watch a demonstration which had been set up (a bit sneakily) in the hopes that we might capture his interest.

Later however he dispatched W. E. Cox, an earnest and open-minded psychic researcher, to conduct a few experiments. At this writing I am not sure that Cox's visit had official sanction but it surely was unofficially sanctioned by the Parapsychology Laboratory.

Cox answered the demand for an investigator who was also a magician. Cox spent a considerable amount of time throwing dice with Ted but eventually he got around to testing his ability to take photographs. Ted did obtain successful results and Cox made a favorable report on the Series psychic photography.

Apparently a report of fraud had been expected. For a time deep silence emanated from Durham, N.C. Then Cox began to make overtures by which it appeared that he alone would sponsor a trip by Ted to North Carolina and conduct continued experiments. Whether this was an attempt to get Ted in at the back door of Dr. Rhine's labora-



tory or an oblique attempt by the Laboratory itself to move into the picture slowly but unofficially I do not know. At this point Jule Eisenbud appeared on the scene and took charge.



I REALLY should backtrack a bit. Let me encapsulate some of our other failures. I spoke on the Northwestern University Reviewing Stand, a syndicated radio show and challenged a professor of psychology to investigate. He promised he would — but nothing ever happened.

The same frustration resulted from my appearance on the network "At Random" TV show. I was promised by one person on the panel that the University of Chicago would be pleased to look into it and that was the last I ever heard of that.

Pauline Oehler persuaded a young psychologist at a Chicago area university to undertake some work. He witnessed successful experiments but finally withdrew. On what grounds? That he was a young man with a future, a wife and a family and to continue this kind of thing would jeopardize all three.

We went after physicists, astronomers, chemists — all to no avail. Pauline Oehler especially was indefatigable in her efforts to persuade someone of stature

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to look at this terribly important phenomena — and she is a pretty persuasive woman. But no soap!



A TYPICAL example of my own efforts was correspondence I had with Raymond T. Birge, former chairman of the Department of Physics at the University of California. I originally had been referred to Birge by Dr. Harlow Shapley, the former Harvard University astronomer, who probably felt that Birge would straighten me out as far as my beliefs in psychic phenomena were concerned.

Birge had investigated parapsychology but had turned completely negative about it. He believed that the reported results largely contradicted the most fundamental postulates of orthodox science and that all parapsychologists really were doing was trying to “investigate the supernatural by laboratory methods.”

Birge had retired as chairman of the department at the time of our correspondence. I felt that whatever his attitudes toward parapsychology were he was an honest man and an investigation of Ted Serios by a scientist of his stature and skepticism would be an admirable thing. I was sufficiently confident of Ted's abilities to believe that he could

convince any intelligent open-minded investigator. Furthermore, although Birge himself believed that parapsychology was “obviously” a branch of psychology, I hoped to convince him through Ted's phenomena that parapsychology also was a problem of physics.

This attempt too was a failure. Birge had sent me a copy of an address he gave at Marietta College on October 24, 1961, from which I should have taken warning. He had written:

“The most essential characteristic of any really successful scientist is his ability to distinguish, in science, between what is worth investigating and what is not; between what avenues are likely to lead to new and important scientific discoveries, and what are merely blind alleys, which can and sometimes do consume a lifetime of futile effort.”

Such a blind alley, by Birge's definition, was parapsychology, and in his address he had attacked Dr. Rhine bitterly.

So what did Dr. Birge decide was worth investigating rather than Ted Serios? On May 18, 1963, he wrote me that he had been rereading our correspondence since 1959 and “I now know all I need to know about this subject and have dropped all work on it. But I am now quite busy writing a *long* history of our



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physics department here at Berkeley. This is something I know a lot about, having been chairman of the department for 23 years (up to the time of my retirement in 1955). It is also, I think, a much more profitable undertaking . . . Certainly I have no desire to do any work in the field, or even to read any more. Enough is enough."



THE QUESTION, as J. Allen Hynek has put it, is whether scientists really believe there is to be a 21st Century science and 22nd Century science and so on — or whether they believe all the basic discoveries have been made.

As recently as this past May Gerald Feinberg, professor of physics at Columbia University, wrote in *Scientific American* that while there are still problems left in solid state physics and in other branches of physics not dealing with elementary particles, "we are almost sure there are no new laws of physics to be discovered in these areas. I would make an exception in this study for cosmology or the study of the universe as a whole. Most physicists would agree that the properties of solids, liquids, gases, atoms and even nuclei are contained in known physical laws. . . ."

And then along comes a Ted



Serios and shoots the whole thing — or does he?

We think so.



**I**T IS ALL very well to look askance at parapsychologists and scientists for dragging their heels and for failing to consider far-out ideas and evidence. But I believe we all are guilty. You as readers are guilty; we as editors of an unorthodox magazine are guilty. Even Jule Eisenbud who has shown himself so open-mindedly courageous in his investigations of the Serios phenomena tells us in his book how reluctant he found himself to face the possibility that what we

were saying might be true.

If you are a subscriber to FATE let me ask, how did you feel about receiving your June issue unwrapped instead of sedately contained in concealing kraft paper? We heard howls of protest from some of our readers! One engineer wrote "Just the sight of one or two unwrapped FATE covers — especially on rural mail routes — is going to set a number of tongues moving no doubt. At least the writer is persuaded that it will; but surely, don't you think so as well?"

The engineer concluded that if this policy of having FATE outside a plain brown wrapper continued he would have to cancel his sub-



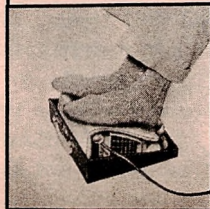
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scription however much he loved the magazine.

He need not fear. The June issue was mailed unwrapped because of the trucking strike in Chicago which prevented us from hauling the magazines to our regular mailing company. Instead we applied labels and mailed it directly from the bindery. It won't happen again unless the strike continues. But this illustrates our fears in this age of conformity of even being caught reading something our neighbors might consider unorthodox!

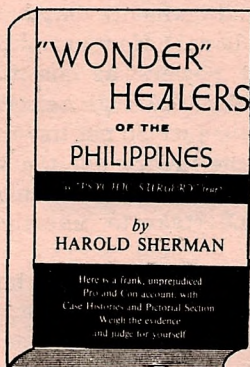
We on FATE's editorial staff also are guilty. We were skeptical and our interest was lackadaisical when the Ted Serios claims were outlined to us on two separate occasions — once by Stanley Mitchell, a hypnotherapist, who was one of the early workers with Ted and who never has received the credit he deserves in this connection — and once by a representative of George Johannes under whose hypnotic experiments Ted first produced his paranormal pictures. Mitchell, especially, spent an enormous amount of time working with Ted and trying to persuade scientists to investigate further. He was responsible for getting the Cook Laboratories to look into the matter. He worked as an individual, however, not as a member of the Illinois Society.



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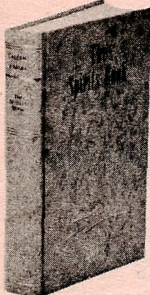
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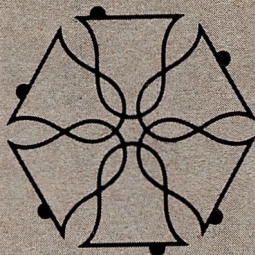
FATE's staff is exposed to a constant barrage of similar unorthodox claims. How do we, how do the professors of physics, the Rhines, the Osis's of this world decide what is important and what is not? How many persons with powers as great or greater than Ted's go unrecognized because we do not have the time nor the money nor the will nor the open-mindedness necessary to undertake to investigate them?

How does one decide it is more important to write a history of the physics department than to investigate a man whose abilities appear to shatter the very laws on which that physics department is based?

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But consider this when you contemplate the sad state of original research today: Jule Eisenbud financed his work with Ted Serios for three and one-half years entirely out of his own pocket although the federal government appropriates around \$15 billion annually for research and development. Now that Dr. Eisenbud has established the reality of the phenomena he is researching we might dare to hope that some of this vast appropriation—equal to \$75 for every living American—might go to help his work. Most especially as





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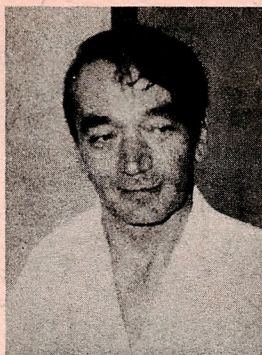
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at the present time the University of Denver has agreed to work officially with Ted — if it can get a grant.

But even now it will be a long time before the knowledge that there is a man whose mind can affect photographic film will filter into the body of scientific knowledge.

It almost works against acceptance of the phenomena to claim that the effect on the film takes the form of recognizable images. And it is even stranger that the form of these images may be influenced telepathically by a second man's mind — and by other circumstances even less understood.

The claims, you see, are revolutionary. We will be fortunate indeed to see them accepted in our lifetime — *Curtis Fuller.*





## Red Carpet for a TEXAS WITCH

Fertile Rio Grande Valley contributes to American scene some colorful and bizarre religious degeneracy.

By Bill Starr

**S**UPERSTITION, witchcraft and various other forms of religious degeneracy feed on ignorance and seem to flourish in heat and humidity. Texas' Rio Grande Valley bountifully provides these prerequisites for the locals' abiding belief in spells and incantations and right-out-in-the-open practice of voodoo.

Harlingen police can tell weird tales of bonfires around which people wearing something that

looks like sheets chant voodoo-type songs and work themselves into a frenzy. They run round and round the fires, sometimes jumping over them and generally making such a hullabaloo that the neighbors, scared out of their wits, call the police to quiet the fanatics' festivities.

"We don't talk much about such things," says Police Lieut. Abe Lozano, a veteran of 18 years' experience. "People would



think there's something wrong with us. At least they give us funny looks. We've found it best to keep it to ourselves but there is more of this type thing going on than most people like to admit. We have a flurry of it every summer, especially on warm nights."

The "witches" mostly stay within the law but the police know who and where they are. Cloaked in spurious religiosity they call themselves "healers" or "advisors" and even advertise their services.

Young girls by the thousands on both sides of the Rio Grande flock to witches — and every town has at least one — for advice and for "spells" to help them find or hang onto a boyfriend, keep a straying husband from getting completely out of range and to settle many another domestic squabble.

A girl consulting a witch to remedy a failing love match may be told to turn a saint's picture upside down on the wall while voicing the threat that there she'll hang until the desired lover-boy turns up. Then and only then can the unhappy saint expect to be right side up again.

A powerful superstition along the banks of the great river concerns the evil eye. All mothers among the poor classes believe

that when anyone, particularly an old woman, says nice things about a small child without touching its body, she actually is placing a curse on the child, trying to hurt it out of spite, jealousy or simply an inherent desire to do evil.

One Mrs. Salvadore Perez who lives in a little town near Monterrey, Mexico, came to Madame Azteca (a witch I personally interviewed) in the spring of 1966. Mrs. Perez brought her year-old baby who she said was ill because of the evil eye. She related that an old woman had admired the child without touching him. A few days later the baby got sick. Doctors in Monterrey couldn't diagnose the trouble, according to Mrs. Perez, and the child was near death. Relatives had told her about Madame Azteca so here she was in the "healer's" consulting room.

The witch made some passes over the child while chanting her mumbo-jumbo. Then she broke an egg into a cup and persuaded Mrs. Perez to see in the yolk the outline of an eye.

"You see," said Madame Azteca triumphantly, "I took the evil eye out of your child. Now he will get well. Truly someone *had* placed the evil eye in him but now he is cured. Five dollars, please."

Mrs. Perez willingly paid and



the child lived, strange as it sounds. The mother later said that when she looked closely, she could make out the form of an eye in the egg yolk in the cup. "Anyway," she concluded, "the kid got better. I got the results I wanted."

Many a baby, failing in health for some perfectly scientific reason, has been hauled into the offices of the local witch but statistics on successes and failures understandably are hard to get.

I visited Madame Azteca shortly before police officers took it upon themselves to run her out of the country. No matter. Another soon set up shop in her vacated quarters.

Ruben Ramirez, a Sears Roebuck & Co. salesman in Harlingen, often had told me how this witch and others worked on the ignorant poor of the Rio Grande Valley, most of them farm laborers and most of them sold on the lore of witches and devils, principles on which they trained and reared their children.

Madame Azteca claimed to have Hungarian antecedents and attributed her powers to a rare combination of Old World talents and a New World Indian slant. She lived in a little house near La Feria, Tex., with a man she never bothered to marry. He managed her business affairs, usually from behind the wheel of

one of her two Cadillacs.

"I believe in advertising," Bert, her "husband," said when I walked in and introduced myself as a newspaperman. "I buy space in the local newspapers and on all the radio and TV stations within reach."

The room where Madame Azteca held her "consultations" was small, about six by eight feet. On either side were crude benches, her clients sitting on one side and the madame on the other. In the center stood a cheap chalk chipped statue of the Virgin Mary in gaudy but fading colors. It made me think of something a carnival hawker might have given away as a prize and it looked as if it then had lain in an attic for a dozen years.

On the far wall hung a fantastic array of curtains as backdrop for other statues that must have had some sort of religious tie, however far-fetched. Artificial flowers drooping with dust, a stuffed raven, a half-dozen different types of crosses also were haphazardly arranged against the all-dominating blood-curdling tone of red carpet-like material which covered floor and walls alike. The nauseating odor of cheap perfume permeated the stuffy room.

Madame Azteca, her features almost full-blooded Indian, her



heavy mouth grim in angry suspicion, her eyes large and circled with black makeup of some kind, sat on her accustomed bench.

She didn't invite me to sit down before demanding sharply, "What do you want?" Her husband calmed her. He knew what publicity — good or bad — could do. She knuckled under like a kicked dog. While I didn't get much directly out of her, she did show me around a little.

In another room two enormous cauldrons sat in the middle of the floor with small fires burning beneath them. Various pots of colored powders were lined up on shelves against the wall. Between two walls in one corner she had strung a hammock from large iron claws jutting out from the boards, Yucatan fashion. Then and there I doubted that she or any of her ancestors ever had seen Hungary or that she knew a word of any language save broken English and Yucatan Spanish.

The red carpet-like material also covered the walls and floor of this room. From the salesman, Ramirez, in Harlingen I learned how it came to be there.

"There was this couple from Mercedes who had only one son," Ramirez told me. "When they came to her Madame Azteca guaranteed to keep the boy out of the Army — for \$400. They

didn't have \$400 but they had a credit account with us. When Madame Azteca learned that she was all set she had them buy \$400 worth of red carpeting from us on their credit account which of course they would have to pay out monthly to us. The carpet was shipped directly to Madame Azteca, as I well know, for I went out and measured the house and helped with the installation.

"The pity of it was that the boy was drafted anyway. The old witch told the unhappy parents that she did all she could and so on. She tried, she said, but the spirits were against her. Then she turned around and got into them for an expensive electric guitar on the promise she would keep the boy out of Viet Nam."

I learned of dozens of other cases involving young farm boys whose parents paid through the nose to keep them out of the army, out of Viet Nam or to keep them from being killed in action. Yet in our town we buried five or six boys last summer who were killed in action. I covered their funerals for the newspaper.

Love potions, removing the evil eye and now the Viet Nam twist are the main areas of witch activity in the Rio Grande Valley — a world that never was in true control of its senses.

Witches are quick to spot and capitalize on man's basic drives



and needs — love, safety and life itself. They have little intention of letting the Viet Nam bonanza of crises pass them by.

In a land where children come to school saturated with witch

and devil stories from the family conversation of the night before, the opportunists who prey on them face little danger of this rich field disappearing for years to come.



### THE RECORD-SETTING SEA MONSTER

ONE OF THE most extensive and well-attested sea monster sightings occurred off the coast of Massachusetts on May 12, 1964, when three men aboard the Norwegian fishing boat *Blue Sea* reported having seen a 60-foot serpent near Nantucket Island.

Alf Wilhemsen was the first on the 80-foot boat to sight the strange creature, which was swimming a few hundred feet away. He called up from below-decks his brother Jens and his partner Bjarne Houghan. For the next 30 minutes the three Norwegians watched the monster glide through the water as if in a frolicsome mood.

They described the creature as having an alligator-like head and a lobster-like tail. The body, they said, was black with white spots and although round and smooth had a series of humps on the back.

At one point during the period of observation, the sea beast swung toward the ship and swam parallel to it. Houghan said it left a wake as if driven by a propeller and blew air out of a hole in its head. Then the

creature turned north and swam out of sight.

The fishermen sailed the *Blue Sea* into New Bedford harbor and reported their sighting to the U.S. Bureau of Commercial Fisheries. The following day coast guard vessels and fishing boats set out to look for the sea monster and three days later it was seen again, this time by the crew of the dragger *Friendship*. The sighting occurred some 10 miles from where the Norwegians had made theirs, 50 miles southeast of Round Shoals buoy.

Albert Pike, captain of the *Friendship*, gave a description of the monster that exactly matched the one reported by Bjarne Houghan. He noted, however, that the beast "had barnacles on its side." The *Friendship* circled the monster twice so that its crew could get a good look at it. Crewman John Samagi related that the creature traveled at a speed of five knots and never once submerged in the 20 minutes it was under observation. Its tail, unlike the horizontal tail of a whale, he said, was vertical.



**I**N 1962 WE HEARD "managed news." Today it's called the "credibility gap." Time was it was known simply as "lying."

Whatever term is used to describe the practice, today no one can doubt that the government doesn't always tell its citizens the complete truth. Many times

the official pronouncements on unidentified flying objects.

For instance since 1963 the Air Force has been publishing a list of "suggested reading material" for people who inquire about flying saucers. This year's list of 12 books and one magazine includes only two books that deal

■ Minimal results — 12 "good unknowns" — indicate Air Force may have spent taxpayers' money in vain.

## UFO

By John Weigle

## NUMBERS

## ■ GAME

### PART TWO

in fact the official story is quite the opposite of what actually happened. Take for example the first versions of the U-2 spy plane flights. A similar treatment seems to prevail with regard to flying saucers.

In Part I of this article (July, 1967, *FATE*) we examined statistics from the Air Force's UFO story and saw that the figures have changed so often that no one knows the correct statistics. But the arithmetical problem is not the only one accompanying

entirely with flying saucers. One is *The World of the Flying Saucer* by Donald H. Menzel and Lyle G. Boyd (1963) described in 1964 as "without question the most significant literary effort on the subject to date." The other is *Anatomy of a Phenomenon* by Jacques and Janine Vallee (1965) listed without comment in the Air Force's 1966 release.

It is a curious fact that in the 1966 release the Air Force does not recommend the only books written by persons officially con-



nected with the Air Force UFO investigations. Edward J. Rupelt, now deceased, was chief of Project Blue Book from 1951 to 1953. What's the matter with his book, *The Report on Unidentified Flying Objects?* Lt. Col. Lawrence J. Tacker, former Pentagon press officer for Blue Book, was billed as official spokesman when he wrote *Flying Saucers and the U.S. Air Force*. It was listed once — in 1963 — when the Air Force called it “a factual discourse on the efforts of the Air Force to analyze reported sightings of UFOs.” Since then it has not appeared as “suggested reading material.”

More disturbing, however, is the scientific accuracy or lack of it in Air Force statements. Consider the Project Saucer “memorandum to the press” of April 27, 1949:

“Outside the solar system other stars — 22 in number — besides the sun have satellite planets,” the memorandum stated without qualification. Apparently the pronouncement bothered no one at the time — even though its confirmation would be one of the greatest astronomical discoveries of the last several centuries, for even today we don't know that it is true.

I recently wrote to Hayden Planetarium officials in New

York for comment. Their answer: “The statement of 1949 concerning solar systems moving around other stars must have been one based upon supposition, for at that time we had no observational knowledge of such formations.”

As a matter of fact we still don't. The only direct evidence of a likely planet outside the solar system, Hayden officials said, is the discovery by Dr. Peter van de Kamp of Sproul Observatory, Swarthmore College, of a mass about one and a half times the size of Jupiter rotating around Barnard's Star.

The Saucer memo did make one point that indicates the Air Force might accomplish more in its UFO investigation if it would refer to its own files. Despite today's claim that the Air Force has no “maps, charts or graphs of unidentified flying objects,” Project Saucer emphasized, “much of the work of ‘Saucer’ personnel involves precise graphing, charting and pinpointing of incidents.”

Aside from the Saucer memorandum the only really comprehensive Air Force study made public was Project Blue Book Special Report No. 14. It can't be completely examined in limited space but a few comments may serve to summarize it.

First the whole purpose of the



study which produced the report was to determine "the probability that any of the reports of unidentified aerial objects represented observations of 'flying saucers.'" A flying saucer was defined as a "novel airborne phenomenon, a manifestation that is not a part of or readily explainable by the fund of scientific knowledge known to be possessed by the Free World."

On this basis the scientists working on Report No. 14 studied 2,199 (or 2,130 — depending on which tables you believe) sightings which occurred between 1947 and 1952. They found 434 that could not be identified, arriving at this conclusion only after a long and open-minded study of the available information — according to the report.

Typical of this open-minded evaluation is the "motion study." Long-time UFOlogists are familiar with the 1952 study of UFO maneuvers made by Maj. Dewey J. Fournet, then Pentagon UFO monitor. As explained in Chapter 16 of Ruppelt's *The Report on Unidentified Flying Objects* Fournet examined the complete file of unknown cases, discarding all that by any stretch of the imagination might be known phenomena. In Ruppelt's words this left "only 10 or 20 reports that fell into the 'unknown' category." The mo-

tions and maneuvers of the objects in these reports, Major Fournet said, showed a controlling intelligence. Ruppelt continued:

"The next step in the study, Fournet explained, was to find out where they came from. 'Earthlings' were eliminated, leaving the final answer — spacemen."

Fournet's statements since leaving the Air Force have not confirmed nor disputed these findings. He can't talk about the report, he says, because when he last saw it it was classified. Officially, however, despite the words of its own former project chief, the Air Force denies that the report ever existed.

The existence of this particular study is not the point, however. If a study of motions and maneuvers might solve the UFO mystery the study would be worthwhile. The scientists behind Report No. 14 hit upon this conclusion — but too late. The report reveals:

"Finally a critical examination of certain segments of the data indicated the need for the definition of a new factor relating to the maneuvers of the object or objects sighted. Prior to the start of the analytical study, it had been assumed that a combination of stated factors would, by inference, define the



maneuver pattern. . . . However, at the time the maneuver factor was determined to be critical, it was physically impracticable to make the required definitions and reevaluate the original data. Therefore no code for maneuverability has been included. . . ."

Here the investigators admit to a critical factor — possibly the key to the entire mystery — yet they couldn't make the extra effort necessary to study it. Is it any wonder that UFO students say the UFO "investigation" has been unscientific?

The lack of effort to study maneuvers seems especially odd in view of the extensive time devoted to attempts to make a "flying saucer model." The decision to try to make a model — defined as a description of "the physical appearance, flight characteristics and other attributes . . . of a class or classes of 'flying saucers' " — came after statistical studies developed no concrete conclusions. Before looking more closely at this phase, however, let us review the procedures used to classify UFO reports.

"A group decision was necessary on all reports finally recorded as unknown, regardless of what the preliminary identification had been," Report No. 14 says. "In cases where a group decision was not made within a

reasonable time the report was put aside and later submitted to certain members of the panel of consultants for their opinions. If, after this, disagreement continued to exist, the report of the sighting was identified as unknown."

When the time came to formulate the model the project workers began to question their own judgment. A panel "composed only of persons previously associated with the work" reexamined the unknown cases and established three new definitions:

*Possible known:* "any of the unknowns which might be known phenomena."

*Good unknowns:* "the unknowns with sufficiently detailed description."

*Unknowns:* "the remainder."

The group evaluation previously made should have weeded out most of the "possible knowns," and unknowns without a sufficient description should have been classified as insufficient information, but Air Force theory and Air Force practice evidently don't always coincide.

The panel first studied only sightings made when the sun was "above the horizon or less than 10 degrees below. . ." Here the figures become muddled. "One hundred sixty-four folders of a total of 186 object sightings . . . were examined," the report



said. (There is no explanation for the difference between "folders" and "object sightings" but the balance of the section is based on a total of 164 cases.) Of these cases (folders) the new study showed.

(1) 57 possible knowns (18 aircraft, 20 balloons, two mock suns and 17 others).

(2) 100 unknowns.

(3) Seven good unknowns.

A study of all night reports — made "with no attempt at identification but to find any possible 'good unknowns'" — resulted in five more "good unknowns" for a total of 12 sightings in that category. How the scientists could find "good unknowns" without trying first to identify them is not explained.

The Air Force still had to contend with 100 other sightings labeled "unknowns." What to do with these? Well, they weren't described in enough detail to make a model and actually the only reason they weren't called knowns is explained this way:

"... Approximately 20 sightings... were observed in such a way that they should have been recognized easily if they had been familiar objects...

"... A very few... would have been identified as guided missiles or rockets... (except for) the geographical location in which they were seen.

"... All of the remaining unknowns were classified as such solely because they were reported to have performed maneuvers that could not be ascribed to any known objects."

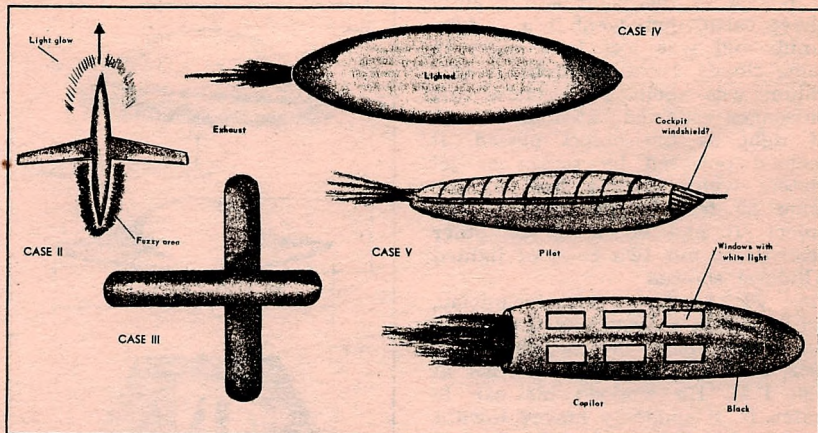
Again the importance of a study of maneuvers and motions becomes apparent. The Air Force, however, would rather try to dismiss these sightings by saying (1) a few were radar sightings without visual confirmation and (2) "The possibilities for inaccuracies are great because of the inability of an observer to estimate visually size, distance and speed."

The difficulty of estimating size, distance and speed without reference points is undeniable. In fact the best UFO witnesses emphasize this very factor and refuse even to guess on these points. But size, distance and speed do not determine maneuvers. A right-angle turn is a right-angle turn whether it's made by a two-foot sphere at 10 feet or a 200-foot sphere at 1,000 feet.

The Air Force had made its point, however. From the mass of sightings the Air Force had gleaned 12 cases described in sufficient detail to facilitate patterning a model. These are presented on page 78 through 90 in Special Report No. 14, each ac-

*(Continued on page 43)*





**O**F THE 12 "good unknowns" winnowed out by the Air Force and presented on pages 78 through 90 of Project Blue Book Special Report No. 14, we are presenting the drawings and details in 10 cases. Case I has been excluded because the drawing would not reproduce satisfactorily and Case VII on the grounds that the sighting resulted in a diagram, not a drawing.

**Case II:** A naval aviation student, his wife and several others attending a drive-in movie between 9:15 and 10:40 p.m., April 20, 1952, saw several groups of objects fly over. There were from two to nine objects in a group and about 20 groups. They flew in a straight line except for some changes in direction accomplished in the ordinary manner of any standard aircraft turn.

**Case III:** Two tower operators sighted a light over a city airport at 8:20 p.m., January 20, 1951. The pilots of a commercial plane taking off at this time were asked to investigate the light. They observed it at 8:26 and said it flew abreast of them at a greater radius as they made their climbing turn and it blinked

some lights which looked like running lights. While the observing plane continued its climbing turn the object turned toward the plane and flew across its nose. As the pilots turned to watch it, it instantly appeared on their other side flying in their direction. Then in two or three seconds it slipped under their craft and they did not see it again. It looked like an airplane somewhat larger than a B-29 with a cigar-shaped body and straight wings. No engine nacelles were observed.

**Case IV:** A part-time farmer and a hired hand were curing tobacco at midnight July 19, 1952, when they looked up and saw two cigar-shaped objects. One hovered while the other moved eastward, then returned, and both ascended until out of sight. Duration of observation was three to four minutes. Both objects had an exhaust at one end and neither had projections of any kind. The observers said they appeared to be transparent and illuminated from the inside.

**Case V:** A pilot and copilot flying a DC-3 at 3:40 A.M., July 24, 1948, saw an object coming toward them.

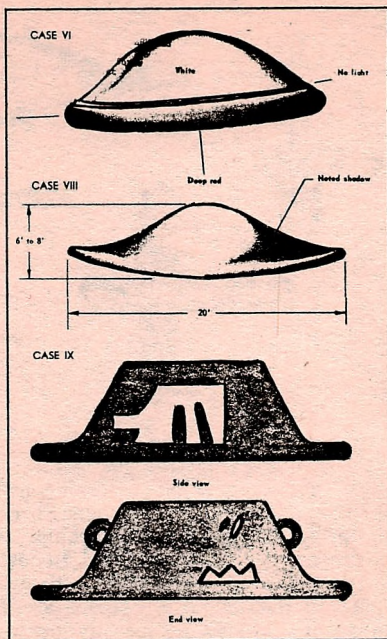


It passed to the right and slightly above them, then went into a steep climb and was lost from sight in some clouds. Duration of the observation was about 10 seconds. One passenger reported catching a flash of light as the object passed. It seemed powered by rocket or jet motors which shot a trail of fire some 50 feet to the rear of the object. It had no wings or other protrusions but two rows of lighted windows showed.

**Case VI:** An instrument technician, driving from a large city toward an Air Force base on December 22, 1952, saw an object from his car at 7:30 P.M. He stopped his car to watch it. It suddenly moved toward the zenith spurting from right to left at an angle of about 45 degrees. It then moved off in level flight at high speed. During this maneuver it appeared to be white but rolled three times showing a red side. About halfway through its roll it showed no light at all. It finally assumed a position to the south of the planet Jupiter at high altitude, continuing to dart back and forth.

**Case VIII:** An electrician standing near the bathroom window of his home facing west at 8:25 A.M., July 31, 1948, sighted an object. He ran to his kitchen and pointed it out to his wife. Its total time in sight was about 10 seconds, during which it flew on a straight and level west to east course from horizon to horizon.

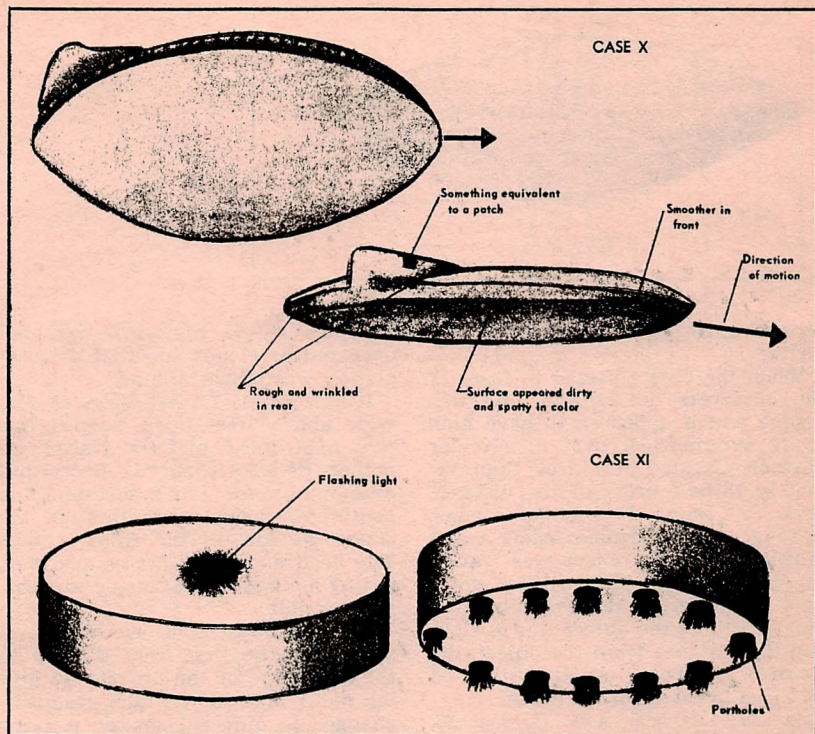
**Case IX:** A farmer and his two sons, aged eight and 10, were at his fishing camp on August 13, 1947. At about 1:00 P.M. he went to look for the boys, having sent them to the river to get some tape from his boat. He noticed an object some 300 feet away, 75 feet above the ground. He saw it against the background of the canyon wall which was 400 feet high at this point. The object was hedge-hopping, following the contour of the ground. The farmer described it as



sky-blue, 20 feet in diameter and 10 feet thick with pods on the sides from which flames were shooting out. The observer heard a swishing sound and stated that the trees were highly agitated when the craft passed over. He and his sons saw the object for only a few seconds.

**Case X:** An employee in the supersonic laboratory of an aeronautical laboratory and some other employees were near a river when they saw an object. The time was about 5:00 P.M., May 24, 1949. The object reflected sunlight when observed with the naked eye. However, through eight-power binoculars the observer saw no glare. Did glasses have filter? (sic) The object was of metallic construction and was seen clearly enough to show its skin was dirty. It moved off in horizontal flight at a gradually increasing rate of





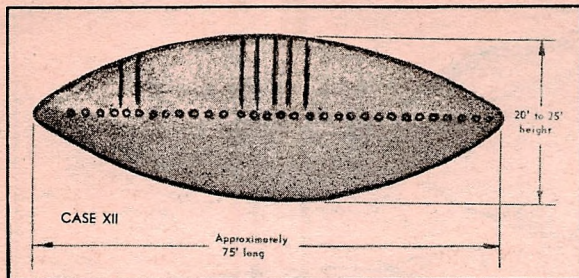
speed and seemed to approach jet speed before it disappeared. No propulsion mode was apparent. Time of observation was two to three minutes.

**Case XI:** On March 20, 1950, a Reserve Air Force captain and an airlines captain were flying a commercial flight. At 9:26 P.M. the airline captain directed the attention of the other man to an object which apparently was flying at high speed and approaching the airliner from the south on a north heading. The Reserve Air Force captain focused his attention on the object and both watched it as it passed in front of them and went out of sight to the

right. The observation, lasting about 25 to 35 seconds, occurred some 15 miles north of a medium-sized city. When the object passed in front of the airliner it was not more than a half-mile distant and at an altitude of about 1000 feet above the airliner.

The object appeared circular with a diameter of approximately 100 feet and a vertical height considerably less than the diameter, resulting in a disc-shape. In the top center was a light blinking at an estimated three flashes per second, a light so brilliant that it would have been impossible to look at it continuously had it not been blinking. This light could be seen only when the object was ap-





proaching and after it had passed the airliner.

When the object passed in front of the observers the bottom side was visible and it appeared to have nine or 12 symmetrical oval or circular portholes located in a circle approximately three-fourths of the distance from the center to the outer edge. Through these portholes came a soft purple light. The object was traveling in a straight line without spinning. Considering the visibility, the length of time the object was in sight and the distance from the object, the Reserve Air Force captain estimated its speed in excess of 100 m.p.h.

*Case XII:* At 5:35 A.M., August 25, 1952, a radio station musician was driving to work when he noticed an object hovering about 10 feet above a field near the road. As he came abreast of the object he stopped his car and got out to watch. Having an artificial leg he could not leave the road since the surrounding terrain was rough. However he was within about 100 yards of the object. It was not absolutely still but seemed to rock slightly as it hovered. When he turned off the motor of his car he could hear a deep throbbing sound.

As he got out of his car the object began a vertical ascent with a sound similar to a "large covey of quail starting to fly at one time." The object ascended vertically through broken clouds until out of sight. The

observer stated his view was not obscured by clouds and that the vegetation was blown around.

It was about 75 feet long, 45 feet wide and 15 feet thick, shaped like two oval meat platters placed together. Its smooth surface had a dull aluminum color and a medium-blue continuous light shone through the single window in the front section. The head and shoulders of one man, sitting motionless and facing forward, were visible.

In the midsection were several windows extending from the top to the rear edge of the object and giving out a blue light which gradually changed to different shades. A large amount of activity and movement in the midsection occurred.

No windows, doors or portholes, vents, seams, etc., were visible in the rear section or underside of the object (viewed at the time of ascent). Another identifiable feature was a series of propellers six to 12 inches in diameter spaced closely together along the outer edge of the object. These were mounted on a bracket so that they revolved in a horizontal plane along the edge of the object. The propellers were revolving at high speed. Investigation of the area soon afterward showed some evidence of vegetation being blown around but a laboratory examination of grass and soil samples taken indicated nothing unusual.



## AIR FORCE RELEASES 1967 UFO STATISTICS

SEVERAL IMPORTANT changes in the Air Force's UFO story appear in the Project Blue Book report issued on March 1, 1967, after "UFO Numbers Game" was written.

The Air Force now admits it has file copies of reports of Project Sign, Grudge and Blue Book and offers to reproduce each report at a cost of 20 cents a page for anyone who requests them. The reports can be reproduced only in their entirety and they contain respectively 44, 405 and 323 pages.

Statements that the Air Force has no maps, graphs or charts of UFOs are omitted entirely in the new report. "Many widely circulated photographs never have been submitted to the Air Force for a comprehensive analysis," the report says, claiming that "all original photographs and negatives (are returned) to the owner upon completion of the analysis."

The two regulations governing the UFO program (mentioned in Part I of "UFO Numbers Game") have been renumbered. AFR 200-2 is now AFR 80-17 and JANAP 146 is now JANAP 146E. These regulations are not generally available but the report says, "... the Air Force has no objection to persons visiting Air Force bases and reading them."

The year totted up the second largest number of UFO sightings since 1947. It was exceeded only in 1952. Of the 1,060 cases reported in 1966, only 30 remain unidentified, the Air Force says. The only change from previous statistics appears in those for 1965: the total number of cases rose from 886 to 887. From 1947 to 1966, the Air Force investigated 11,108 sightings and 676 of these remain unknowns.

*(Continued from page 38)*

accompanied by a drawing (not always an accurate one). Some of these drawings and descriptions are reproduced with this article and identified by case number.

It immediately becomes apparent that somehow these 12 reports had to be dismissed and new qualifications or definitions had to be established. The new conditions for accepting a report were these:

"(1) The general shape of the object and the maneuvers it performed should fit the reports of

many of the unknowns and thus explain them.

"(2) The observer and the report should be reliable.

"(3) The report should contain elements which should have been observed with accuracy and which eliminate the possibility that the sighting could be ascribed to a familiar object or to a known natural phenomenon.

"(4) The model should be derived from two or more good unknowns between which there is no essential conflict."



None of the 12 case reports met all these qualifications. The rules used to eliminate each of the reports from consideration as a model were as follows:

Case I, rules one and four.

Case II, rules one and three.

Case III, rules one and four.

Case IV, rules one and two.

Case V, rules one and four.

Case VI, rule two.

Case VII, rules one and four.

Cases VIII through XII, rule four.

The application of this method, the scientists said, left them with 12 separate reports, none of which matched and none of which they could identify. They believed, however, that it was "highly improbable that any of the reports . . . represent observations of technological develop-

ments outside the range of present-day scientific knowledge."

What does all this indicate?

Maybe nothing . . . or maybe the truth of a statement attributed to Arthur Sylvester, Assistant Secretary of Defense for Public Affairs, during a bull session with newsmen in Viet Nam:

"Look, if you think any American official is going to tell you the truth, then you're stupid. Did you hear that? *Stupid!*"

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*Author's note: I want to thank all the UFO researchers who gave me information and suggestions. Special thanks go to Isabel Davis and Gladys Fusaro of New York City and members of the Los Angeles NICAP Subcommittee.*



## A TWITCH WITH A SWITCH

By Howard Church

**K**I DACHLAN, aged 70, of Plumbon, West Java, was pronounced dead on February 4, 1957. The next day a large company of mourners attended his funeral — but just as the still-open coffin was being lowered into the freshly-dug grave the old man's foot twitched.

This unlikely movement might have gone unnoticed but for an observant pallbearer who immediately signaled for the burial to stop.

To the utter astonishment of

every witness Dachlan slowly drew himself upright and out of the coffin. Addressing himself to the crowd he said, "I know now that life does not end in the grave!"

Followed by his wondering family and friends he joyously limped away. And that perhaps is the most miraculous part of the old man's performance. Before his encounter with death Ki Dachlan had been paralyzed and had not walked at all for many years.



Can ESP be used to make money  
or for other personal gain?  
This author faced and dealt  
with recurring temptation.

# A Bookmaker's NIGHTMARE

By Paul E. O'Neill

I HAVE TWO diaries which show I picked 67 winners at the racetrack over a period of several months in the years 1949 and 1950 — winners forecast in my dreams.

On February 10, 1950, I dreamed two men were trying to lift something. One was called away and I endeavored to take his place. The emphasis of the dream seemed to be on holding — placing the hands — in just the right way. The scene was one of frustration and difficulty in holding some contrary object. It was repeated several times. When I awoke I could not remember the object, only the difficulty of holding it.

Previously I had used auto-hypnosis to program my unconscious to hand up data about horse races, specifically data on long-shot winners. So at the time

I had this dream in 1950 I was studying the racing form nearly every day, looking for horses with names reminiscent of my dreams. It was three days before I saw the horse that fit this dream. It was a long shot named *Hard Held*, running at Hialeah in the seventh race. He was paying 50 to one.

It takes faith to bet money on that kind of horse but the dream clearly symbolized this name and I made up my mind to bet \$5.00 on his nose.

When I went down to the Book on Royal Street I was surprised and delighted to see my friend "The Swede." He was a Laplander who claimed his father still had reindeer in the old country. He was a hard-bitten, big-hearted renegade who played the horses religiously and drank almost as devotedly on all the days



he was in port. He sailed Waterman ships as bos'n or able seaman.

The Swede first laughed, then muttered about "damn fools" when he saw I was taking my hypnotic experiments seriously.

"Everybody has a system," he growled. "But when a guy gets to seein' visions and takin' dreams seriously he's waitin' for the butterfly net."

But Helen, the pretty red-haired waitress who served us beer at the Rex, said she was going to play my *Hard Held*. As I recall we had a lot of laughs that afternoon. I made several bets on horses The Swede liked and I had lost 10 dollars or so before the Seventh-Hialeah came up, so I retreated from my initial resolve and placed only a \$2.00 win bet on my dream horse.

*Hard Held* was the longest shot winner that day, February 13, 1950. He paid \$93.50 at the track. Since the Mobile bookies had a 15 to one limit I got \$32 back for my \$2.00. Several other persons had played my tip not knowing its source. "One of the few tips that turned out to be right," I heard one of them say.

The Swede laughed and said, "You're just lahkee."

\* \* \*

**I** HAD PERFORMED my first experiment to induce a prophetic dream or vision about a

year before, in the spring of 1949.

We had read the book, *An Experiment In Time*, by J. W. Dunne several years before and since then my wife Clara had been noting striking resemblances or coincidences between little events in our lives and our dreams of a few days before. Her nocturnal glimpses of the future were spontaneous, fragmentary and cryptically symbolic but after several years of observation we became convinced that the prophetic content was unmistakably there.

I conceived what I considered was a brilliant idea, a way to induce prophetic dreams of a specific useful nature, the value of which could be determined by the actual results in dollars and cents. I had the temerity to suppose that these experiments, if successful, would end once and for all any doubt in the public mind as to the existence of the prophetic faculty in man — and incidentally make me fabulously rich. So although I was past 40 and previously had no more than the most rudimentary of premonitions I set about experimenting with self-hypnosis.

I recall the first experiment very clearly. It was a Friday midafternoon on a mild sunshiny day and I was caught up on my work. I slipped into the bedroom ostensibly to take a nap. I



thought Clara would not approve of my plan so I kept it to myself. I lay down, relaxed and suggested to myself that I was getting sleepy. I followed a method I had read—one attributed to Andrew Salter—for inducing a self-hypnotic condition. I told myself I soon would be in a deep hypnotic sleep; I would dream about the outstanding money-winners in tomorrow's races and when I awakened I would remember the dream. This latter suggestion is important!

Soon I realized I had slept and in a moment I recalled that I had dreamed. But surely the flimsy thing couldn't have anything to do with a horse race. I had dreamed I was on a grassy slope, like a college campus, where I was directing a play or movie in rehearsal. In the dream I had noted something special about realism, something that I could not define exactly. The players were so good they seemed to be living their parts.

The next day, Saturday, although I was sure my experiment had failed, I did stop by the horse Book on Royal Street to look at the field for the day. I found only one horse that could be associated with my dream; that was *Technicolor* running at Hot Springs. He was a long shot. None of the experts thought he'd run in the money. Then I went

about my deliveries and collections and forgot about the races.

Next day, Sunday, I decided to check on the race results just for fun. No Book was open but I got a racing form at the newsstand. *Technicolor* running in the sixth race at Hot Springs had won, paying \$69.40—the highest paying winner in the United States on March 26, 1949.

Was it possible my experiment had worked or had it been a million-to-one coincidence? The only way to find out would be to experiment further. But I didn't do much about it that summer. My business kept me occupied and most of the time I was traveling inland, away from the coast, where there were no handbooks or racetracks. I did start keeping a diary of my dreams on September 27, 1949, and whether it was due to previous conditioning or revisualizing the goal, two-thirds of my dreams related to long shots which won races anywhere from one to seven days after the dream.

In November I began to bet occasionally using my dreams as a basis for this and I made several hits that month. The most interesting dream came to me on November 12. I awakened at 5:00 A.M., too early to get up, so I decided to try autohypnosis again. This time I did not go to sleep but did achieve a hypno-



gogic state. Pretty pictures appeared before my closed eyes as if they were on a screen although I was fully conscious.

I became excited and my heart beat fast when I saw a great dark chasm from which rose smoke and dust clouds tinged with red. I sensed this represented the turbulence of a mind not trained to yoga calm. I realized I must quiet my emotions to succeed. Soon the turmoil vanished and I saw jagged mountain peaks silhouetted against a red and yellow sky. As I willed my mind to hold onto the picture the mountains changed shape forming a pattern of astonishing regularity which was strangely familiar but which I did not immediately identify. I opened my eyes and in a moment I had it—the teeth of a crosscut saw. I had cut many a cord of hickory timber with my dad as a boy. But what on earth had this to do with a horse?

That same day I went down to Royal Street as usual and to the room behind the newsstand. The Swede was there and almost the first thing he said was, "There is a horse over there that's being touted. I bet the *blankety-blank* don't get out of the starting gate!"

"What's the horse?" I asked.

He pointed to *Cutting Edge* at Pimlico in the fifth.

I said, "Why, that's my horse."

"Oh no! You ain't been dreamin' again?"

"Not exactly but that horse is going to win," I said.

That was my only bet that day, \$2.00 to win on *Cutting Edge*. He started out at six to one but the odds kept going up until *Cutting Edge* was 15 to one at post time.

He won and paid close to the limit—the monthly charts say \$32.60.

The Swede was pleased because I bought the drinks to celebrate but he repeated his old verdict, "You are just lahkee!"

\* \* \*

I NEVER could get the name of a horse outright. It was always in the form of a picture or a charade. People ask me why I didn't ask for the names of horses. I did but I didn't get them. I do not know why this was so but it must have something to do with the unconscious communicating in symbols, not in words. Pictures are the language of the unconscious. I believe it is not the province of science to teach nature how to behave but rather to discover how nature operates. And it is foolish to deny the validity of what we find because it fails to follow our preconceived notions.

The closest I ever came to getting a name was the time I awoke with the words of a defini-



tion ringing in my ears: "A spotty tune and a big balloon." This was on April 21, 1952.

At that time I was playing two horses a day — the first race and the biggest money race, wherever these happened to be run. I was asking my psyche to hand up the information on winners for these two races.

The first race that April 21 was at Laurel with a horse called *No Disgrace* running. There had been a popular song with that title but is *No Disgrace* a spotty tune? I asked myself. Then I thought, spotty is soiled, soiled a bit but not disgraced. I played him and he won.

The big race that same day was at Sportsman's Park in Chicago — the seventh. *False* was the favorite. He was such a hot horse that he would pay only even money if he won. If you think of a big balloon as a gas bag it indicates something false but there was another horse in the race named *Wiseneimer* which is a German term almost equivalent to our slang term gas bag. *Wiseneimer* was a 10 to one shot. I placed what was for me a large bet on his nose. He won, beating the favorite *False* very handily and confounding the experts.

I had abandoned autohypnosis as a special ceremony. Symbolic dreams and fantasies began to

come to me at night in multiple array during my regular sleep periods. But they often were confused in time and I would not find the horse that fitted the dream until several days later.

Another confusing factor was that a dream might give me every horse in a race without making clear which one would win — like the time I visited my friend, Ben Pullen, in New Orleans while the Fairgrounds were open. We didn't go to the track but visited a bookie in the neighborhood where Ben lived. The Books were paying 20 to one odds limit during the Fairgrounds season so it was almost as good as going to the track.

I told Ben about my experiments and we determined to watch for my dream names as they applied to horses running at the Fairgrounds. The night of my arrival I dreamed I was working as a detective in a dormitory for student fliers. One of the boys, the ace, had disappeared just when he was needed for the air races on the following day. A photograph of this boy was shown to me and I saw that his face resembled an eagle. In the dream I was supposed to find him.

When Ben and I checked the race entries the next morning we found that one race featured all my dream characters — *Cadet*



*Dick, Sky Eagle* and *Leavetaking*. *Sky Eagle* was the missing cadet in my dream; *Cadet Dick* was my own role in the dream; *Leavetaking* described the pivotal situation of the dream — the missing cadet had “taken leave.”

Never did a dream portray more perfectly the horses in a race. But the dream did not tell me which one would win. In my enthusiasm, however, I ignored this unfavorable fact. *Leavetaking* was a favorite and I did not give him a second thought. The other two were long shots and I was certain that one of them would win and pay a basketful of dough. I decided to play both of them to be certain to hit.

I won \$20 on *Mary's Best*, the winner in an early race. I had had another dream that vaguely suggested this bet. But I was banking on winning in the later race because I had received such a clear prevision of the horses' names.

I drove home to Mobile early that afternoon, stopping at the Plaza Club of Biloxi for the big dream race which didn't run until about four o'clock. I had bet *Sky Eagle* and *Cadet Dick* both to win.

I was disgusted and disappointed when *Leavetaking* came in second and my horses ran way out of the money.

At other times I had dreams that involved more than one horse in the same race but which nevertheless pointed out the winner in some way.

This dream is recorded in my diary for May 30, 1950: It was dark and I was walking through a low grassy plot of land surrounded by hills and plateaus. Someone on the highland started up a song or chant to the effect that he was coming down to get me because I was an old so-and-so. He came down the hill and began to circle me chanting insults. Then I noted he was four-footed; indeed he was a horse of Shetland pony size. I fired rock after rock at the sassy creature but could not hit him. In the last part of the dream, just before I awoke, I still was trying to hit my tormentor but the bottom of an old grandfather clock stood between me and the animal, shielding him from my barrage of stones.

Next day I found the race — the fifth at Riverdowns. It featured *Coo Case*, *Song of War*, *Pretty Girl*, *Colonel Reed*, *Magic Award*, *Alma's Boy*, *Cadet Dick* and *Persiflage*. *Song of War* and *Persiflage* both were personified by the little horse which had taunted me. They were long shots and I bet both of them to win. Then I went out to work vowing to think no more of the



races until they were over. But despite this resolution I kept remembering that I had not been able to hit the little horse. This bothered me because when a horse player wins he says "I hit one finally." Not being able to hit the little horse might have meant that *Song of War* and *Persiflage* would not win. But I could have hit the old clock case that had appeared like an apparition between me and the pony. That was it! *Coo Case* was going to win! I went back and place a large bet on *Coo Case* to win. He did and paid \$16.60.

Another dream I had symbolized the winner plainly enough and also foretold that another horse in the race would be scratched before post time. This dream is dated March 7, 1950, just two days before my fiasco in New Orleans. In this dream I was marooned in a log cabin in a wooded area with a bunch of fellows. We were surrounded by Indians who were shooting at us with .22 Winchester repeating rifles. How I knew the caliber and type of gun used by our enemies was not made clear. We were outnumbered and our end was approaching. I managed to slip through the enemy lines to go for help. On the way back I stopped at a fence where two other fellows were standing listening to the noise of the battle.

"Don't go back in there," one of these men told me. "All those guys are going to be killed." Then he added as an afterthought, "You know who really won that battle? Open cockpit, no latchstring."

I wrote these words down as soon as I woke up. They were meaningless to me so I would have forgotten them if I hadn't. When I looked over the entries the next day I quickly spotted the race. It was the seventh at the Fairgrounds. A horse named *General Custer* was listed as the favorite. But his odds in early morning were so high we all knew some unfavorable rumor had counteracted the experts' opinion. Maybe he had gone lame or sneezed or something. I placed a bet on him to win and show. He was plainly indicated by my dream and no other horse was, I told myself.

I went to work and later in the day got to thinking about what the fellow had said to me in the dream. He had said something about "Open cockpit, no latchstring really won the battle." I looked over the entries again and saw *Spitfire* down near the bottom of the list in the same race but he had been scratched early in the morning. *Spitfire* had been a famous open-cockpit plane and being scratched, he had "no latchstring" — couldn't



get in. The only ones who had survived the battle which made General Custer famous were those who stayed out, got there too late or were patrolling another area. I decided the "Open cockpit, no lathstring" bit was only to verify the race and to throw more emphasis on Custer's last stand. So I went back and doubled my bet on *General Custer*.

He won and paid \$22 for a \$2.00 ticket. I had a big bet on him so the bookie was grouchy when he shoved the money at me.

The Swede's eyes bugged out. "You sure are lahkee!" he said.

\* \* \*

**B**EFORE STARTING on this adventure I had rejected, as utter nonsense, the widely-held notion that using the psychic powers for material gain is harmful to the percipient. However, after experimenting off and on for several years I began to believe there might be something to the old superstition.

Dreams have a natural function; they set off alarms when the conscious attitude departs too sharply from the unconscious drives. My experiments were sidetracking or suppressing this natural function. The channeling of psychic energies in a manner foreign to the personality's basic goals might tend to make a man nervous. On the other hand, it is

good for Western man to learn something about the strange powers that lie hidden in his soul. For as Carl Jung said, too many of us think "I am the only master in my house" and thus ignore the unconscious altogether.

There was a period of several weeks when I made a considerable profit and put money in the bank. The strain on my nervous system was so great, however, that I practically quit for good at the end of that spurt of success.

This was in the spring of 1952, the year *Blue Man* won the Preakness. Through psychic channels I figured the Preakness one-two-three that year. A horse player whom I frequently saw around the Books asked me what I thought of the Preakness. I replied, "*Blue Man* will win but he will not pay much because he is the favorite. *Jampol* will be second and being a long shot, will pay more than the winner. *One Count* will be third."

When the race was over and the results were exactly as I had predicted this fellow looked me up to ask, "How do you do it?" But I only smiled and said, "Good luck, I guess." I found that when I explained how I was getting my "tips" most people thought I was nuts.

Biloxi on the Gulf Coast is only 60 miles from Mobile. We used to call it "the poor man's Riviera"



and I liked to do business in Biloxi because I always found time to go to the Plaza Club for horse play. In the "Assembly Hall" they had a large screen on which the race results were projected when received on the tape. You could play any race in the country and get results two minutes after the finish. They paid track odds on all long shots which was something unheard of in Mobile.

From April 19 to May 9, 1950, I had a series of dreams with one theme — removal, elimination, cancellation. In one of these dreams four men were sitting at a table on a movie set; a moment later a heavysset man appeared and waved his hand at one of the sitters who then disappeared. This scene was repeated several times.

In another of the dreams I was in a factory in the country talking to one of the workers. She said she was going to move away because the management opened her letters and scratched out the parts they did not wish her to see.

I visited Biloxi and the Plaza Club on May 9. I had seen no horses to remind me of my dreams so I was like a prospector with a treasure map. I sat and watched the result reports as they came over the tape and the odds reports on the horses in

the races coming up. Then I saw the target of my dream series — *Remove*. He was a baby and a maiden (a two-year-old who had never won a race) and a complete outsider. None of the experts picked him to run in the money. I bet \$2.00 across the board and bought a beer and a sandwich while I was waiting. When the results came in the announcer seemed highly amused, "Its another one of those funny ones." He circled *Remove* with chalk. A while later the odds came in and *Remove* paid \$49 to win on a \$2.00 ticket. I made \$65 profit on my \$6.00 bet so I guess the payoff was about 12 to place and seven to show.

The conclusions I tentatively have drawn from my experiments in time may be summed up in a few words. Anyone may enlist his unconscious in uncovering information about specific future events. Knowledge so revealed often could never have entered the mind through the five known senses, thus proving ESP. I do not believe in filling the mind with data about the field of inquiry; the psychic faculty works better without any conscious data to work with. The less you know about the subject the better the result and the purer the information!

There is a similar line of research being conducted by men



who call it "psychocybernetics." This implies that the psyche may be used as a computer. Some of these experimenters, I am told, "program" the psyche by filling it full of all available information on the subject before seeking conclusions or solutions. My experience indicates this to be a wholly wrong approach. The psyche is suggestible. Such indoctrination may elicit a horde of suggestion-spawned fantasies.

Suggestion except of the most general kind must be avoided. Suggest to the psyche that it find a solution to a definite problem. The data upon which such de-

terminations can be made is available in some sort of universal mind or pool. Those who believe that the mind can give out only what the senses have put in are tied down to the Western delusory worship of the intellect which Dr. Carl Jung called "the Western cult of consciousness."

So avoid insofar as possible any conscious knowledge of circumstances bearing on the results to be predicted. Paradoxically your best results will lie where you have *no conscious knowledge*.

"Where ignorance is bliss, 'tis folly to be wise."



### AN ELECTRIFYING PERSON

**A** MAN WHO lives in Mayfield Heights, Ohio, can stand on a rubber mat and make a fluorescent light tube glow simply holding it in his hand. Or he can do the same thing by holding one end of the tube in his mouth when his wife holds the other end in her mouth.

Arthur C. Stephens, according to Cleveland's *Plain Dealer*, put an electrical circuit tester in reporter John Bixler's hand, then caused it to light by grasping his other hand. Stephens on occasion can light as many as

six 40-watt tubes with none of them plugged into any known source of electric power.

Stephens has an interesting theory about the heart attacks suffered so frequently by persons shoveling snow. He points out that a man gets all bundled up and insulated by gloves and rubber footwear. Generally the shovel has a wooden handle and as a result the internal electricity (to which he attributes his own power to light lights) has no way to escape. Thus internal lightning strikes.





# 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.**

## MY SPIRITUAL SURGEON

By Alicia Mason

ONE BRIGHT August day in 1959 I was pruning the rose bushes around our Rochester, N.Y., home. Somehow I lost my balance and fell, striking my shoulder on a rock. I am a nurse so I recognized a bone snap and even as I fainted I knew my arm was broken.

Later in the hospital X-rays showed 19 large fractures and small ones too numerous to count. The ulna was too badly smashed to put in a cast so my arm was placed in a sling. It was an agonizing arrangement for the sling would slip and I could hear as well as feel the bones crunching. Even powerful morphine-derivative drugs took off merely the edge of the pain. Night after sleepless night I gritted my teeth while the doctor's words burned into my brain. "You'll never work again," Dr. Kenneth Cooley, an orthopedic specialist had told me, "because

you'll never be able to raise your arm nor clasp your hands behind your back. In your case physical therapy is not the answer — but in a week you must start exercising your arm."

Soon I was exercising — and groaning and weeping with the pain of it. My family encouraged me to persist but my spirits were low. I reflected that even my piano-playing days were over and music always had meant a great deal to me.

One hot night I dozed off —



Alicia Mason



only to be awakened by a voice saying, "Don't be frightened. I am a spirit surgeon. You have suffered long enough and needlessly. I wish to operate on your arm. I can put those smashed bones together."

I was wide-awake! The moon shone through the blinds and I clearly saw the now-familiar hospital room. I felt no fear — only trust and confidence as I looked into this man's kind face. He wore rimless glasses over bright brown eyes and he had a thick brown beard. I particularly noticed the celluloid collar and cuffs of another day and his old-fashioned white surgical coat.

"You will feel no pain," he assured me. "I'll put you to sleep. But you must discontinue your exercises for 10 days or this operation will not succeed." Speechless, I nodded my agreement.

When next I awakened it was daylight. I had had hours of refreshing sleep, flat on my back. My arm felt stiff and sore and now was bound in an Ace bandage within the sling. (An Ace is a long narrow elastic bandage mostly used to bind sprains and broken bones.) I now felt no need for the pain-killers I had been taking.

When I tried to explain the visitation and midnight operation to my husband he laughed

at me but my refusal to exercise upset him. He explained away the Ace bandage by saying I had put it on in my sleep — although he must have known this would have been impossible.

Stubbornly I resisted my family's pleas to exercise and tried not to be hurt by their outspoken idea that I was "fey."

On the 10th day my daughter took off the Ace bandage. We looked for scars on my shoulder but there were none. Thus the family had further cause for kidding me about "my dream."

Five weeks later my husband took me to Dr. Cooley's office for my final checkup and release from the hospital. My arm hung straight at my side. The doctor stared, then came around from behind his desk for a closer look. I raised my arm and patted the top of my head and as he registered sheer astonishment I turned and clasped my hands behind my back. Wordlessly he put my arm in every conceivable position, growing more and more amazed.

"Get her X-rays," he snapped to his nurse.

He studied the pictures carefully and then spoke in awe.

"Believe me, Alicia, your healing is unbelievable. I call it a miracle. That arm, by all medical knowledge, should be stiff and useless."



"I play the piano, too," I gloated.

He sighed, "I wish I could take credit for it. I'm good but no one could repair that much damage — except someone up there." He pointed skyward.

The absence of scars puzzled me until one day while dressing in front of the mirror I plainly saw the scars of surgical clamps in a row from my shoulder almost to the elbow. They remain visible today as proof of the medical skill of a spirit surgeon. — *Miami Beach, Fla.*

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### A STORM TO FEAR

By Minnie Nodolf Kempthorne  
As told to Erva Merow

**I**N A CABIN near Platteville, Wis., John and Louise Nodolf awakened at the same moment one early spring morning in 1881.

"What is it, Louise?"

"I'm not sure," she said, "but listen. The birds aren't singing and it's almost daylight."

Louise climbed out of bed and hurried up the ladder to the loft. The children, four-year-old Minnie and Louis, 11 months younger, were sound asleep.

"It doesn't seem to bother them," she told her husband as she put the kettle on.

But the day remained silent. The rising sun did not stir the birds. Louise looked out the door to the edge of the clearing where

a mother wolf usually walked her babies. They were not there.

Minnie and Louis awakened later than usual and after breakfast seemed in no hurry to go outside to play. The family didn't want to separate but John knew he had to get at the chores. With spring so near the planting had to be done — but when he started he thought it was odd that the ground didn't feel ready.

Louise sorted out the small wrappings of seed she had saved from the year before. As she tried to plan where she'd do her planting, for the first time in many years her mind returned to the slow ship that had brought them to this farmland. Even today she trembled when she recalled the tragedy that had marked the voyage, the scream of a woman whose baby had leaped from her arms into the black sea.

Louise shook herself and decided this was the kind of day one must work extra hard. She rewrapped the seeds and put them away. It was not the time to think of new life. *This* day, she knew, would be long enough to accomplish all the little things she never could find time for.

When dusk came she and John were very tired and even the children hurried off to their bed in the loft. John sat by the fire reading aloud from the Bible.



Louise, doing some mending, wondered at the perspiration that hampered her handiwork.

When they went to bed, exhausted from the extra work, they both immediately fell asleep. A few hours later brilliant sky-wide lightning awakened them.

"I've never seen a storm with lightning like that and no thunder," marveled John. But before long the thunder and rain came, a pounding downpour which made John and Louise glad they hadn't planted any seeds. All would have washed away.

Finally the storm abated. They turned to go back to bed — then heard a scratching at the door.

"Could it be the wolves?" whispered Louise.

"You'd better calm the children, Louise, in case they've been awake. I'll see what's scratching at the door."

He lifted the bolt just as Louise screamed. The children were not in their bed nor anywhere in the cabin.

"Mama!" came Minnie's voice from *outside the door!*

John tore it open and gathered the terrified children into his arms.

Minnie and Louis didn't know and never could say how they got outside the cabin. The door was bolted and the windows locked. Further, despite the

pounding rain, neither child's nightclothes or hair were even damp.

Later John and Louise learned that the neighbors had been worried about them, for the unusual storm had seemed to hover directly over the Nodolf farm. Residents of Platteville and Rewey had seen a group of gypsies and when the strange story got out, they conjectured the gypsies somehow had gotten the children out of the cabin and then left them. But how about the locked doors and windows? And why had the rain left the children untouched?

A nightmare troubled Louise for a long time after that night. She dreamed she was on the ship and had tossed her children over the rail into the sea. But in her waking hours her rationality returned and she *knew* she had had nothing to do with the children's terrifying experience.

Minnie and Louis never recalled the storm but remembered their father opening the door as they stood tearfully stuttering questions about what had happened to them. They stuttered all the rest of their lives.

Minnie was my grandmother and I tried many times to get her to talk about that night. But she had no explanation. When she was more than 80 years old I asked her once more.



She said, "I th-th-think there are s-s-some things y-you just c-c-can't explain."

Obviously she was right. —  
*Kenosha, Wis.*

### THE RESTLESS NIGHT

By Ray Winters

**O**LIVE WINTERS, my mother, began to have prophetic visions and psychic experiences when she was about 17 years old. Her psychic ability showed itself throughout her life but unfortunately she never fully understood her own great gift. As a result she was terrified of it.

During World War II we lived in Brighton, England, and my father was serving in the British army. The night of September 13, 1942, Mother woke up screaming. A woman's scream sounds bad enough in the light of day but at three-thirty on a typically rainy English morning her nightmare brought my two sisters, Mabel, 15, and Edna, 13, and me, a six-year-old, to her bedside on the run.

We found her sitting up in bed, trying to compose herself, an old shawl pulled tightly around her shoulders.

In a chorus we asked, "What's the matter?"

For about a minute she seemed to be debating whether to speak but finally she said, "I have just seen your father."



Ray Winters

This sounded ridiculous even to me for we all were only too aware that Dad was fighting in France that very minute.

Mother continued, "I had a restless night, tossing and turning, and was quite unable to get comfortable when all of a sudden there he was. All I know is that I saw your father standing in a green field smiling. Then I heard a terrible explosion and he vanished!" A tear slowly stole down her cheek and the mound that was her unborn baby shifted under the coverlet.

Within a few minutes she was herself again and shooing the girls back to bed, tucking me in with all the love and warmth a six-year-old takes for granted.

Three days later the letter came, a letter we tearfully read over and over again. Father had been killed in action three days before at about the time Mother



had "seen" him. — *Penticton, B.C., Canada.*

### THE ROAD THAT WASN'T THERE

By Gladys Marie Wilson

**P**EOPLE ARE always reporting they have seen UFOs — but not many can claim to have seen a superhighway disappear into thin air. We did though — my husband and I. Unbelievable? That's what they say.

It happened the summer of 1955 during our annual vacation trip. We were living in El Paso, Tex., and we had driven to Jim's sister's home in Stringtown, Okla., which is about halfway between Durant and McAlester. We left there one evening about nine o'clock planning to drive during the cool night hours. We were heading north on Highway 69 on our way to Clarksville, Ark. About 20 miles out of Stringtown we came to an underpass and we both saw the highway towering overhead. Even in the semi-darkness of a moonlit night we could see the wide smooth highway and cars sailing along at a nice clip.

We decided it must be a connecting highway between Oklahoma City and Ft. Smith, Ark., and since we would be passing through Ft. Smith we wondered

why Jim's sister hadn't mentioned this route. Obviously it would be much shorter than the usual one which proceeded north for another 50 miles before turning east toward Ft. Smith.

Jim slowed the car and we considered turning around to search for an access. I checked the road map and the highway wasn't shown. Since we couldn't be sure it went to Ft. Smith we drove on.

A year later we again visited my sister-in-law and this time we asked her about the superhighway. She told us no such road existed. Of course we didn't believe her but we couldn't understand why she didn't know about a superhighway less than a half hour away from her own home!

Needless to say, at our first opportunity Jim and I drove to the spot where we had seen the highway that night. We couldn't find it. We drove to the next city and back again. The highway simply wasn't there!

Yet we know we saw it. Today we wonder. Where was it coming from and where did it lead? Who drove the cars we saw? And where would we be today if we had turned around and found our way onto that highway that night? — *Carson City, Nev.*



By Harold Sherman

In an age when open-minded research  
may be our salvation, TV "insult" shows invoke  
Nathaniel Hawthorne's "greatest mortal  
consolation . . . This, too, will pass away."

# the GOOD JOE and the BAD JOE

AT THE PRESENT time there is a wave of radio and TV "insult" programs in this country. The guests on such programs, of whatever reputation and character, are viciously and sadistically attacked. The interviewers apparently have discovered they can attract a large audience which enjoys having the statements and viewpoints of fellow human beings challenged and sneered at in public. Possibly such a performance provides a scapegoat for their own doubts and fears, hates and prejudices.

Art Buchwald, famous Washington columnist, has referred to such television programs in this fashion: "Every time you think television has hit the lowest ebb a new type of program comes along to make you wonder where you thought the ebb was. The latest in television wrinkles is what could be termed 'the insult interview' show, in which the

interviewer spends two to three hours insulting his guests . . ."

Mr. Buchwald concluded his commentary by saying: "Joe Pyne is probably the master of this type of program though unfortunately he now has many imitators."

Joe Pyne has interviewed me twice on his radio program. You may ask, "Why, if guests are abused and mistreated, do they agree to be interviewed by these commentators?" The press agents for book publishers would tell you as they told me that these programs, like it or not, command large listening audi-

## ABOUT THE AUTHOR

A native of Michigan now living in Arkansas, Harold Sherman has devoted his career to the study of ESP in all its forms. He lectures widely and has written a number of books, among them, "The New TNT, Miraculous Power Within You."



ences and there is gain for an author, however attacked, in reaching so many people. Now I welcome honest skepticism and frank interrogation to which I have been exposed all my life in this controversial field of extra-sensory perception but when the interview no longer presents the truth or the facts, whatever the subject may be, in my opinion it serves no constructive purpose.

I feel it is time the public knows the "legal way" interviewers like Pyne protect themselves — a "legal way" which permits them to say anything they please to and about their guests without fear of reprisal.

The guest who appears on the Pyne radio or TV show is required to sign a waiver exempting Pyne from any suits or redress of any kind in the event the guest feels he has been insulted, defamed, libeled, slandered or had his privacy invaded in any way.

These waivers all read about the same: "I agree to permit Pyne to delete or edit any part or all of my appearance on the show, at his discretion, and that I shall have no right to inspect or approve of my appearance on the show . . .

"I further agree that I shall have no claim of compensation for defamation, libel, slander, violation of privacy or otherwise

(whether similar or dissimilar) against Joe Pyne, his agents, or any other firm or corporation arising out of or in connection with my appearance on the show.

"I represent and agree that I am free to enter into this agreement, that I have not entered into any prior agreements or commitments inconsistent herewith, and I will not do so . . . That I shall be solely responsible for my appearance on the show and for any loss to any party arising therefrom, and that I am over the age of 21 years . . .

"The term of this authorization shall commence on the date hereof — and shall be without limitation."

Once you sign this waiver to all rights and protection on your own behalf this gives complete immunity (or is designed to do so) to Pyne or whoever is interviewing you. They can say anything they wish, make any charges or insinuations, insult you at their will or whim, embarrass and confuse you by slanted remarks and comments, subject you to ridicule, question your integrity and truthfulness, even your sanity, suggest to you on the air and before the camera that you are mentally ill, browbeat you, cut or edit your replies, prevent you from answering fully or adequately in your own defense and otherwise



cast doubt upon your character as well as the plausibility of any statement you may make.

Members of the studio audience are required to sign a similar waiver for the interviewer's and broadcasting station's protection in case they go on the show or become involved in any way in the program, either visually or otherwise.

Those passing out these waivers for signature make light of them, saying they're just a formality and few even take the time to read them, accepting on faith the last minute assurances nothing important is involved.

A few days before Joe Pyne left for the Philippines with Dr. Thomas Humphrey, a surgeon friend disguised as a reporter, to observe the psychic surgery he telephoned me in my home in Arkansas to ask me for the addresses of Tony Agpaoa and other psychic surgeons and persons whom I felt he should see. I gave Pyne the addresses and such information as I felt would be helpful and told him I had stated in my book "*Wonder*" *Healers of the Philippines* my opposition to anyone traveling to the Philippine Islands for treatment or operation until more medical research was done. I further stated that it was possible he, Pyne, would encounter as I had some evidence of fraud and trickery

among the native healers but if he went to the Philippines with an open mind I was confident he also would observe genuine phenomena. He thanked me and took off.

Pyne returned as some of you will recall to blast Tony on his radio and TV programs and to present an "exposé demonstration" by which he claimed to duplicate the "trick" operations Tony had been performing. He said Tony selected "fat-bellied women" whose abdomens he depressed with his hands, that he then squeezed blood from a sponge, concealed in his hand, to run down and clot on the body (neither Dr. Humphrey nor Pyne testified they actually saw this sponge) and that after giving the illusion of being in the body Tony simply released his pressure, the abdomen sprang back to its normal position and obviously no scar remained. Pyne admitted it was real blood but said "blood is cheap in the Philippines and Tony can buy all the blood he wants."

A blood specialist friend of mine has pointed out an inconsistency in Pyne's statement "the blood ran out and clotted." He explained that if fresh blood was secreted in a sponge it would coagulate almost at once and would not run out of the sponge because clotting already



would have occurred. The only way to make such blood run from a sponge would be to process or citrate it in which case it would NOT clot as Pyne reported it did.

To refute the charges of Pyne or any other disclaimers that psychic surgery is a complete and cruel hoax all one has to do is present one irrefutable case history. I in no way seek to defend or conceal actual evidences of fraudulent procedures but a number of reputable authorities have stated they feel what is taking place in the Philippines merits further study and investigation. So I feel it advisable in the interest of truth to present one case to which Pyne has referred and which he implied was fraudulent.

Some of you will remember Joe Pyne's interviews with Mazel Kepner, who witnessed Tony Agpaoa's operations at the same time Pyne was there. When Miss Kepner returned she wrote a little booklet, *My Visit With Tony, The Miracle Healer of the Philippines*, in which she recounted the story of Joseph Ruffner of Wyandotte, Mich., whom she met in the Philippines. Ruffner told her he had been operated on successfully by Tony for a back injury which had kept him in a wheelchair or on crutches for the past 10 years.

Miss Kepner has given me permission to quote from her little booklet Mr. Ruffner's own words, spoken when she interviewed him in the Philippines:

"First of all, my name is Joseph Ruffner. I'm 46 years old and have a wonderful family.

"I was hurt on June 22, 1958, at McLouth Steel Corporation plant, falling 32 feet and landing on my back. I was taken to the Wyandotte General Hospital where I spent months in traction and on striker frames. I was released on crutches but ended up at home in a wheelchair. I was confined to bed in 1958.

"Michigan Mutual Liability Company, insurance carriers for the steel mill, sent me to different doctors to see if they could help me. It has been one operation after another with no success. Then the doctors fused my spine four times (taking splinters of bone from the legs for grafting). The pain got worse after each operation.

"When the pain became more than I could bear the doctors put me on Empirin No. 3, then boosted it to Empirin No. 4. Then I was given shots of morphine or Demerol.

"I have been in constant pain for the last 10 years, except when I was under heavy sedation. Social Security put me on permanent disability in 1962.



"In June of 1966 Dr. Blodgett, neural surgeon of Detroit, got permission from Michigan Mutual to put me through another exploratory operation. He claimed the fusion broke again and that if they couldn't fuse me any more they would have to do a cord section. (Severing the nerves in the back to deaden the pain.)

"They left the decision up to me but I had a strong feeling I never had before—not to go through with this operation. Everyone thought it was wise for me to go through with it but I turned it down, or rather put it off for awhile.

"Then I heard of Tony in the Philippines. I wrote to Tony and told him of my condition. I told him I had no money but if he would take me I would get there if I had to crawl on my hands and knees. Tony immediately wrote back and said, 'Come—money is no object.'

"Through the neighbors, the Catholic Church, the Baptist Church and the Church of God a collection was taken up to send me to see Tony.

"On November 5, 1966, I saw Tony. He operated on me taking less than 10 minutes.

"He told me to get up and walk without crutches. I called my wife and told her I was healed. Then we both started to

cry and neither of us could talk. I finally had to hang up. Then a priest called back and told me to call as often as I wanted and that he would pay all the bills.

"If I told you the way God works through this man Tony you would not believe it. But I was walking through the streets of Baguio City—and climbing stairs!

"I am the happiest man in the world today for I know that God is alive. What He has done for me He will do for others if they will let Him.

"I am looking forward to seeing my friends and family and the look on their faces when they see me (instead of on crutches) carrying a bundle of Philippine brooms and my suitcase.

"I have one son who has never seen me walk without crutches as he was not born when I fell.

"I am willing to go anywhere to testify what God has done for me through Tony. May God bless each and every one of you and give you the faith that I came to the Philippines with, the same faith I am taking back home."

This is the complete statement as given by Joseph Ruffner to Miss Kepner and as reported in her booklet. Now let me report from the tape recording of Joe Pyne's TV show how Mr. Pyne treated Miss Kepner when she tried to tell Ruffner's story.



I will recount only the pertinent portions of that long interview but remember I am giving you the exact words as spoken by Joe Pyne and Mazel Kepner.

The interview started with Joe Pyne asking Miss Kepner what made her believe in Tony.

She said, "Well, when I saw this one particular gentleman—in my booklet—that I mention in my booklet—walking around after being confined to a wheelchair for 10 years—this was convincing to me.

*Pyne:* Had you known this man for 10 years?

*Kepner:* I had not known him at all before I went to the Philippines.

*Pyne:* So then you merely believed because someone told you he'd been in a wheelchair for 10 years. You accepted that?

*Kepner:* Because he told me...

*Pyne:* He told you?

*Kepner:* Yes.

*Pyne:* So you believed it! But for all you know he could have been in league with Tony?

*Kepner:* Well, I have no reason to believe that.

*Pyne:* You haven't?

*Kepner:* I think the man was sincere. And I think the fact that the people in his hometown took up a collection to send him there—and reading his own testimony—convinced me that it was true.

*Pyne:* Well, now would you believe it if I told you that same man comes back again and again with a different affliction each time . . . that the last time he came back was because his people took up a collection in his hometown . . . only that time he was on crutches. You see, with you, he was in a wheelchair but for the past 10 years, when I went there, he was on crutches. You see?

*Kepner:* Well, I . . .

*Pyne:* These are known as plants, Miss Kepner. But when you put a book out like this you give people the impression that they can be healed.

Later in the interview Pyne said, "Are you aware that this program has exposed Tony as a fraud?"

*Kepner:* I have heard this. Yes . . . yes.

*Pyne:* I can do the same thing Tony does . . . exactly . . .

*Kepner:* Well, of course, I can't prove this . . .

*Pyne:* Well, I can prove it! I can prove it! I already have. What do you think about that?

After her experience with Joe Pyne on his show Miss Kepner called on me in my apartment in Hollywood, Calif., where I was stopping. She was upset and in tears. She said, "Mr. Sherman, I just know Mr. Ruffner is not in league with Tony as Mr. Pyne



has intimidated. I just can't believe it."

I said, "Miss Kepner, would you like me to phone Mr. Ruffner in Wyandotte, Mich.?"

She said, "It would relieve me so much if you would."

I reached Mr. Ruffner and told him what Joe Pyne had said.

He said, "Mr. Sherman, it is all a pack of lies! I have been in a wheelchair and on crutches for 10 years, since my accident at the steel plant in 1956. Hundreds of my fellow workers and other people in Wyandotte know this to be true. I have a medical history almost a foot long. I can get you any number of witnesses to testify to the truth of my statements. (Since this telephone conversation I have over 60 names and addresses of Wyandotte people so testifying.) I have never been to the Philippines except the time last fall when I went to see Tony — and came back a well man. I am in fine shape today."

I asked Mr. Ruffner if he could supply me with copies of his medical records and he said he had sent a set, on request, to Dr. Bernard Jensen in California. Dr. Jensen also had been attacked by Joe Pyne and had wanted evidence to support his statements that regardless of what was fraudulent, Tony Agpaoa had performed genuine operations.

Dr. Jensen kindly loaned me the Ruffner medical records and I now have photostatic copies in my files. These records detail the many examinations and the X-rays made, the treatments attempted, the four different spinal fusion operations, the comments, recommendations and reports of different doctors and surgeons.

Dr. D. R. Blodgett made this closing comment in a report he sent to the Detroit National Claims Manager, May 16, 1962:

"The management of this patient is very difficult because of the failure of the pain to respond to any of the usual means of therapy. It does appear that the patient does have genuine pain which is apparently very distressing and for this reason every effort is being made to bring it under control."

At Joseph Ruffner's request the city clerk and mayor pro tem of Wyandotte, Mich., Stanley Rattynski, has written me the following notarized statement, dated February 1, 1967:

To Whom It May Concern:

This is to certify that I have known Mr. Joseph Ruffner and his family, of 1812 Third St., Wyandotte, Mich., since early 1955. (The year before the accident.)

His life has been filled with pain, blood transfusions, operations, X-rays, hospitals and peri-



ods of recuperation. All of this a direct result of an industrial accident. Many times, when anti-pain pills offered little or no relief, he would be driven to a local hospital for a hypo shot to ease his torment.

I shall never cease to wonder how he survived without losing his sanity.

Last fall Mr. Ruffner heard of Tony in the Philippines, dispatched a letter to him, made an appointment and proceeded to gather enough money to purchase plane tickets. Donations were offered by relatives, friends and neighbors. Soon afterwards Mr. Ruffner was winging his way westward across the United States and the Pacific to the Philippines for the first and only time to date.

After his return Mr. Ruffner was able to do what he was formerly unable to do, namely: squats, knee bends, running up and down stairways, dance and even having a footrace with his oldest son, Al, who is considered one of the best high school milers in the State of Michigan.

(Signed) Stanley Ratynski  
2616 15th St.  
Wyandotte, Mich.

I have other affidavits in support of Joseph Ruffner's case but space does not permit their presentation.

I asked Mr. Ruffner what the

doctors now thought of his case. He said he had talked to one of the surgeons who told him, "You know, don't you, that your trouble was all in your head?"

"If that's the case," Ruffner said he replied, "why in hell did you perform four operations on my back?"

Nevertheless, a doctor-surgeon friend of mine counsels me to be cautious in my report of this healing. He says it may not have been Tony's operation but Joseph Ruffner's faith that healed.

It is easy to slant comments so that they give entirely wrong impressions. And if the person assailed does not have equal opportunity and use of the press, radio and TV to answer he often is in a helpless position.

I believe that in time medical science will learn much of value from a study of faith and psychic healing. It requires only an open mind and a considerable degree of courage to explore the seemingly incredible and impossible Philippine psychic surgery. Some reputable doctors and surgeons are considering going to the Philippines to make this study. And it has been my experience that the psychic surgeons, in the main, do not oppose this.

But until this work is done I do not recommend anyone go to the Philippines seeking an operation or any other type of cure.



SOME YEARS AGO on one of our trips to New York my husband and I visited one of the city's historic mansions. Such places intrigue us both and over the years we have visited and gathered information on perhaps 100 such houses . . . but never have we had such a provocative experience as occurred in the Jumel Mansion in Washington Heights.

Both the house and grounds

marking that when it was built nothing impeded its magnificent view of the Palisades, Long Island and the distant hills of Staten Island.

In 1700 the land was deeded to a Dutch farmer who called it Harlem Heights. When the English acquired New York they renamed it Mt. Morris to honor Lt. Col. Roger Morris who designed and built the beautiful mansion, notable for its impos-

## Guardian of the Mansion: *Past and Present?*

Two hundred years of luridly stimulating history — and perhaps something else — live in pre-Revolutionary New York structure.

By Margaret P. Gaddis

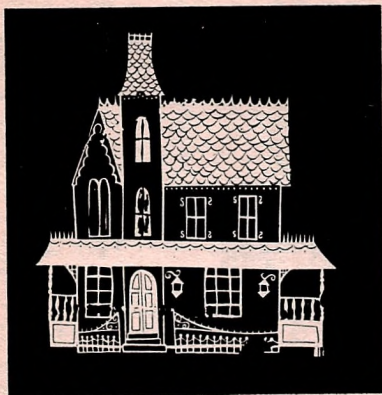
are outstanding for beauty and historic interest. Located between 160th and 162nd Streets above Edgecombe Avenue, the highest point in Manhattan, Jumel Mansion is open to the public at no admission charge.

We visited it on a hot midsummer day. When we got off the bus and walked into the grounds we were mightily impressed with the lovely panorama from the high bluff. We wandered around outdoors for some time recalling the history of the house and re-

ing portico with two-story-high columns.

From the days of its construction the greats of history have been entertained here — Washington, Lafayette, Adams and Hamilton among them. Early in the Revolutionary War Washington's forces captured the site and General Heath and his staff were quartered in the mansion. Later the British moved in and for about seven years Gen. Sir Henry Clinton and his officers made the house their headquar-





ters. So both redcoats and blue often gathered on the great pillared porch overlooking the Hudson River. There can be no doubt that many history-making dispatches borne by galloping messengers crossed its threshold.

After the Revolution the neglected house became a tavern and coach stop until it was bought in 1810 by the man whose name it still bears — Stephen Jumel. He was a wealthy French wine merchant and his wife was a woman of great beauty — but on her lurid past hangs some of the strangeness of our experience.

Born Betsy Bowen in Providence, R.I., in 1775, the daughter of a prostitute and a sailor, she had been abandoned to the city workhouse. Later she was farmed out as a scullery maid to

a sea captain's wife but Betsy's delectable figure, violet eyes and copper-gold hair soon rescued her from dishpan hands.

When she was about 19 she moved to New York as "Eliza Brown" leaving behind an illegitimate son and some of her tavern reputation. Now her beauty won her favors from many of the city's famous men. Aaron Burr squired her around and it may have been through him that she met Stephen Jumel. He was 45 years old, rich and sophisticated enough to make her his hostess without benefit of clergy. She presided in his home, snubbed by wives but making a great hit with their husbands, going to balls and theaters with never a care for gossip.

She had told Jumel a romantic tale of her past which he seems to have swallowed whole. Then in 1804 she tricked him into marrying her by staging a deathbed scene, from which she rose with tactless speed after the priest departed. But to the gentlewomen of the city she remained an outcast, even when Jumel bought her a yellow coach, gleaming black horses and a handsomely liveried coachman, and a few years later the old mansion. They made it into a showplace for their lavish parties, sparing no expense — even sending to a wallpaper factory in Paris to



have the old paper reproduced, green panels bordered with doves, morning glories and urns.

All might have gone reasonably well for Betsy-Eliza had she not been so foolhardy as to return to Providence for a funeral. There regardless of silks, laces and beauty patches, she was recognized at the tavern she had frequented and she left in a hurry. The story got back to Jumel and so enraged him that for a while his wife slept with a pistol beside her bed.

But as usual her charms won him back. Soon he took her abroad where she and her yellow coach were a smashing social success. He made the mistake of letting her return home alone while he remained on business and Eliza soon was up to her usual tricks. With conniving letters and a power of attorney, she stripped him of all his holdings and got everything in her own name. He came back impoverished, dependent on her bounty, to look after the farm in the role of the humblest country gentleman.

One day in 1832 he fell from a jouncing hay cart onto a pitchfork. He bled to death in the night because, rumor has it, Eliza dislodged the bandage!

Within a year she married Aaron Burr but soon divorced him because he squandered her

money. Then she bribed relatives to live with her but these arrangements always ended in quarrels over money.

She grew more and more queer, eventually living behind drawn curtains with candles burning even in daylight. The family claimed the place was haunted, that terrible rappings were heard in the Lafayette Room and they abandoned her to her eccentricities.

Thus the house we were visiting had plenty of history — and uncommon history at that!

When we entered the wide door below the beautiful amber fanlight Eliza had had installed, we looked around with delight. Due to the heat of the day no other visitors were in the mansion and the atmosphere of the 19 beautiful rooms was quiet and evocative.

To the left was a charming small parlor, the "Tea Room" which had been the setting for Eliza's marriage to Aaron Burr, and across the hall was the Georgian dining room where her many famous guests had assembled around the great mahogany table for elaborate dinners served by candlelight. The unusual octagonal drawing room was at the back of the mansion. All the lofty rooms had been furnished with great style and their quiet beauty transported us into



another age — an age of elegance and formality.

The attendant in a white uniform came forward to welcome us with enthusiasm. We were impressed by her manner, for she seemed extremely happy to be showing us around. She had a great fund of stories to tell.

She led us all through the usual rooms, describing unique pieces of furniture and saying where they had come from. When she saw that we were real history buffs she took us up to the private third floor, to the rooms where candles had been made and various other long-forgotten duties of 18th and 19th Century servants were performed. In the bewildering collection of household implements from the past there was scarcely a utensil that she did not remove and show us, explaining in loving detail the how and why of its function. She seemed to pour into the house and everything in it an unusual passion for its past.

But of all the former owners of the house, the one about whom she talked constantly was its most famous hostess, Mme. Jumel. What a great beauty she had been! How magnificent the furniture and jewels she had brought back from her trips abroad! She had been the favorite of the French aristocracy, she had loaned her wonderful

yellow coach with its black horses to countesses and duchesses and in return had been showered with gifts. Much of the furniture, including the great bed in which first Jumel and then Eliza herself had died, tied in with Napoleon's downfall, for Jumel was among those who plotted unsuccessfully to free Bonaparte from exile on Elba.

At the same time, our guide never mentioned that Eliza once had trailed barefoot in the streets behind her mother Phebe's handcart of yarbs and greens, nor that she had kept afloat by following woman's oldest profession. Nor did she tell any of the many tales about her greed and trickery, tales that suggest her real nature was less lovely than her enticing body.

But our guide did assure us that the mansion itself had been Mme. Jumel's pride and joy from the moment her husband put the deed into her hand. She had been a house-proud mistress, accumulating and gloating over her magnificent possessions and harsh to any servant who neglected them.

Then the attendant took us into the large front bedroom with its carved four-poster, huge mirror and other historic pieces.

"Mme. Jumel came to a sad, really tragic end," she remarked. "Much as she loved the



place she could not properly enjoy it in her last years. She became senile and lingered on, hardly knowing she was alive."

"Did she live to be very old?" I asked.

"Yes, she lived through the Civil War. She was just past 90 when she died in 1865. For many years she had lived alone except for a servant or two."

She led us back into the great upper hall and walked over to the opposite wall where a portrait reached almost from floor to ceiling. She stood in front of it, beckoning. "Here she is in her prime."

The portrait showed Mme. Jumel in the center with younger members of the family around her. But only she stood out. Florid, tall and arrogant, she domi-

nated the hall now as she once had dominated everyone her life touched.

Our guide stood right in front of the portrait, looking up at it, while we remained in the bedroom doorway across the wide hall. Then she turned toward us and continued speaking — but her words dimmed in my ears as I felt ripples coldly chasing each other over my neck and scalp.

I pinched my husband's arm hard.

"Her face!" I whispered. "Look at their two faces! Is she still *here*? Did she come back to stand guard over her house?"

The face in the portrait above its 19th Century garments and the face of our white-uniformed guide could have belonged to identical twins.



### PATTERN IN LIGHTNING

AS HE STOOD on second base while his team was batting during a baseball game at Audubon Park in Metairie, La., Frederick E. Barocco, Jr., 19, was killed instantly by a bolt of lightning. At about the same time, Jim's Place, the restaurant which sponsored the team for which Barocco played, was struck twice by lightning.



### BITING THE BULLET

IN A POULTRY house in Monroe, Me., Percy Seekins watched as a fellow-worker fired a 22-caliber bullet at a rat. The next thing he knew, Seekins later told a news reporter, he was biting on the bullet. He theorized that the bullet had ricocheted off a nail before he caught it in his mouth.



Marvin Shock (farthest from camera) points out to Ewing Tilton the bare branches of trees where he first saw the larger-than-life birds.

## DO BIRDS COME THIS BIG?



Kathryn Beaver said, "It could have been a bird . . ." but she was too frightened to remember what the thing looked like.

By Helen M. White

**W**EST VIRGINIA and Ohio had a "monster," a red-eyed, winged-back, six-foot, man-like, car-chasing monster.

This bird-monster was seen first on Tuesday, November 15, 1966, near Point Pleasant, W. Va. Two young Mason County married couples told Deputy Sheriff Millard Halstead they were riding through the sprawling marshy area near the Ohio River

which contains the McClintic Wildlife Sanctuary and a huge abandoned TNT plant when as their auto crested a hill a strange object loomed in front of them. Mr. and Mrs. Steve Mallette and Mr. and Mrs. Roger Scarberry, all of Point Pleasant, described the creature as at least seven feet tall, man-like, gray in color, with "glowing red eyes two inches in diameter"



and wings on its back. When their car lights hit it the creature took off making a flapping noise.

They became frightened and drove rapidly toward Point Pleasant on Route 62 but the "thing" followed them. Even when their speed approached 100 miles an hour the flying creature appeared to drift easily along behind the car. The two couples, who Halstead said had not been drinking, declared the "thing" followed them to the city limits, at one time coming within 50 feet of their car and emitting a sound similar to a "record played at high speed or the squeak of a mouse." But it appeared to avoid lights and disappeared after they reached the edge of town.

Their story might have elicited no lasting interest except that confirmation in reports of other witnesses was soon forthcoming.

Mr. and Mrs. Raymond Wamsley, Marcella Bennett and Ricky Thomas, also of Point Pleasant, swore they too had seen the bird-monster. As a matter of fact they said they saw it three times late that same night, November 15, near the same abandoned power plant a few miles north of Point Pleasant.

These reports brought curious crowds to the area and volunteer firemen had to help the police keep traffic moving. By Thursday night, two days after the

first report, the area was ablaze with lights from cars and from flashlights carried by those brave enough to hunt on foot. Police estimated more than 1,000 persons milled around in the area before midnight. Every intersection was jammed with parked cars and clumps of laughing young adults. The abandoned power plant rang with the shrieks of young people scaring themselves within its dark walls.

On Friday, November 25, Thomas Ury, a 25-year-old assistant manager of a shoe chain in Clarksburg, W. Va., told officials that an enormous creature "flying two or three telephone poles high" chased his convertible down the highway and into Point Pleasant at 70 miles an hour. Ury, who was the first to see the monster in daylight, described it as about six feet tall, with a 10-foot wingspan but he saw no red eyes.

He sighted the creature on Route 62 at 7:15 A.M. as he was returning home alone to Clarksburg from a Thanksgiving Day visit. He had reached the vicinity of the Homer Smith farm about eight miles north of Point Pleasant when the creature "rose up just like a helicopter" from a nearby field. He too talked with Millard Halstead telling him that the creature hov-



ered easily over his automobile for miles and eventually flew off toward the Ohio River.

"It came up like a helicopter and then veered over my car. It began going around in circles. I was scared to death this thing would come right through my convertible top," Ury said.

The following day, Saturday, Marvin Shock and his two children, Marlene, 14, and Phillip, 11, who live near Lowell, Ohio, approximately 100 miles north of Point Pleasant, watched four giant birds in the bare trees along Cats Creek a mile outside the village.

"They looked about as big as a man would look moving around in the tree branches," Shock said. "When we started walking toward them for a closer look — we were about 100 yards from them — they took off and flew up on the ridge."

Shock and his children followed them in their car and saw three of the monster-birds land at the edge of the woods about 200 yards from the home of Ewing Tilton. The fourth enormous bird flew over the house and yard for several minutes before settling in the trees with the others. Tilton and Shock, both farmers and familiar with large hawks, agreed that these monstrous birds had wingspans of not less than 10 feet and stood

between four and five feet tall.

The two men watched the four giant birds for over two hours. Neither of them saw two-inch red eyes but Shock was under the impression that there was "a reddish cast to their heads." They further described the birds as having dark brown backs, charcoal gray breasts and bills five or six inches long "not curved like those of hawks or vultures." Tilton observed that there were some light flecks on the birds' backs.

Kenneth Duncan of Blue Creek, W.Va., said he saw something that "looked like a brown human being" Saturday in a wooded area at Reamer near Clendenin.

"It was gliding through the trees and was in sight for about a minute," Duncan stated.

He and four other men were digging the grave of his father-in-law, Homer Smith of Blue Creek who was buried on Sunday. But the object disappeared before any of the others saw it, Duncan said.

Connie Jo Carpenter, 18, of New Haven, saw the "awful-looking creature" on Sunday night. "Man-like, with a big wingspan" it flew toward her car as she drove on Route 33 near New Haven about 10:30 A.M. She said she stepped hard on the gas and didn't look back.



Later that same Sunday night two other young girls reported seeing a similar creature on Route 60 near St. Albans. They were walking home from a store and ran to a neighbor's home. The neighbor also saw the flying creature which had "big red pop-eyes and didn't have a beak."

St. Albans is about 40 miles south of Point Pleasant.

Four Nelsonville, Ohio, women returning from work at the Logan Goodyear plant on Wednesday night, December 7, were badly shaken when a huge bird nearly collided with their car. The near-accident occurred close to the Athens-Hocking County line on Route 33. They described a bird similar to the creature seen around Point Pleasant.

Dixie Aufflick was driving passengers Edna Guess, Betty Hook and Kathleen Bond home from work. They stopped at the Johnny Appleseed Roadside Park between 11:00 and 11:30 P.M. to close a car door which had not been latched tightly. They had traveled only a few hundred feet after their stop when a huge bird swooped down in front of their car from the right. Mrs. Guess said the bird just skimmed over the car and they could see quite clearly its red eyes and brownish-silvery body.

A small swampy area exists between the highway and the

railroad and extends to the Hocking River at the point where the women saw the monster. It was in such a swampy area near Point Pleasant, W. Va., that the bird-monster first was sighted.

The last report of this monster comes from Kathryn Beaver of Leon, W. Va., who saw a huge flying creature gliding toward her auto on Sunday night, December 11. She was traveling on Route 35 near Wilson Straight. She said the fly-over hit the car like a gust of wind.

The newspapers called the strange aerial sightings variously monster, mothman, creature and haunting creature but they did not explain where they came from or where they went. There have been no further reports since December, 1966. Whatever the creatures were they convinced a number of frightened observers that they weren't figments of their imaginations.

One thing still bothers Steve Mallette, one of the first four persons to report seeing the flying monster. All the pigeons disappeared from the abandoned power plant building near where the creature first was spotted. Pigeons still can be seen on all the other buildings scattered throughout the area but not a single pigeon goes near the huge double-smokestacked power plant where they used to roost.



"If you can prove the power of the invisible we might believe what you say about prayer and God," they told me.

## How Our Teen-agers Learned God Is Not Dead

By G. Don Gilmore, D.D.

WHEN THE PRESS began tossing around the "God is dead" concept several months ago I decided to take immediate and positive action. I hoped to counteract this negativism in my congregation and especially among the teen-agers.

For the young people I set up a program of meetings to be conducted in my study in Groesbeck Methodist Church in Cincinnati from 7:00 to 8:45 P.M. on Thursdays.

From the outset I was painfully aware of the heel-draggers whose attendance reflected parental insistence and the light-hearted skeptics who dropped in because a current boy- or girl-friend happened to be there.

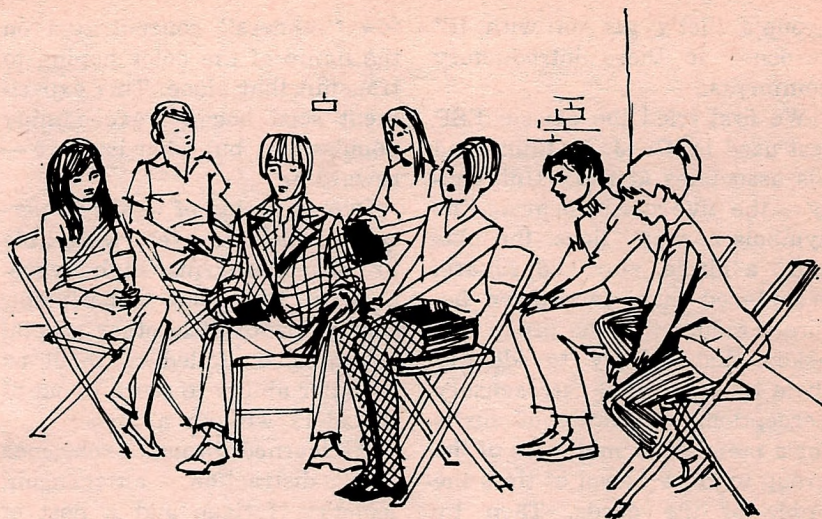
To impress the young people with the seriousness of our group purpose I resorted to a hard-line lecture on proper reverence and respect for traditional spiritual

life values. This approach had the impact of the proverbial lead balloon. As the weeks went by interest and attendance slowly but surely declined. In an all-pervading mood of disenchantment our dwindling group approached the brink of no return.

Then one evening as I maintained my typically fruitless efforts to get *someone* to say *something* a thoughtful young athlete leaned forward and with an undisguised effort to choose his words carefully said, "If you can prove the power of the invisible I might believe what you have to say about prayer and the reality of God."

I felt that old sinking sensation in my stomach as realization dawned: the moment of truth had arrived. I dared not dodge or dismiss the naked challenge in the young man's question. Every eye in the silent room was on me.





From somewhere in the recesses of my mind a thought took shape. One way to prove the workings of the “invisible” would be to conduct some experiments in extrasensory perception. When I voiced it, the shot-in-the-dark idea met instantaneous approval. The group enthusiastically preferred undertaking a common mission in experimental research to sitting around discussing theology.

With only seven days to prepare myself for this new venture I soon discovered that seven times 70 would not be enough. I simply could not find information on ESP experiments with teen-aged groups.

At length, equipped with exactly one experiment and two variations I accidentally ran across in a fun and games book, I faced the largest teen-aged group of the year. It was plain to see that the word had spread like wildfire and the novelty of ESP had attracted the curious.

I began trying to establish a general definition of extrasensory perception — not so easy as it might seem. I pointed out that everyone has a sense potential — an awareness or intuitive capacity — above and beyond the normal five senses and to the degree a person is willing to exercise his “sixth” sense, so will it develop. The air fairly crackled with the



group's "let's get on with it" response to these introductory comments.

We first tried the classic ESP test used by Dr. J. B. Rhine and his associates at Duke University — the five cards bearing the symbols of wavy lines, the plus sign, a circle, star and square. We placed them face down before a member of the group and asked that he try to identify them by exercising extrasensory perception. A variation of this is for a member or members of the group to know ahead of time the order of the cards. Then by means of thought projection or telepathy those who know the identity of the cards attempt to transmit the information to the subject.

Our experimentation with the cards proved singularly unproductive. No one in the group could score with any degree of consistency and soon the young people were frustrated and restless. In quiet desperation I decided to employ an almost-forgotten ESP-type game that I remembered from childhood. This required that one person leave the room while the others concentrated on the color of an object in the room, trying to transmit it to the one outside. Our "senders" usually visualized the person outside the room bathed in the color being projected. A

few "senders" concentrated on the name of the color hoping to transmit that alone. This experiment soon became exceedingly popular . . . but what is more — rewarding.

Over a period of weeks 90 percent of the teen-agers were able to score consistently high awareness in the color experiment. One girl with little other special talent never failed to thrill us with her ability to score 10 out of 10 colors without a miss.

We learned through experience that distraction, antagonism, jealousy, fatigue and a host of other negative attitudes or emotional states can work an adverse effect on even the most consistent scorer. A positive spirit of goodwill and cooperation are prerequisites for success.

Next we substituted numbers for colors. Each subject sent out of the room was to receive a number between one and 10. Sometimes the group would focus altogether; at other times only one person was designated as "sender." Again, over a period of time the scoring became significantly consistent. It appeared that nearly every member in the group had learned to focus his "extra" sense.

By this time the young people had become so fascinated by our research into the invisible power



of interpersonal communication that the formidable problems of the past on how to pray and whether or not there is a God almost were forgotten. We were so busy *experiencing* a dimension of unseen reality it seemed superfluous to argue about it. At last I felt that we were sufficiently prepared to launch into a new area.

One evening I asked the group to sit in a circle for a new experiment. I suggested that each person assume a position of relaxation while maintaining a straight-line posture from the head down the spine, legs uncrossed and hands resting on the thighs. Then I asked that each person follow my directions for further relaxation. Starting with the top of the head and working down I gave the following suggestions: "Forehead, relax; eyelids, be heavy; face muscles, rest; neck, be at ease; shoulder and arms, be limp; upper body, breathe rhythmically; hips and upper legs, be still; lower legs, feet and toes, be quiet."

Next I asked that each person try to picture a movie screen in the darkness behind his closed eyes. Then I prayed aloud, "Lord, we know that you have brought us this far for some reason. Please use this method of communication to help each of us visualize what you want us to

see that will be of help to the other people in our circle."

Beginning with this first experiment each person received from one or several group members some amazing information about his past activities and present and even future involvement. We sat in astonishment as one by one the comments were passed along. Some of the material disclosed was trivial — such as one person's ability to discern what another had eaten for lunch or another's ability to describe the interior of a group member's house where he had never been.

However on one occasion a boy in our group received a definite impression that one girl's father, whom he was able to describe in perfect detail though he had never seen him, needed a special operation on his legs as soon as possible. Within a period of days the father underwent a vein-stripping operation on his lower limbs and his daughter with this foreknowledge was able to minister to her father in a very special way.

Visualization as we practiced it is first of all a deliberate attempt to see interior images and through concentrated effort hold them in focus long enough to discern their meanings. Such a pursuit requires considerable mental energy because of the countless number of images that



flow in. These images possess both form and color and some people have a great facility for identifying one or the other. Therefore the visualization practice requires both focused observation and reflection. Many times a particular image from someone's picturing that has not resulted in personal illumination is brought to the attention of the group and a collective effort is undertaken to perceive the meaning of the image.

Throughout our ESP undertakings we have learned to guard against undue emotional excitement and overstimulation by placing a limit on the amount of time given to each experiment. Our constant watchword has been "objectivity."

As the weeks and months have passed and the group members have matured in attitude toward our common research we have learned that our experimentation is terribly important, not just for ourselves but for others as well. We are no longer playing games or engaging in an entertaining pastime. Somehow we have found a way of drawing upon the spiritual power God has made available which is intended to be used to help the world. We have come to regard our approach as a form of prayer.

A further upshot of our ESP program has been the dedication

of many in the group who spend time alone practicing the picturing method in the practical concerns of their lives. It is interesting to observe that when the subject of prayer is mentioned in the hearing of a group member it evokes an immediate, positive response because we have found a way of prayer that is both real and powerful. When by chance the nature of God is discussed we talk not about his death or absence but rather about his living presence, for what we personally have experienced with the invisible power cannot be refuted.

I believe the ESP experiments that we have used can be employed in the spiritual life quest of any person or group. Though what we have attempted to do is not a traditional method of religious education it is a practical springboard to deeper spiritual awareness. The record of our research speaks for itself and the case for ESP as a vehicle for proving the power of the invisible is self-evident.

One day I overheard one of my teen-aged research partners attempting to explain some of our experiments to a friend. I think he summed it up rather well: "At first I thought those ESP experiments were just for laughs but then I found a way to get in touch with God — and believe it or not He is not so far away...."



By Betty Lou White

# The GHOSTS of FRESNO



It's quiet on the phantom front today — but older nuns remember some odd goings-on in St. John's Cathedral.

**M**SGR. JAMES H. Culleton has his hands full as chancellor of California's Monterey-Fresno diocese and off and on he's had to cope with nuns, priests, students, a chauffeur and other parishioners who can't seem to get accustomed to ghosts.

Charles McCarthy, a writer for the *The Fresno Bee*, delved deep into Fresno's past, with Monsignor Culleton's help, to unearth

data that indicates the 'Thirties were the heyday of phantoms around St. John's Cathedral.

The monsignor himself heard the voice of Sister Irenita five years after she had been buried. She had been a teacher at St. John's School and after her death in August, 1931, her likeness prowled school corridors and classrooms for years, to the discomfiture of the Holy Cross Sisters trying to carry out their



duties. They tried holy water to rid the convent of the ghostly intruder but the undaunted phantom came on — brushing through an assembled group of nuns who heard and felt the sweep of her habit as she passed.

Sister Irenita appeared to a janitor's wife and troubled the girls living in the boarding academy. They complained about "some sister" who patrolled the halls all night. Sister Irenita actually spoke to one parishioner, saying, "Please tell Monsignor Crowley to say the Mass for me that he received a stipend for and I will be at rest." (Monsignor Crowley, once pastor of St. John's, had been transferred to another post. The message was conveyed to him and he complied with her request.)

Shortly thereafter, vandals opened Sister Irenita's grave and when notified by the custodian Monsignor Culleton hurried to the cemetery. He clambered into the grave and opened the coffin, finding Sister Irenita's body perfectly preserved and still soft, although a tree root had grown through the coffin and across the corpse.

Since then Sister Irenita has been at rest — but whether her ghost was laid by the Mass or Monsignor Culleton's concern is moot.

Monsignor Culleton is a wise

modern cleric. When Mr. McCarthy asked, "How can seeing ghosts be reconciled with Roman Catholic admonitions against superstition?" he replied that superstition really is an illogical extreme of faith. As to "possession by the devil," he says, "In 999 out of 1,000 cases formerly thought to be diabolical possession the disturbance now can be proven to have a psychological or physical explanation and/or origin."

He recognizes that human beings have a basic need for valid folklore and remarks, "If it consoles you it comes from God. If it scares you, forget it."

The valid folklore surrounding St. John's Cathedral contains another eerie manifestation from long ago. Fr. Andrew Garriga, pastor from 1891 to 1896, one stormy night approached one of his parishioners and asked him to hitch up his buckboard to take him to visit a sick person. Reluctantly and sleepily complying, he asked the priest where he wanted to go.

"I don't know," the priest said, "but we will find it all right."

It was a terrible night. The horses slipped in the mud, three-foot chuckholes pocked the road and the buckboard inevitably hit the ditch several times. Each time before the driver alighted to lead the team and wagon out the



priest stopped him — and miraculously the horses and wagon were back on the track.

Finally the road ended and the horses struggled across open fields. As dawn approached the men saw a flickering light in the distance. The priest said to head for it and finally they reached a tiny farmhouse from which the light was shining. When they approached the door a woman came out saying, "Thank God you've come! My father is dying and needs a priest."

Monsignor Culleton was involved with some weird events in Monterey, too. He recalled that one night a visitor was sleeping in the room which had belonged to the deceased pastor, Msgr. Ramon Mestres. In the middle of the night the visitor claimed to have seen the dead pastor but his description did not fit Monsignor Mestres. Those who had known the old priest said he never had worn either the full beard or the cape the visitor said he had seen in his vision. Later, however, in a closet of accumulated litter, a picture of Monsignor Mestres was found. It had been taken many years before and showed the old cleric with a full beard and wearing a black cape. Even the cape itself, moth-eaten and musty, turned up deeper in the storage closet. And an aged parishioner came

forward to say that he remembered when Monsignor Mestres wore a beard.

A no-nonsense man, Monsignor Culleton for a time was stationed in Monterey. One night on hearing the front door of the rectory open and footsteps move across the front room into the kitchen, he suspected an intruder—but a search of the house proved it to be empty.

He stationed himself where he could observe the front door and found that regularly on the half-hour the door opened. The priest saw no one but he heard footsteps. This weird ritual continued until midnight, then stopped and never occurred again.

In 1933 a bishop visited Monterey and his chauffeur, who knew nothing of the ghosts of Monterey or Fresno, was given Monsignor Mestres' room for the night. The next morning a young priest on his way to say early Mass met the chauffeur, fully dressed, pacing up and down the street.

"I couldn't sleep," he said. "That other person in my room kept staring at me."

Well, it all happened a long time ago and these days all is quiet on the phantom front in Fresno. But I wonder if some of the older nuns slipping in and out of St. John's look warily into the shadows in nave and apse and chapel?



# OIL

## Detective Uses Maps

Pursuing an unusual hobby, author studies land contours, gets "feel" for what lies underneath.

By Paul P. Sprowl

WHEN MY FRIEND Ed Douglas told me he was planning to sell a tract of land he owned in Arkansas I saw an opportunity to indulge a hobby of mine — or perhaps you could call it a talent. From the surface contours of the earth I seem able to judge the presence of gas and oil.

Mr. Douglas owned 180 acres eight miles northeast of Lavaca, Ark., in Sebastian County. At this time I didn't know the county nor anything about the land. I learned later it was only eight miles from an area already under production. I asked Ed if he would draw a map of his property for me to work with and I

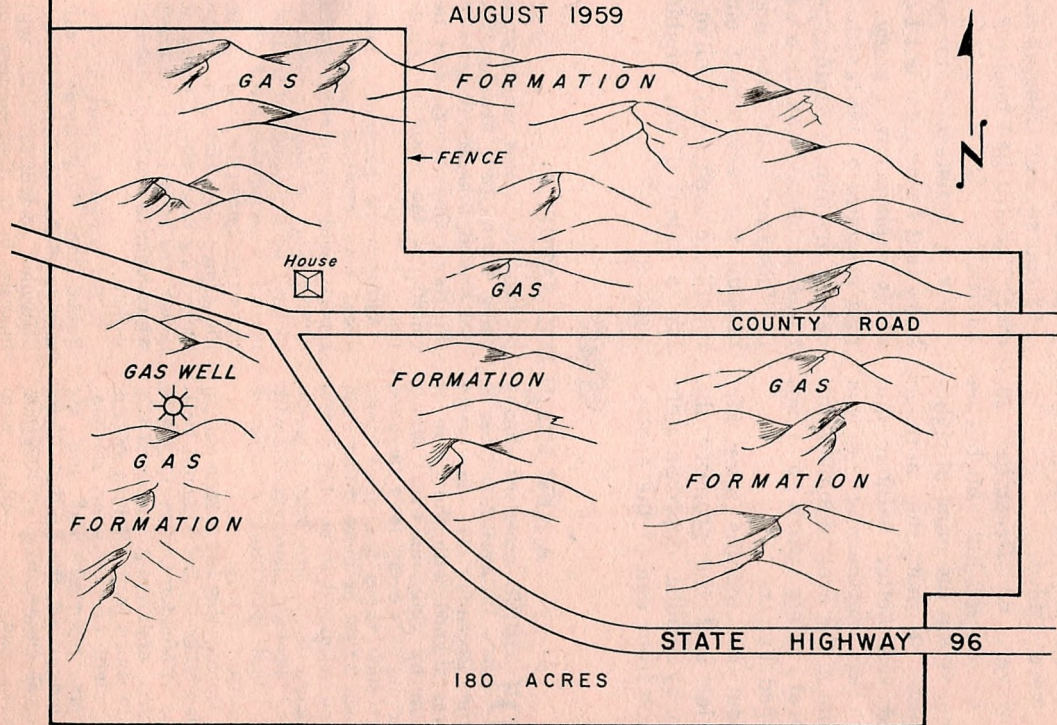
would let him know if I thought it had gas or oil on it.

I like to check out these possibilities and then if a well later is drilled and brings in gas or oil it proves my theory. Mr. Douglas' land was under lease (as much of the mid-southern states are) and the company he had leased to, years before selling the land, was the Arkansas and Louisiana Gas and Oil Company. It may have been this company that later drilled on the property but I'm not sure.

At any rate, in August, 1959, Mr. Douglas gave me a rough drawing of his land showing the earth contours. After my study of it I suggested that if he did go



EIGHT MILES NORTHEAST OF LAVACA ARKANSAS IN SEBASTIAN COUNTY  
AUGUST 1959





ahead and sell he should hold onto his mineral rights. I firmly believed gas would be found if a well were drilled.

However, on December 20, 1959, he did sell his land but he did not retain the mineral rights because he felt the acreage would sell better without this restriction. Furthermore, it was normal in the area to include the mineral rights when a tract changed hands.

About six months after Mr. Douglas sold the property the company drilled approximately 50 feet from one of the spots I

had indicated on the map. They hit gas and the well is still producing right now.

Of course, Mr. Douglas said to me, "I wish I had followed your advice."

It's a satisfaction to me to know that I was right but I can't really explain how I knew. Certain contours of the earth indicate to my mind certain types of traps for oil and gas. In a way it is "dowsing" but that doesn't explain the fact that I simply "feel" the existence of oil or gas. It's a talent I am unable to explain.



## A NEW MOON FOR SATURN?

**ON THREE** occasions during 1966 — on April 2, October 29 and December 17 — the earth was aligned with the plane of Saturn's rings, an event which occurs only every 14 or 15 years. At such times the three rings, each 10,000 or more miles wide and estimated to be only a few inches thick, are seen edge-on and provide astronomers with the best opportunity to observe Saturn's moons.

During the last alignment on December 17, Dr. Audouin Dollfus of Meudon Observatory near Paris apparently discovered a new moon in the Saturn system. A night or two later, astronomers reported that the big telescope of the United States Naval Observatory at Flagstaff, Ariz., had photographed what appeared to be the same object. Although he had not yet seen the

photographic plates, which were being flown from Arizona, Dr. Kai Strand, scientific director of the Naval Observatory, said he considered the discovery genuine.

Astronomers generally, however, were cautious about the reports, evidently mindful that a "10th moon" of Saturn, claimed to have been discovered in 1904, proved a disappointment. Reported by famed Dr. William H. Pickering of Harvard, who named the new moon Themis, it never was seen by astronomers who sought to confirm the observation.

If the present report is confirmed the "new moon" will raise to 10 the number of known Saturnian satellites and will increase to 32 the number of known moons in the solar system.



|  
*A Case Suggesting*

| The  
METAMORPHOSES  
of a MOTHER

|  
By Francis Story

What universal laws govern reincarnation as to interval, time, place and a spirit's tolerance of its new body?

PROFESSOR Ian Stevenson of the Department of Neurology and Psychiatry of the University of Virginia has collected upwards of 600 cases suggestive of reincarnation from various parts of the world. Their geographical distribution, ranging from North Africa to Alaska, shows that they occur among peoples of diverse cultural backgrounds and even in cultures where religion gives no sanction to the belief in re-birth. A comparative study of these cases reveals that they have certain features in common which seem independent of conditioning factors in the subjects' mental environment. A case of apparent reincarnation is usually regarded as a scandal when it

comes to light in a community where religious orthodoxy is entrenched against the belief. It is impossible to estimate, of course, how many such cases are suppressed for this reason.

In the cases in Asia which I have studied personally inhibiting social influences do not play a large part. Sometimes there are familial complications which prevent prolonged study and controlled tests of the case. The parents of a child who claims to remember a previous life and who has identified certain living persons as his former father and mother usually wish to break the child's attachment to these claimed parents rather than encourage it by fostering his mem-



ories. In several cases known to me the present parents have shown a definite fear that the family of the past life would alienate their child's affections or even attempt to take him from them. This, while it makes study of the case more difficult, is at the same time strong evidence for its genuineness or at least of the sincerity of the persons concerned.

A general survey seems to indicate that rebirth tends to take place in the same locality and social group, often in the same family, as that of the previous life. This is one of the common features to which I have alluded and is easily understandable on the basis of attachment and emotional pull. It is in fact exactly what might be expected. The principle is well illustrated by the case of a little girl, Win Win Nyun, which came to my attention in Burma some years ago.

Win Win Nyun's father, U Khin Nyunt, was Military Administrator and Sub-Divisional Officer of Pyinmana, Upper Burma, in 1948 when Communist insurgents were harrassing the district. When other rebel forces, the Karens, drove them out U Khin Nyunt and his wife Daw Nu Nu were taken prisoner and conveyed to Thandaung in Toungoo District. U Khin Nyunt's mother, aged 67, was then in Rangoon

and all communication between them was cut off. One night U Khin Nyunt dreamed that his mother was ill and yearning to see him. Later he dreamed that he was at her bedside and she was trying to tell him something which he could not understand.

While they were still at Thandaung U Khin Nyunt's wife became pregnant and about that same time he had another dream in which he saw his mother lying dead. She was fully dressed, as if for cremation, in accordance with Burmese custom. The dream was so realistic that he was able to take precise note of the clothes she was wearing. And then his wife also had a dream in which she saw his mother who said that she was coming to live with them. In Daw Nu Nu's dream the mother got into the bed and lay down between U Khin Nyunt and his wife. This dream occurred early in Daw Nu Nu's pregnancy and in fact it was only after the dream that she realized she was pregnant. They had been married for six years but did not wish to have any children on account of the difficult and dangerous position they were in.

In due course the child was born; it was a boy and they named him Maung Maung Lay. About three months after his birth U Khin Nyunt had another



dream of a very disturbing nature. He dreamed that his son was dead and that his heart, liver and other organs were scattered around in a glass case.

Soon after this dream an opportunity came for them to escape but U Khin Nyunt had to take a different route from that taken by his wife and the baby. On reaching Rangoon he learned that his mother had died. For some time before her death she had been weeping and asking for him. On receiving the news he told his relatives about his dreams concerning his mother and it appeared that the date on which the last one had occurred corresponded with the date of his mother's death. When he described the clothes he had seen her wearing in his dream he was told that they tallied exactly with those in which her body had been laid out for cremation. They were new clothes which he never had seen her wear in life.

In Rangoon U Khin Nyunt was reunited with his wife and child but soon afterward the baby's health began to give them anxiety. They obtained the best medical advice available but his condition did not respond to treatment. In this troubled situation U Khin Nyunt's mother-in-law advised them to take him to a well-known Buddhist monk at Gyogon, to the late Yagyaw Sa-

yadaw who was known to be clairvoyant. This they did. As soon as the old Sayadaw\* saw the boy he said, "Your son is only a visitor here."

U Khin Nyunt was deeply perturbed by these words and even angry at the fatal prophecy they implied. Refusing to speak to the Sayadaw, he left abruptly. In Burma Buddhist monks are held in the highest veneration and his behavior toward the Sayadaw shows the measure of U Khin Nyunt's distress.

In April, 1953, the little boy, then five years old, fell seriously ill with what was diagnosed as acute anemia. Just before this the father had another dream in which a frightful-looking personage in black was trying to pull his son away from him. With great difficulty he resisted but he awoke deeply troubled. And he could not shake off the feeling of depression left by the nightmare. It had been more like a waking vision than a dream experience.

The child was then taken to a WHO (World Health Organization) specialist who, after a thorough examination, sent a specimen of his blood to America for a report. When it came the diagnosis was leukemia — cancer of the blood for which there is as yet no known cure.

\* Venerable Teacher: the usual honorific of Burmese *Hpogyis*.



There followed another vivid and realistic dream. U Khin Nyunt and his wife both dreamed they saw his mother leaving their room and going downstairs. She was dressed as in the death dream and did not look at them nor speak. Still dreaming, U Khin Nyunt turned to his wife and said, "Just look at my mother! She didn't even speak to us!"

Two months after that Maung Maung Lay died.

During his final illness the little boy had wanted desperately to stay alive. He repeatedly said, "Can't you help me? Can't you save me from death?" About half an hour before the end he looked up at his parents and cried out, "I shall be coming back!"

After this loss the parents were inconsolable. They wondered very much about the dreams and the dying child's last words to them. What was the connection between U Khin Nyunt's mother and the little son who had left them so tragically? What was the meaning of those last words uttered with all his remaining strength? Would he really come to them again? In an attempt to resolve their doubts a sister took them to consult a reputed seer in Henzada. He said, "Your child will come back to you after three years. But as a daughter, not a son."

Sure enough, three years later Daw Nu Nu became pregnant again. She dreamed she saw her little son come back. At about the same time one of their servants, who did not know the mistress was expecting another child, also dreamed that she saw the little boy enter the compound of the house wearing the clothes he had worn on his deathbed. When the servant asked him where he was going he replied that he was returning to the house. She told this dream to the master and mistress but they did not inform her of the pregnancy.

On March 22, 1957, a girl was born whom they named Win Win Nyun. On her left ankle the baby had a rectangular birthmark, paler in color than the rest of her skin and looking exactly like a mark left by adhesive tape. It was precisely in this spot that the WHO specialist, Dr. Perabo, had given a blood transfusion to their son during the three days preceding his death.

In U Khin Nyunt's employ there was a driver who had been very fond of the little boy. This man had been deeply grieved at the child's death and whenever he passed the cemetery used to call out, "Maung Maung Lay — come back!" When the little girl was shown to this driver the first thing he did was turn the baby over on her stomach. Then he



pointed triumphantly to a dark patch on her buttock. "That is the mark I made!" he said.

The parents, not knowing what he was talking about, were surprised. He then told them that just before Maung Maung Lay's burial he had marked with charcoal on the dead child's buttock. The mark borne by the new baby was identical with the one he had made on Maung Maung Lay, he said.

When the little girl Win Win Nyun was able to speak connectedly she claimed that she was not only the former Maung Maung Lay but also Daw U Shwe, the mother of U Khin Nyunt. By mentioning the names of persons she could not have known in this life and referring to incidents in the lives of Daw U Shwe and Maung Maung Lay she convinced both U Khin Nyunt and his wife that they were indeed her former personalities. She sometimes forgot herself and addressed her father as if he were her son. In Burma where as in most Asian countries distinct forms of address are used to denote seniority and status within the family, this in itself was unusual enough to excite comment. Even without the use of the words "father," "mother" or "son" it can be known whether an elder or younger relative is being addressed.

While this history was being related to me by U Khin Nyunt and his wife at their pleasant home in Campbell Road, Rangoon, Win Win Nyun was present. The conversation was in English but whenever the name Daw U Shwe was mentioned the little girl exclaimed, "That's me!" Like most of the children who claim to remember previous lives she seemed a precocious child. Several times she said in Burmese, smiling happily, "Daw U Shwe — that's nobody else but me!"

In Burma it is a custom to mark children who have died or are expected to die in the hope that they will be reborn in the same family and be identifiable by a birthmark on the same spot. This practice is noted by H. Fielding Hall in his book *The Soul of a People* and also in *A Burmese Family* written by a Burmese author in recent times. In most of the cases of children believed to have been identified in this way the marks correspond to those made on the previous child by the parents, which are consequently known to them. This gives rise to the possibility that the mark may be reproduced by a prenatal suggestion coming from the mind of the mother, which in some unexplained manner acts on the embryo during its formative period.



However, there is nothing in genetics to support the theory that a mother's ideas can affect her unborn child in this way and in fact most geneticists would flatly deny that it could happen. Nevertheless, this hypothesis has been put forward to account for such cases. But in the case I have recorded above it can be ruled out so far as the mark on the infant's buttock is concerned because the only person who knew the body of Maung Maung Lay had been marked after death was the driver who did it. Both parents were unaware of his action which was prompted by his own affection for the boy. This makes the case one of especial significance, apart from its other remarkable features.

It can be objected that the parents' desire for the return of the same child together with their belief in its possibility created a mental atmosphere in which they projected their wish onto the personality of the child who thereupon "acted up" to it. Possibly in such a situation this could happen; but it would not account for the child's knowledge of people and events connected with the previous personalities. And even if the parents' wishful thinking were sufficient to establish a fictitious connection between the boy Maung Maung Lay and the new baby

there is no reason to suppose they were predisposed to see in Maung Maung Lay the reincarnation of U Khin Nyunt's mother. Neither does the theory explain the series of dreams in this particular case. Had the dreams concerning Daw U Shwe been experienced only by her son they could be dismissed as coincidences; but he and his wife both had similar dreams and at a time when they had no reason to think that Daw U Shwe might be dying.

There remains one other possible theory: Win Win Nyun acquired her information telepathically from her parents and adopted the knowledge thus gained as her own memories. This however would be to stretch the potentialities of telepathic communication far beyond the limits of what has been demonstrated as possible by any experiments so far conducted. There is not, insofar as I know, any instance of telepathically-acquired knowledge being absorbed into the personality as a permanent part of its structure. If all the children who have given proof of possessing knowledge of the lives of people no longer living have acquired it in this way telepathy must be a much more common extrasensory faculty than controlled experiments have indicated. Moreover it must be capa-



ble of passing on information more detailed and exact than that received in any verified telepathic tests. It is a far cry from telepathically reproducing simple line drawings and calling Zener cards to relating incidents from the lives of other persons and identifying those persons and the places they had known, as these children have done. Sensitives, it is true, have obtained such information by psychometry but here again the impressions they receive always remain distinct from the contents of their own minds and do not result in any confusion between their own personality and those of others. Suppose that Win Win Nyun was psychometrically sensitive — she must have handled objects belonging to many other persons in the household besides those of her dead grandmother and brother and there seems no valid reason for her acquiring information connected with them alone.

This interesting case brings into sharp focus the problems attached to the concept of personality. To what extent does a "transmigrating" entity remain the "same" entity — in any generally accepted sense? The components of personality commonly regarded as fundamental to its structure (such as sexually-determined attitudes, character-

istics formed by past experience and environment, acquired knowledge and even personality patterns governed by the action of the endocrine glands) if they survive death at all must undergo complete transformation in the process of rebirth when an entirely new physical basis and environmental situation comes into being. There then remains only the possibility of memory, of recalling the past, to maintain a connection between the present personality and previous personalities.

Actually the same difficulty exists if we choose to confront it in our idea of a man of 70 being the "same" person that he was as a boy of seven. If he suffers total loss of memory there remains no connection between himself and the child he once was. All that can be said is that he is the indirect *result* of that child in the same world-line of existence. In Buddhism the difficulty is overcome by holding that personality is purely an idea. The term merely signifies a current of cause and effect in which no enduring entity is to be found. At death all that we consider to be personality passes away, leaving only the potential of the past karma (sections) to produce a new psychophysical aggregation — a new "personality." One personality is linked with a for-



mer personality and with all those personalities that have gone before by the fact of belonging to the same individual stream of cause and effect in the psychic order. This is said to be the sole form of "identity" existing between one life-manifestation and another in the sequence. Mahayana Buddhism accounts for the recollection of previous lives by postulating a "Reservoir of Consciousness" (Sanskrit: *Alaya-vijnana*) peculiar to each life-stream which may be tapped under appropriate conditions.

It may be this hurdle of the destruction of personality that rebirth entails that makes the doctrine unacceptable to many people. There are those who would prefer to be annihilated altogether rather than become another person as it seems to them they would in being reborn. We think of ourselves as personalities in terms of our past memories, our present consciousness and character and all the mental furniture we have acquired, including the knowledge of our relationships with others from our earliest years. With all this gone and being cast into an entirely new environment, what remains of the individual I call *me*? The only answer is that each of us is the product of an individual stream of "becom-

ing," a process in which nothing is constant except the cause-effect continuum.

Yet there is no need to take a nihilistic view of rebirth merely because it excludes a *total* survival of the personality. Where characteristic traits are strongly developed they reappear in the new life, often markedly enough to demonstrate a recognizable relationship between the two personalities. Special aptitudes that have been acquired in previous lives can be carried forward if they have been cultivated with sufficient determination and singleness of purpose. The child prodigy in music or any other sphere probably is not the recipient of an unearned gift. Change is the basic principle of growth and it is idle to ask whether the 300-year-old oak is the "same" plant as the acorn from which it sprang.

When a distinctive personality appears again and again in the same family, skipping one or more generations, it well may be that a factor other than heredity is involved; it may demonstrate a psychic heredity which is the individual's own property. The biological laws themselves would help to make it possible for the same ancestor to be born repeatedly in the line of his genetic descendants. In this connection the force of attachment



to her relatives which seems to have been operative in the case of Daw U Shwe and the gravitational pull toward the family group displayed in many other rebirth cases provides an explanation of what may be called the recurring family type, a phenomenon often enough observed in the lineage of families noted in history. By a logical extension of this principle a prolonged conditioning through a series of rebirths within the same ethnopsychological group would tend to produce those racial and national types which, although they have been grossly caricatured in literature and propaganda, undoubtedly do exist. A systematic study of the subject might throw light on the nature and origin of racial memories. The collective unconscious of Jung may be nothing after all but the submerged memories of previous lives and the subliminal impulses associated with them.

Honoré de Balzac characterized the process of "becoming" through a series of lives when he wrote in *Seraphita*: "The virtues we acquire, which develop slowly within us, are the invisible links which bind each one of our existences to the others — existences which the spirit alone remembers, for matter has no memory for spiritual things. Thought alone holds the

tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius."

Perhaps he was right and it is this legacy of the virtues and skills we have striven for that constitutes our true personality, not the ephemeral and adventitious contents of our minds at any particular moment. I believe that to understand this is to have a true notion of what it means to say, "I exist."

Before closing this brief discussion of the case of Daw U Shwe something should be said about her change of sex in the intermediate life. It is possible that Daw U Shwe was born as a boy because her anxiety to be reunited with her son caused her to remanifest in a body that had been conceived before her death and was of the wrong sex. Unfortunately I was not able to obtain the exact date of the beginning of Daw Nu Nu's pregnancy but if my assumption is correct the child's early death would be explicable on the ground that Daw U Shwe's karma was not the kind to sustain a male personality. The situation could then be adjusted only by the transfer of her karmic life-potential to a new birth as a female. This does not mean that a change of sex in rebirth always must lead to such a result. On the contrary, there



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are a number of cases of sex-change on record and their various degrees of sexual identification and adjustment are the subject of a special study. But in all or most of them there appears to have been predisposing factors in the former life that made the transition from one sex to another more or less appropriate. In the case of Daw U Shwe her strong maternal instinct makes the assumption that such factors were not present a valid one. Her brief life as a boy may have been nothing but a mistake on her part, one that nature quickly rectified.

This is my own interpretation of the case; others who read the facts may come to different conclusions. Whatever the finally correct interpretation may be a case containing so many diverse elements of paranormal experience would be difficult to explain away without recourse to the doctrine of rebirth. Rather than strain beyond reasonable bounds the possible scope of telepathy, psychometry, clairvoyance, precognition and other ESP phenomena I find it easier to believe the Win Win Nyun is precisely what she claims to be —Daw U Shwe and Maung Maung Lay reborn.





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## THE FRIENDSHIP

By Martha Adams

WE HAD TWO cats a couple of years ago — Jordan, a big orange fellow with golden eyes and a warm friendly heart. He was the only orange cat in our neighborhood and a great treasure to us. Then a little black cat came along and we took him in. The children named him Glenn (for a movie star) because of his sleek maleness. Jordan adopted him at once and the little one responded in kind, following the big cat everywhere and always lying near him on the couch. They sometimes tumbled and wrestled, or raced across the front lawn nipping at each other — but always affectionately.

The night of May 11, 1965, my daughter Martha Jane came in late from her college library. She was crying bitterly and holding the limp body of big Jordan in her arms. She had found him in the street, evidently hit by a car.

We missed him very much but had to resign ourselves to the loss of the affectionate little creature. Glenn wasn't so adjustable, however. For the next two days he prowled in and out of the house anxiously searching for his old friend and incidentally keeping alive our grief — but there was nothing we could do.

Then death struck again. This time

— May 13, 1965, — I found the small black heap in front of our house. In his inexperience and loneliness Glenn had wandered into the street and a speeding car had hit him. My husband buried him in the backyard. Ours was a depressed household.

Two nights later, Martha Jane was returning from class with a student friend. She told him on the way home about our cat disasters. He was interested and sympathetic but as his car turned into our street and his headlights swept our lawn, he exclaimed, "Well, what are you talking about? Aren't those two cats the ones you just described to me?"

My daughter looked over the lawn, garishly green in the bright lights, and saw a large orange cat graceful-



Martha Adams



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ly leap across the grass while running alongside a small black friend playfully nipped at his flanks. She called to them through the open car window—but they ran past her, through the hedges and into the black night.

No one ever has seen them again but we don't grieve for them anymore. — *Oakland, Calif.*

## CONSTANT COMMUNICATION

By William Nevil

MY FATHER died in Houston, Tex., on New Year's Day, 1928, but he has returned several times in my dreams and always has something important to say.

He first came to me in 1932. In a dream he told me that someone by the name of Mitchell in Adams County, Ohio, had a message for me. I could not ignore this, for my father had been born in Adams County and his mother's maiden name was Mitchell. This knowledge led me to write a letter to the County Clerk of Adams County inquiring whether the authorities had information concerning the Nevil family.

The answer from the County Clerk, Mrs. Nola Mitchell Black, related that my uncle, Frank Nevil, recently had died and his several little children now were in the Adams County Orphans' Home in West Union, Ohio. This knowledge made it possible for me to keep in touch with the children until they were out of the home and in later years.

The next time my father appeared was New Year's Day, 1938. He said, "Son, I'm fixing it up for you to take command of a Civilian Conservation Corps camp in Ohio. I want you to go there and meet my people."

At that time I was living in Indianapolis, Ind., and gainfully employed. I was a reserve officer but I would not have considered taking such a position, had not my father spoken these words.



In the first part of April, 1938, I received a call from Fort Hayes, requesting that I take command of a Civilian Conservation Corps. Remembering my dream I said that I would. When I reported for duty I was assigned command of the unit at Camp Anthony Wayne, Wooster, Ohio.

On the first Sunday in July the educational adviser of Camp Anthony Wayne, a Mr. Sharpe, was arrested for speeding while driving through Greenfield, Ohio. The police officer asked the reason for his hurry and Mr. Sharpe said he was going to be late getting to work at the camp. The officer wanted the name of his commanding officer and the reply was, "Lt. William Nevil."

"That is *my* name," replied the policeman, "and I'll tell you what I'll do. I'll let you off if you will tell your Lieutenant Nevil to come down and see me."

The following Sunday I went to Greenfield and found that the policeman was my cousin. While we were getting acquainted he said, "There is to be a family reunion at Serpent's Mound the first Sunday in August this year. Why don't you come down and meet the rest of the folks?"

Of course I attended the family reunion and met about 150 members of my father's family.

In 1941 I was stationed at Fort Thomas, Ky., and my father came once more. He told me that shortly I would be going back to Texas and added, "You are now able to travel alone. I will not be seeing you again."

He was right on both counts. —  
Little Rock, Ark.

### THE INDIANS' SACRIFICE

By Carolyn Becker

**W**HEN WE BUILT our new home five years ago we knew our lot on Sunbriar Drive in Ebenezer, N.Y., originally had been part of the Sene-

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ca Indian Reservation. At the end of our street flows Cazenovia Creek where the Senecas formerly gathered for councils, trading and ceremonial rites.

I found the night of February 22, 1966, cold and crisp when I went out to walk my large yellow dog. I unleashed him so he could run free in the snowy fields alongside the creek. Out of nowhere came the howl of another dog. My dog froze in his tracks, his ears pricked, his tail high, his hackles bristling the length of his spine. Again the unseen dog keened. I shivered . . . but not from the cold!

Then on the creek bank appeared a tall pole decorated with cloth strips in vivid colors. A buckskin-clad Indian wearing a strange headdress and mask knelt nearby. To my horror he was strangling a beautiful white dog. As I watched he wrapped its limp body in bright-colored strips of cloth and next he wound strands of wampum about the animal's broken neck. Dimly I discerned other Indians clustered around glowing campfires and throbbing drums and the smell of tobacco smoke penetrated my senses. As the medicine man suspended the slaughtered dog's body from the pole the Indians chanted, "Nyoh, nyoh," as we would say "amen".

The scene faded and I stood shivering in the snow, my own dog whimpering and cowering against me.

Later I learned that somehow time had turned backward, letting me witness the Senecas' New Year Jubilee ceremony, in which a pure white dog was sacrificed for the tribe's sins. According to the record the last time the ceremony took place here was in 1841. — *Ebenezer, N.Y.*

### WHERE DID THE CIDER GO?

By J. P. J. Chapman

**A**BOUT 10 YEARS ago we lived on a road called Bingham Ave-

nue near Poole in Dorset, England. Don Richardson was an acquaintance whom I saw at infrequent intervals. We didn't have much in common but were quite friendly. Don was a peculiar fellow, an "unknown quantity," so to speak, and no one ever really got down to what he really thought about things.

One day he made one of his rare visits. My wife had gone shopping and I looked forward to finishing up some odd jobs around the house. About 11:30 A.M. the doorbell rang. I cursed inwardly, as I wanted to get on with my work. The maid let him in and announced, "Mr. Don Richardson to see you."

I welcomed him and we sat down to chat. After a time he said, "Well, I must be off. I have undertaken a long trip and you may not be seeing me again."

I inquired about his venture but he was more than usually evasive. Some private business, I gathered, so I didn't pursue the subject. He rose to go.

"Come and have a drink," I said. "What's it going to be—beer or cider?" He chose cider and I poured a generous glass for each of us and we drank. After a little more talk he said he had to be on his way. We shook hands and the maid saw him out.

Some days later I mentioned to another friend that I had seen Don Richardson and that we both liked cider.

My friend asked, "Are you absolutely *sure* he paid you a visit?"

I replied there was no mistaking Don anywhere or anytime.

Then my friend gave me a jolt. "I know you are a truthful person," he said, "and not given to daydreaming. But there's something mysterious here. Don Richardson has been dead for three months."

This made me feel quite odd. I am positive that Don did call; the maid





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had let him in and she had seen him out. When my wife returned from shopping she saw the two empty glasses on the sideboard. Just where did that cider go? — *Poole, Dorset, England.*

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By Cecilia Smith

**I**N 1920 I WAS 18 and my mother, my older sister Ruby, my brother Ed and I were spending the summer at the family cottage on Mullet Lake, eight miles from Cheboygan, Mich. I had a young friend, Earl Cleary, who was a merchant seaman working on the Great Lakes. On the last day of his vacation he came to Mullet Lake to say good-bye to me.

As he was leaving he said, "This is my last trip. I'll not be coming back." It shocked me to realize he was saying that he would lose his life. Seeing that I took his remark seriously, Earl seemed disturbed, for he didn't want me to worry. He laughed and told me to forget his remark.

We corresponded and in one letter Earl mentioned that he was thinking of transferring to another ship. I didn't answer his letter for quite some time and didn't hear from him again so I didn't know when or if he had changed ships.

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floating on my back in black cold water and all around me was wreckage. I thought I was drowning and I fought desperately to save myself.

Suddenly I came awake, badly shaken. In a corner of the room facing me a large white light appeared. My sister lay peacefully asleep beside me until I clutched her wrist to wake her. I told her about the light but she said I was dreaming. She saw no light.

While she tried to calm me the light receded and the dark figure of a man appeared in the corner. I cried out, "Can't you see it?" Then the form receded and the light reappeared — whiter than any light I ever had seen. By this time I scarcely could breathe.

The form and the light reappeared alternately several times. My sister tried to get up to turn on the light but I kept my death-like grip on her wrist. Finally she did get the light on and the apparition disappeared. Neither of us slept the rest of the night.

At breakfast in the morning Ruby laughingly told my mother and brother that I had seen a ghost in the night. I laughed too but I felt that my experience might hold a deep meaning.

My brother left for Cheboygan expecting to be gone most of the day. We were all surprised when he came

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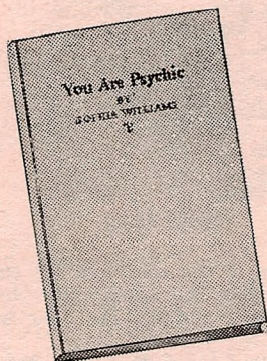
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Cecilia Smith

back later in the morning. He came directly to me and asked rather hesitantly, "When did you last hear from Earl?"

Suddenly I knew Earl was dead. I said, "Earl drowned last night."

"How did you know?" My brother was understandably puzzled. We had no telephone and Earl's family had just learned of an accident involving the ship he had planned to join. They had communicated with my brother because they thought I might know if Earl had changed ships.

As it turned out, he had transferred to the new ship and there had been a collision which only two persons had survived. The captain of one ship and one seaman had been thrown clear when the two cargo ships plunged to the depths.

At the time Earl was struggling in the black water I was there. I know what it is like to drown. — *Canoga Park, Calif.*







## New Books

**CHALLENGE TO SCIENCE—THE UFO ENIGMA**, by Jacques and Janine Vallee. Henry Regnery Press, Chicago, Ill., 1966. 268 pages, \$5.95.

Jacques Vallee's second contribution to the growing list of UFO books is a notable one. Besides listing some highly interesting UFO cases the Vallees bring to bear a sharp-eyed scrutiny of existing amateur UFO research groups both in the U.S.A. and abroad. Although some might smart as a result of this scrutiny Vallee undeniably has been fair and oftentimes charitable.

The volume's foreword is by Dr. J. Allen Hynek, known to UFO enthusiasts throughout the world for his position as consultant to the U.S. Air Force's Project Bluebook, and more recently, his apparent reappraisal of the UFO situation. A thorough reading of his foreword, however, adequately describes his continuing preoccupation with the UFO problem throughout his 19-year tenure with the Air Force program. Although Hynek's attitude has been under fire from various factions for several years he very ably delineates between a mere preoccupation and a scientific interest.

*Challenge to Science* is not a book for the "buff" or the "enthusiast"

looking for sensational reading. It is a scientific appraisal of UFO cases past and present as well as an attempt to suggest a program for the study of these cases. A dedicated enthusiast certainly can learn a great deal from the book and following *Anatomy of a Phenomenon*, Vallee's first book, it easily earns the title of "The Second Scientific Book on the UFO Enigma." — Coral E. Lorenzen.

---

**HOW TO DEVELOP YOUR ESP POWER**, by Jane Roberts. Frederick Fell, Inc., New York, N.Y., 1966. 264 pages, \$4.95.

Jane Roberts, who previously has published poetry and short stories, is in private life Mrs. Robert F. Butts. About two years before writing this book she and her husband began experimenting to see if they had psychic ability that could be developed, although previous evidence of anything of the kind was lacking. Among other things, she began taking note of her dreams and checking to see if they had any precognitive aspects; she used self-hypnosis to go into light trance; and she tried making simple predictions "out of the blue", and noting whether anything happened to bear them out. Feeling rather foolish about it, she also in-



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cluded the Ouija board in her experiments.

She and her husband tried the board as partners and after only two blank sessions they began getting results. Indeed, from the third session on she began to anticipate the answers. By the eighth session she shoved the board aside and spoke the answers in words which, she says, "were definitely not my own." The speaker identified himself as "Seth", and in repeated sessions talked learnedly about the cosmos and the illusions of man.

The book begins with these Ouija sessions and the resultant automatic speech, which was taken down on a tape recorder. Thereafter, Seth is made a collaborator and liberal quotations from him round out each chapter.

As we proceed, we learn that Jane's dreams frequently have proved precognitive. We learn also that her off-the-cuff predictions often came true. She also had experiences that seemed like astral projection—one of them into the past. Moreover, her communicator, Seth, succeeded in producing physical phenomena, once greatly modifying the appearance of her hand, once altering her features, and once producing an eerie mask in front of her face. In addition, he managed to show himself in apparitional form.

Husband Robert also demonstrated psychic ability but definitely was second to Jane. Incidentally, Jane succeeded in regressing him by hypnosis into an apparent former life.

As the title indicates, Jane wrote her book as a how-to-do-it volume for all of us. Personally, I would have reacted more favorably had she done no more than simply present her own experiments and experiences, for any who wished to try their luck could do so without all that explicit coaching. She seems to have had an unusual degree of undeveloped psy-



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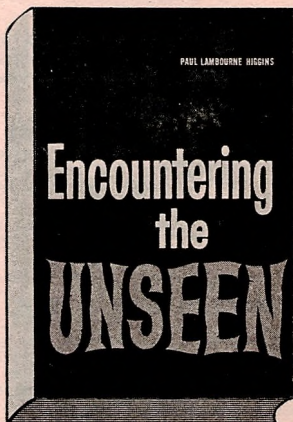
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chic talent. Some, of course, could follow in her steps with success, but the great majority of readers might get very meager results despite all that effort and notetaking. General success by the populace hardly can be assumed on the basis of one couple's experience. Some of the experiments also hold danger for the psychically unstable and insufficient cautions are given.

Nevertheless, the book is a worthwhile study, with interesting high spots and much thoughtful comment. The ubiquitous Seth adds interest, provided you can understand him. He's a little high-flown for me, or maybe he just doesn't give enough details. However, we are promised a further volume all his own. — *Harold Steinour.*

**IDEAS IN CONFLICT**, by Theodore J. Gordon. St. Martin's Press, Inc., New York, N.Y., 1966. 261 pages, \$6.50.

This fascinating book says a great many things which need to be said. It deals with fringe-area researches, including parapsychology, which are outside organized scientific interest and therefore suspect.

In discussing the problems of those enterprising individuals who spend their time on topics not accepted by their brethren, the author says: "There are three groups in our society that have the awesome task of deciding what is good and true and what is evil and false. These are the scientific community, the Church, and the government. Often new ideas must pass the scrutiny of all three before they are accepted."

Each group has its own leaders, its own vested interests, its own motivations, its own ends which predictably and inevitably color its objectivity." Therefore, "Certain kinds of innovation can become the enemy of status quo and these ideas suffer in conflict until they die or are finally absorbed



into the principles of the judge-group."

Little wonder then that the theory of Dr. Immanuel Velikovsky that "over the centuries past, the earth had encountered other heavenly bodies which, because of their close approach, caused earthquakes and floods, slowing of the earth's rotation or wide shifting of its axis" was rejected by science, and his book *Worlds in Collision* was received with skepticism and outright hostility.

Also running into determined opposition is the interesting work of Prof. James McConnell with flatworms, which seems to indicate that acquired characteristics can be inherited.

Quite naturally there is considerable argument with Dr. Bartholomew Nagy whose analysis of carbonaceous chondrites (meteorites) indicates that they contain life forms from outer space. And those enterprising souls who are attempting

radio communication between our planet and others get short shrift.

The power of prayer on plants as illustrated by Dr. Franklin Loehr's work, extrasensory perception as Dr. J. B. Rhine has struggled to give it scientific credibility, and Timothy Leary's numerous LSD problems also are discussed as examples of far-out interests which are not shared by the scientific community. An interesting chapter entitled "The Holes in Your Head" deals with a current conflict in dentistry of which most of us probably have been unaware.

Those who clash with the popular in scientific thinking often find it difficult to get their opinions published. Most of the people described in this book have at one time or another found it impossible to get their articles into any academic journal.

Fortunately, the author of this book has such a reputable back-



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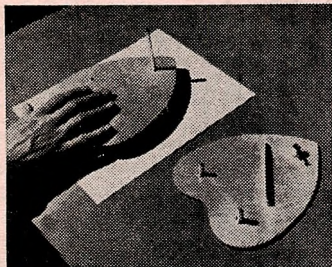
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ground in science that he has been able to say what he thinks about this situation. A man well-trained to understand any complicated concepts about which he may write, Gordon is director of advanced large launch systems at Douglas Aircraft Company and formerly was chief engineer for the upper stage of the government's Saturn rocket.

From the experience furnished by this background Gordon says, "Normal science, which is the major occupation of scientists, is not directed toward novelty; it is directed toward the refinement of a previously stated position." Quite naturally, almost all foundations which give grants for scientific research want work done in return which is strictly within the bounds of respectability.

But wouldn't it be nice if a foundation were set up on a different basis altogether? Gordon suggests that we "picture an institution that sponsors odd projects. Perhaps it is a new organization, perhaps it is a special department of an existing foundation. It lives on originality, ingenuity and inspiration. It deals in ideas that do not follow the logical development of the basic science, it deals in practical imagination, in the what-might-be. . . . The purpose of the institution would not be to judge but to provide a means for these innovators to try their ideas, to demonstrate their concepts; in effect to put their accomplishments where their mouths are."

This seems a great idea. Let us hope that funds for such research will be forthcoming soon — while our civilization still has original thinkers to need promoting. — *Susy Smith.*

**THE MYSTERIES OF THE SPACE AGE**, by Josephine Lucas Johnson. The William-Frederick Press, New York, N.Y., 1966. 157 pages, \$4.00.

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considers "mysteries of the space age" are spiritual and psychic in type. Since orthodox religion failed to answer questions of hers such as the purpose of life, whether human beings survive death, and the existence and nature of the soul, she conducted a search for knowledge. *The Mysteries of the Space Age* presents her findings and is an excellent guide for those also in quest of spiritual understanding. Mrs. Johnson ranges over mystical, occult and psychic subjects, touching among other matters on Gnosticism, Essenism, Buddhism, Theosophy, Spiritualism, Yoga, reincarnation, astrology and extrasensory perception and sketching the significant ideas or contributions of Plato, Pythagoras, Jesus Christ, Rudolf Steiner, Edgar Cayce and Dr. J. B. Rhine. — C.G.

**THE QUEST FOR EDEN**, by Elena Maria Marsella. Philosophical Library, New York, N.Y., 1966. 275 pages, \$5.00.

Elena Maria Marsella presents a wealth of scholarly detail with often poetic eloquence as she explores the hidden symbolism of the world's great religions. She traces the origin and evolution of present-day spiritual doctrines and traditions and shows that they have a common source in the vanished civilization of the ancient Sumerians.

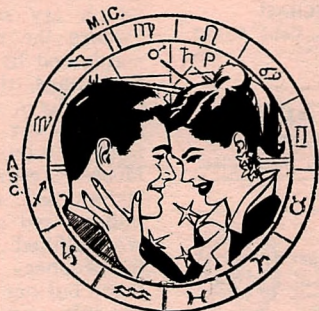
Indeed, she suggests, the Biblical story of Adam and Eve and the

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*Guy Archette.*

**STRANGE GUESTS**, by Brad Steiger. Ace Books, New York, N.Y., 1966. 159 pages, 50c (paperback).

By way of reassurance to those who associate author Brad Steiger with other fields of writing, let me begin by confirming that this present paperback is essentially what the jacket blurb promises: "true, authenticated stories of the unseen, uninvited, unexplainable forces" known as the poltergeist.

Of the previous books on poltergeists, only Father Thurston's *Ghost and Poltergeists* is likewise available in paperback, and there is no duplication of cases between these two studies. Steiger has made a judicious selection, neatly balanced between the well-known and the novel, the historic and the contemporary. Thus he includes the "Bell Witch" and the Seaford case, the "Drummer of Tedworth" and the Oakland case of 1964. Regular readers of FATE will recognize probably better than half his selections but his style of reporting is fresh and even



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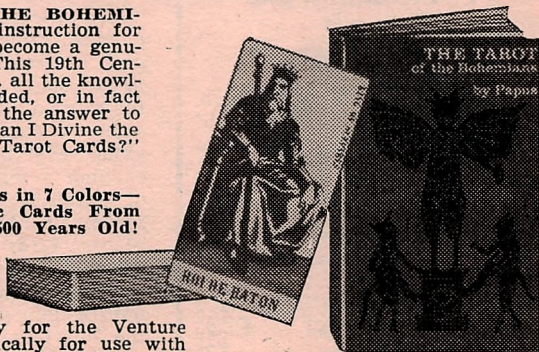
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What strikes the reader going through 35 poltergeist reports is not the basic similarities, despite the wide range of dates and places, but rather the myriad remarkable details which vary from case to case, always somehow suited to the underlying psychodynamics which probably trigger the psychokinetic displays. On this latter point, Steiger is very circumspect about plugging for any particular interpretation, although he clearly favors the consensus of modern psychic researchers that the disturbances originate from the living rather than from the dead.

In summary, this is a valuable collection of poltergeist reports, well-written and informative. One hopes that its reception will encourage Steiger to write more in the psychic field, which is in need of more skilled reporters. — *David Techter.*

**PLEASANT PLANTS, STRANGE SLIPS**, by Anna A. Knight. Royal Publishers, Dallas, Texas, 1967. 167 pages, \$2.00.

The title of this soft-cover book is derived from a phrase in the latter part of *Isaiah 17:10*, which appears to symbolize Anna A. Knight's quest for miraculous — or at least remarkable — events heralding new religious revelations. Her quest has unearthed a large volume and variety of parallels or correspondences between events and numbers, colors, plants, birds and names, many of which parallels or correspondences she considers to be of a prophetic nature. She states, for example, that the teil tree is the linden and is a prophecy of Lyndon Johnson's episode in history. Among other sites, her prophetic excavations take in the Bible, the Great Pyramid, Tarot cards and Nostradamus. — C. G.



# Report FROM THE Readers

## CARD DIVINATION

I would like to form a group of those persons who wish to study how to use regular playing cards as a means of divination. Learning to foretell the future or to know the "unknown" by this means enables persons to develop and broaden their psychic abilities.

This really is an appeal to FATE readers in the Chicago area, for we shall have to work together on a regular basis. I hope that any persons who are interested in participating will write to me. — Lynn Casey, 711 N. Mayfield, Chicago, Ill. 60644.

## "EXPOSURE" EXPOSED

Regarding the "dark cloud" over the Philippine healing scene and the alleged exposure of Tony Agpaa mentioned by an Arkansas reader in the May, 1967, FATE, I think the record should be set straight.

The "exposure" was made by a television personality and his associate, a doctor posing as a news photographer, who said he found no incision when he felt the abdomen of a patient after "psychic surgery." But numerous sets of moving pictures of such operations purport to show incisions closing up almost instantly when Tony removes his own hands.

The issue of whether "Dr. Tony" makes an incision with his bare

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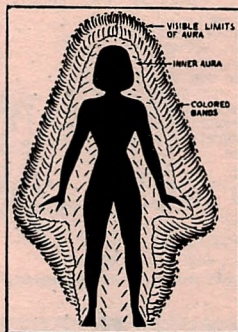


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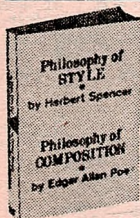


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hands certainly is clouded but this team of hit-and-run investigators did not settle it. A biophysicist assigned to the United States space program says he not only saw many incisions made in this way but actually assisted Tony and placed his own hands inside such incisions.

A friend of mine who had a small growth removed from her abdomen says there not only was an opening but also bleeding which stopped only in the course of the subsequent healing. Furthermore, this left a scar.

Another friend, who claims to have been cured of diabetes by Philippine healers, says there can be no doubt his lower abdomen was opened for the purpose of treating a hernia. A cure did not result, but evidence of the opening was observable in the changes in muscle tissue which had been marked by past injections given to alleviate the condition.

Reports of cures and the lack of them are rampant. I advise interested persons to read Harold Sherman's fair and comprehensive report, "Wonder Healers" of the Philippines, which thoroughly presents the case for and against psychic surgery.

Sherman does not advise anyone to travel halfway around the earth in search of a cure. While many have been reported, many persons have been disappointed, just as many are who consult orthodox healers.

The Arkansas reader mentions that the alleged exposure was witnessed by a number of Americans. I doubt that any of them would confirm the exposure—especially one lady from Los Angeles, the wife of a medical doctor, whose rare bone disease which could not be arrested by orthodox medicine, now has been arrested. This is confirmed by a medical doctor in this country.

Nor, I daresay, would confirmation be forthcoming from a man who says he was completely cured after suffer-



ing great pain while confined to using crutches and a wheel chair for 10 years. The TV personality claimed this man was a "plant" brought in to impress other Americans and that he really had no ailment. Affidavits of the mayor and other citizens from his town give the lie to this. They relate the industrial accident that crippled him and confirm his present good condition. And I myself have seen some of his medical records.

This story has two sides and it behooves the wary to regard carefully the reports of enthusiasts and debunkers alike—especially those who research the subject with jet-age frenzy during little more than an overnight stopover between flights to and from the United States.—*James Crenshaw, Los Angeles, Calif.*

#### BETWEEN PA. AND VA.

My brother has been experiment-

ing with hypnotism on his wife for some time. When regressed she becomes a Priscilla Gibbs of Norfolk, Va. She claims to have lived at 1901 Canard St., over her father's grocery store. She was born in 1865 and had two brothers, Mark and Steven, and a sister, Gertrude. Her maternal grandfather's name was Louis Jergens who lived on Phillips Street in Norfolk. Priscilla married Thomas Conway and had a son who died when young. After marriage her home was a four-room farmhouse 25 miles away from Norfolk. The tape recording of her remarks is not quite clear on this point but it could have been a place called Little Creek, Va.

If any of FATE's Norfolk, Va., readers could either confirm or deny the street names or any of the other data mentioned we would be very grateful.

I have no other way of looking for



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confirmation. Should any of these things prove true it would go a long way to hush critics of reincarnation whose main argument seems to be that everyone regressed through hypnotism claims to have been a famous person.

This Priscilla Gibbs led an ordinary life as a quiet soft-spoken person (which incidentally my sister-in-law is not) completely filling the role of a woman of that era.

I ask that any person with information that might be helpful write to me c/o FATE. — Joan Slawter, Levittown, Pa.

### CONSIDER THE UFO . . .

At Brother Rice High School in Chicago we have formed an organization (DISCAP) with a view to taking a scientific approach to UFO phenomena. We are trying to collect all the facts, no matter how minute. We believe that to debunk an unknown is just as ridiculous as claiming to know all the answers. Therefore we consider our work as a serious effort and we hope to make a contribution in this scientific problem.

Many persons have seen UFOs and have not been given serious consideration. We would like to hear from anyone who has any shred of evidence or has experienced even the briefest glimpse of an unidentified flying object. We would like to know what has been observed. — Barry Van Deman, Chairman, DISCAP, 9028 S. Utica Ave., Evergreen Park, Ill.

### THE CHALLENGE

I had a serious accident in which a sharp object pierced my face, entering at the left cheek and emerging from the right. After 12 plastic surgery operations I am once again about to have a face.

I have several more operations to go and at times I am so depressed





that I think I'll just give up on the operating table. But several times at night I seem to hear someone calling my name. I have tried very hard to understand and to use my psychic powers but to no avail.

I challenge any of your readers to prove to me there is a power of mediumship or that mortal man can project his spirit to another place. I challenge anyone to show me there is psychic communication with the Beyond. I believe if I could get faith in this quarter I could have a much fuller and richer life — but until then I wonder: what is there really except just to exist? — *Zollie Owen, Longview, Tex.*

#### UNEARTHED IN AUSTRIA . . .

I wonder if any of your readers can identify the forms or writing on the bronze plaque (see cut). About four inches wide and five inches high, it was unearthed in Austria in 1945 in the ruins of a German bunker.

I should imagine it has some historical value or significance but I have found no way of identifying

it. — *Anne Berklich, Windsor, Ont., Canada.*

#### VISION ON WOLF MOUNTAIN

At the end of January, 1965, one cold cloudy day in the face of a threatening storm, I decided to ascend Wolf Mountain. It is a brush- and tree-covered fault ridge reaching an altitude of 2,632 feet and extending about three miles north and south in Sections 16, 17, 20, 21, 28 and 29 of Township 15 North, Range 8 East in the Grass Valley Quadrangle in the foothills of the Sierra Nevada range.

I am a geologist and naturalist and I set out to collect some specimens (which may have been just an excuse to get outdoors, for inclement weather had kept me house-bound for weeks).

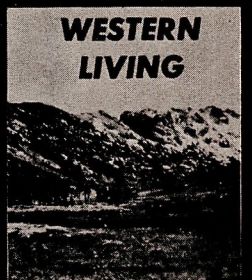
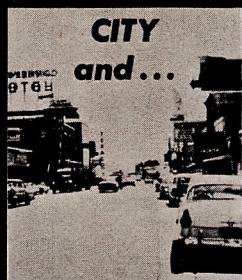
Whether it was the lowering skies or a premonition I cannot say but as I drove along the narrow winding road I felt ill at ease. I parked my car near the crest and walked to a vantage point from which I might look out over the sprawling Sacra-



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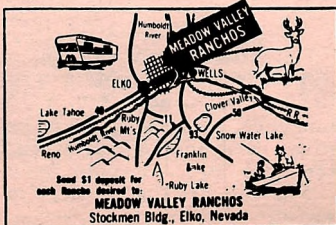


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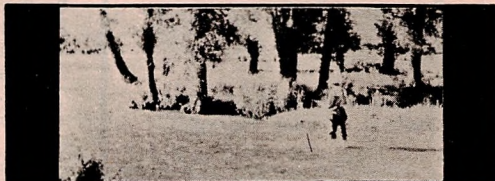
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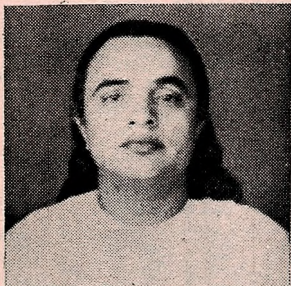
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mento Valley. To my amazement I came upon an alien scene. The Pacific Ocean and its oily swells stretched out before me as far as the eye could see.

Waves smashed into the rugged coast which I recognized as the Oregon coast where I had spent many hours. The Marysville Buttes poked their shadowy peaks above the surrounding sea. A few other high points, one that might have been Pine Hill, appeared as timber-clad islands in this strange unearthly out-of-place ocean.

The simple explanation that it was a reflection in a low-lying stratus in no way abated my feeling of dread as I stood spellbound. The feeling of impending disaster remained with me as I returned to my car and slowly drove home, my original purpose of collecting completely forgotten.

I am by no means a melancholy person but I feel this experience should be recorded, for we live in such uncertain perilous times, who can tell what it might portend? — James P. Stewart, Grass Valley, Calif.

### NOT THE OLDEST?

In the brief appearing on page 95 of the January, 1967, FATE entitled "Oldest Animal Fossils?" I would like to point out that an error has been made. You allege that the 720-million-year-old brachiopods discovered by Prof. Andrew H. McNair are the oldest animal remains found to date. This statement is false.

Remains of flatworms and sponges believed to be well over a billion years old have been found. I believe that any paleontologist aware of recent developments will testify to this.

Furthermore the statement that the discovery of 720-million-year-old brachiopods pushes back the date for the appearance of animal life by at least 120 million years is in error, for if we assume this we must also





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assume that these multi-celled brachiopods made their debut on earth long before the one-celled protozoa and the simple multi-celled sponges. To assume that the arrival of multi-celled complex animals preceded protozoa obviously doesn't jibe with the facts, as any well-informed school kid can point out.

Since Professor McNair obviously is well aware of this I believe the error must be on your part. — Ted Chvasta, West Palm Beach, Fla.

### FIRE PEARLS OR TEKSTITES?

In the January, 1967, FATE an interesting article appears titled "Mystery of the Fire Pearls." However, the subject matter is "tektites" and it is confusing to find no statement that they are one and the same thing. Please explain. — H. E. Schmidt, Wichita, Kans.

### THE AUTHOR REPLIES:

The carbon copy of my manuscript contains these words: "More costly than diamonds, fire pearls are one of the most controversial objects found on earth. Their technical name is tektites. This interesting name was invented for these mysterious glassy objects by the Austrian geologist, F. E. Suess. The name is derived from the Greek word *thktos* (roughly translated 'melted'). They are also called 'Agni-Mani,' god of fire-stones."

As my original manuscript was completely revised at the editorial level I guess it will remain for that level to explain to Mr. Schmidt his confusion. — Gaston Burridge, Sevierville, Tenn.

Mr. Schmidt will find Mr. Burridge's information as to the origin of the name "tektites" on page 97 of the January, 1967, FATE. With apologies to Mr. Burridge, however, we reviewed his original manuscript and find no explanation per se of the



origin of the name "fire pearls," which we take to be Mr. Schmidt's concern. The article makes clear that tektites found in the United States "have ticked off 35 million years" and we may safely conclude that the origin of the name "fire pearls" is shrouded in prehistory. Or perhaps it comes to us from "Agni-Mani" which Mr. Burrige translates "god of fire-stones." But this does not tell us anything basic certainly. (Our dictionary says Agni is an African people and mani is a small peanut and we'd like to forget the whole thing.) — The Editors.

### INACCURATE COMPUTATION

Having been involved for NICAP in the investigation of the Rex Heflin UFO sighting of August, 1965 (story in August, 1966, FATE) I wish to comment on the findings of reader Roland Switzer (January, 1967, FATE, page 136). Mr. Switzer attempted to determine on the basis of the photo measurements alone the size of the UFO and he concluded it was about 30 feet in diameter. Obtaining a definite or even an approximate dimension from a photograph, particularly in this case, is difficult if not impossible.

Unknown to Mr. Switzer and probably to nearly all authors of published UFO articles referring to the Heflin sighting, the publicized version of the Heflin No. 1 (or primary) picture shows only 50 percent of the area actually exposed in the original Polaroid photograph. Thus, Mr. Switzer could not know that the diameter of the UFO is not one 11th of the width of the photo but about a 20th. Nor could he know that the angular elevation of the UFO is 10 degrees instead of his estimated 28 degrees. Mr. Switzer's assumption of the distance to the UFO as being 300 feet (the derivation of which escapes me) combined with Heflin's estimate of the altitude at 150 feet leads Mr.

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Switzer to arrive at a diameter of 30 feet.

Mr. Switzer can take solace in one respect: he is right about the camera being approximately five and a half feet above ground. Geographic locations preclude the ability of many researchers to visit and investigate UFO sightings first-hand. Consequently they are forced to base their analyses on published articles and photos. Unfortunately such a practice has its pitfalls.

It may be of interest to FATE readers that a reprint of Mr. Heflin's photo appears in the Encyclopedia Britannica 1966 Book of the Year on page 701 under the heading "Spacecraft." — John Gray, Huntington Beach, Calif.

## **RIDICULE PRECEDES DISCOVERY**

The serious student of UFOs holds that the UFO stems from genuine intelligent life outside this planet but it has become ever more apparent that a dangerous situation exists, dangerous in the sense that many minds are closed to this idea, especially the minds of so-called scientists.

From what is known so far, either the Air Force has evidence of extra-terrestrial life or it is ignoring the facts. The study of the possibility of life on other planets starts with the study of the existence in our skies of craft far superior to our own.

History is a record of discovery of scientific concepts, concepts that first were ridiculed, later gradually and grudgingly accepted and finally embraced as fact. The effect of closed minds which use ridicule as a weapon against any new idea has been to deter the progress of the human race. — Ronald W. J. Anstee, Montreal, Que., Canada.

## **LIFE IN ALL MATTER**

In the March, 1967, FATE an editorial appears arguing that since we



are unable to explain certain activities of helium II and of electrons passing through pinholes, we must conclude that these elementary particles of matter are endowed with life. I agree with your conclusions but not with the reasons you gave in support of them.

Whenever you base a conclusion on your present inability to explain something you are on dangerous ground, for you are likely to be confronted with the missing explanation tomorrow. For example, the wavelike behavior of electrons which baffled the ingenuity of Einstein and Infeld now has been completely explained on the basis of the vortex theory of the atom. Undoubtedly the peculiar behavior of helium II also eventually will be explained.

The lifelike character of the elementary particles of matter, far from being a "relatively new" hypothesis, is at least several decades old. It is known as the "panpsychic" doctrine and was discussed in detail by Prof. L. T. Troland in his book, *The Mystery of Mind*, published in 1926. In my own book, *The Mechanistic Autonomy of Nature* (1933) I stated, "Mental activity involves nothing more than intelligent behavior, and the only conditions prerequisite for such behavior are individuality and memory. . . . When an atom or molecule encounters certain electrical conditions it 'remembers' the event by becoming ionized."

I agree with your statement that "if matter becomes alive merely by proper organization of its atoms, then these atoms must possess at least a rudimentary degree of life that can be made additive or cumulative in combination." However, this does not throw the door wide open for occultism of every sort and description and least of all for astrology. It appears on the contrary that the most reasonable conclusion that can be drawn from the above state-

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ment is that when the body dies the "soul" also dies — and that any other concept is wishful thinking. — *Carl F. Krafft, Annandale, Va.*

**CROOKED HOLE**

I have just discovered why through the centuries we have been led to doubt water dowsing. Through the ages dowzers have been hired to find wells and drillers to drill the wells. When they find no water at all the dowser gets a "black eye." But actually this failure is most often not the fault of the dowser but the fault of the driller — for he drilled a "crooked hole."

Many drillers will guarantee a "straight hole" — but don't let that fool you. The hole can be vertically straight at various angles. What is needed is a "plumb" hole and few drillers will guarantee this.

My husband and I own some lots and in order to sell them we needed water. On the top lot I dowsed until I found where two small underground streams crossed. There I put a marker.

In our contract with the driller I insisted he was to make a plumb hole. He guaranteed a straight hole but he would not sign the contract calling for a plumb hole. We finally compromised and reworded the contract to read "approximately plumb hole," for he explained that he was entitled to a three percent drift. On a deep hole a drill could drift as much as 50 feet.

I explained to the driller that if he got off plumb as much as the width of the drill bit he would miss the two small streams. He was a good fellow and worked hard to keep the hole plumb and he hit both streams at the depth I had predicted. We obtained about 25 gallons a minute from the well.

One of our state senators called me to find him a stream of water. He  
(Continued on page 144)



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(Continued from page 134)

had had another dowser who found only a wet spot 300 feet down. Less than 100 feet from this spot I found a good stream of water. I told the senator that he should get 2,000 gallons a minute from the stream. When the driller put down a hole he hit two small amounts of water, one at 130 feet and one at 200 feet, but got only 15 gallons a minute.

This puzzled and upset me. Could I be that far off? After a great deal of thinking I called the senator and asked him if he were sure the hole was plumb.

"On, no," he said, "the hole goes straight down for about 20 feet and then takes off at an angle."

The hole was so crooked the senator was getting only the "fringe benefits" from a large stream.—*Agatha Mannering, St. George, Utah.*

### FELLER, NOT FULLER

I always devour FATE cover to cover but I wanted to let you know how outstanding I think your February, 1967, issue is. Especially good are the three leading articles, the UFO study, Techter's article on psychedelics and Crenshaw's article about Mrs. Moss's ESP experiments.

The scholarly objective tone of these articles enabled me to communicate with a friend and co-worker, a mathematician, who I suspect has long considered me a member of the lunatic fringe. But he pointed out an error on page 66. The author of *Probability Theory and its Applications* is a man named Feller, not Fuller. This is an understandable mistake, considering all the Fullers around your outfit, but meticulous attention to such details brings the scientific community to accept your magazine.—*H. Louise Smith, Los Alamos, N. Mex.*

### VIEW FROM ANOTHER QUARTER

It is my opinion that Jule Eisenbud



did not elaborate enough on the photo of Williams' Livery Stable (*The World of Ted Serios*, April, 1967, FATE).

Eisenbud said he searched the records and did not find any evidence of the windows being bricked in. The psychic photo shows the windows bricked in and the obliteration of the name "Williams" while the other picture shows glass windows. Eisenbud assumed that the psychic photos showed past events. Isn't it apparent that the psychic photo represents a future event? Ted Serios may have produced a film image of the stable as it will appear in later years. I think this is a very important point. — *Kenneth Larson, Los Angeles, Calif.*

#### THE LAST WORD

In the May, 1967, FATE, I read "The Moaning of the Cattle" which described how they bawled, groveled on their knees and rubbed heads in the earth to alleviate their distress. This is nothing new. In the spring cattle are shedding their winter coats and they are plenty itchy.

They often have parasitic infections in their hides or annoying insects in their ears, eyes and nostrils. Elk will bellow, grind their teeth and rub their heads on the ground. Heel flies cause cattle to race across fields with their tails in the air while sheep will throw what seem like fits trying to rid themselves of insects in their nostrils.

Any of these conditions can be readily diagnosed by a veterinarian or competent agricultural college personnel.

The remedy? Livestock can be sprayed or dipped in vats to rid them of parasitic conditions. Good stockmen keep oil ropes around for the cattle to rub on.

So much for ESP in livestock. — *W. S. Quincy, Turlock, Calif.*

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