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October 1968 50c

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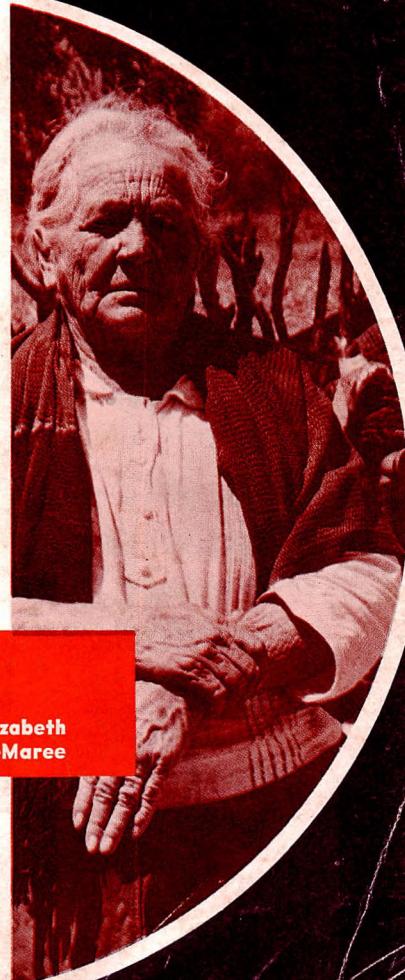
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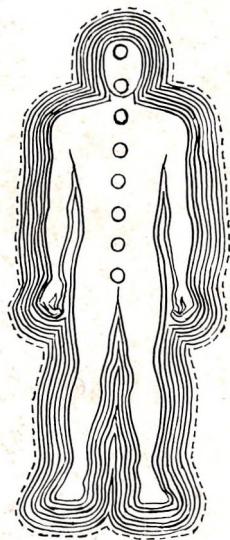
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THE HEALING GIFT**

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DeMaree

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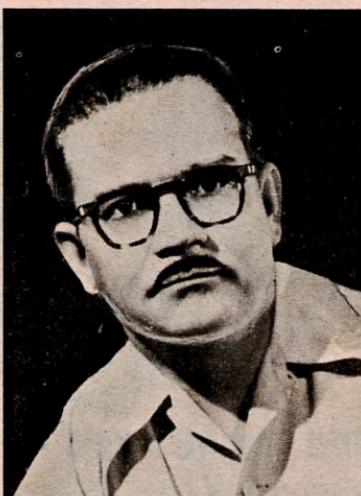
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OCTOBER
1968

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FATE

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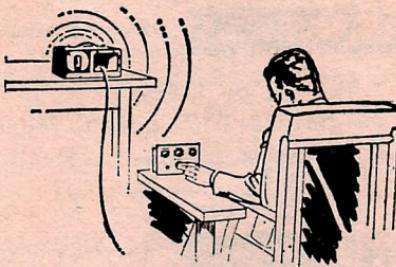
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I See by the Papers

QUOTE OF THE MONTH

A society that blindly accepts the decisions of experts is a sick society. The time has come when we must produce, alongside specialists, another class of scholars and citizens who have broad familiarity with the facts, methods and objectives of science, and thus are capable of making judgments about scientific policies.

Dr. Rene Dubos
Rockefeller Institute
for Medical Research
Science, November 4, 1966

SCIENCE, we hear, is about to take a new look at mysterious falls from on high — particularly falls of ice. In recent years the tendency has been to dismiss ice as coming from airplanes which, as everyone is supposed to know, are wont to scatter chunks of ice around the landscape. That theory falters when one studies records showing there were numerous falls of ice before airplanes were invented. But then, the meteorologists have to blame *something* and evidently don't know anything about history.

Here are three typical icefalls which occurred last spring and



Curtis Fuller

were reported to us by readers.

On April 25, Bert Martin of Lakewood, Calif., saw a 25-pound chunk of ice come plummeting out of the sky onto a Hollywood street corner. There were no tall buildings near the scene and no airplanes visible overhead.

On May 12 in the *Long Beach Independent Press-Telegram*, Bob Geivet described a five-pound chunk of ice that fell near Mrs. Tom Brunson, 3360 W. Orange Ave., Anaheim. Mrs. Brunson was in her backyard and the ice missed her by a scant four feet. She picked it up and rushed it to the freezer of her neighbor, Mrs. Paul Montgomery, where observers later had a chance to examine it.

At 11:00 A.M. Friday, June 14, Mrs. Douglas Bailey, mother-in-law of Ralph Hannah, 22950 Terrace Rd., Grand Terrace, Calif.,

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was just emerging from the Hannah home when she heard "a low whizzing-type noise. Then I heard it hit the sun deck." The chunk was about five inches in diameter. Claude Norton, a worker at the residence, was standing near the sun deck when the ice fell and said that the house is on a hilltop and no one was around who could have thrown it there.

"We didn't see or hear any planes in the area," he said.

**NOT FROM COMETS?**

IT HAS BEEN suggested these mysterious falls of ice come from comets which, according to recent theories, could be made up of ice crystals. But this seems much too easy an explanation.

If the icefalls are as described—and many of them are so similar they fit into a pattern—they definitely seem to be of terrestrial origin. Not only that, they often seem associated with earthly life in some fashion or another.

Mrs. Brunson's ice chunk was an irregular shape and the pieces that comprised it were in "clusters." It appeared to be light turquoise in color and Mrs. Brunson said it had a "peculiar" taste. She thought it might be perfumed.

Or consider Mrs. Bailey's

piece of ice: it was a yellow-green color and had a fishy smell to it.

All this must indeed smell fishy to skeptics but we have reported many similar icefalls and we are quite serious about them. They represent a mystery — much more of a mystery than if they were bits of a comet crashing to earth.

We suspect they might be akin to apports — which puts them in the realm of the psychic. If this is right, the accompanying problems are simply enormous.

Where does the ice come from? Why and how is the material frozen in the first place? How is it "transported" to where it falls? Is there any purpose to this or is it simply a random phenomena? And beyond all this, if the material is "transported" mysteriously from some other place, how do we go about rearranging our physical laws to accommodate such occurrences?



MYSTERY MISSILE

SINCE THIS is a month for physical mysteries, consider the strange injury to Mrs. Phoebe Klein of Miami, on Tuesday, June 11. At high noon Mrs. Klein was turning away from an open-air fruit and vegetable stand beside one of Miami's busiest streets.

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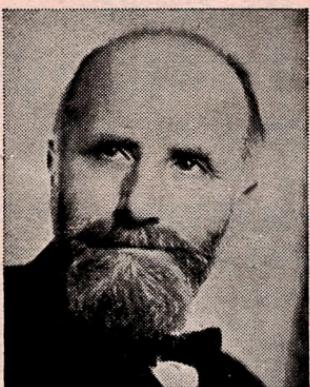
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"An instant later," reported Fred Andersen of the *Miami Herald*, "She crumpled to the ground screaming, 'I'm dying.'"

Sheriff's deputies and ambulance attendants picked her up unconscious and rushed her to Baptist Hospital. Surgeons spent 90 minutes taking out pieces of her fragmented left hipbone. Her left arm also was badly fractured.

There was no wound in Mrs. Klein's arm. There was a small hole in her dress and slip and a larger hole in her left side. Within the hip area physicians said it looked as if there had been a "real explosion." But there was no bullet or any trace of one. Mrs. Phoebe Casey, Mrs. Klein's daughter, who was with her when the accident occurred, thought she might have heard a small explosion at the time but is not sure.

Meanwhile, asks Reporter Andersen, "If Mrs. Klein was shot, where's the bullet?"

And what happened to her left arm?



A GAGGLE OF GEESE

ON SATURDAY, June 1, late in the afternoon, William Holmberg was in his garden in Calgary, Alta., Canada. He heard the honking of a flight of Canada geese, "and the next

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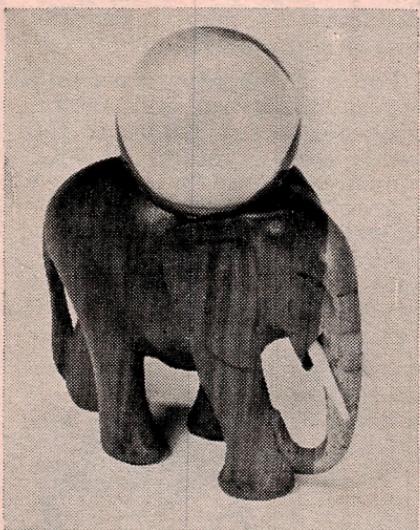
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minute they started to drop."

Eight geese fell over an area of about half a block. One of them crashed through the roof of a split-level house, doing about \$200 in damage. Others tumbled into gardens and on the street.

"The birds were in perfect shape," said Mr. Holmberg. "There does not seem to be any reasonable explanation why they dropped. I thought they had eaten poison grain."

Officials from the Provincial fish and game branch shipped six of the birds to Edmonton for examination but at press time no explanation was available. The environmental health services division of the department of health was also investigating the matter.

It seems doubtful that poisoning or any other similar explanation can hold up. Poison could not kill selectively, instantly and simultaneously eight geese out of a large flock. The fact that the birds fell within a half block area testifies to the simultaneity of their deaths. Even hunters shooting them down from a flock (which did not happen, of course) could not bring down eight geese within such a small area.

Alberta officials were also concerned because they had managed to recover only six of the eight birds. They launched a

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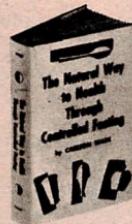
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search for the other two and warned residents not to eat or even to handle the bodies.



REVIEWING THE HALLUCINOGENS

In our society, at least some of the hallucinogens have harmful effects. Evidence continues to mount that marijuana and LSD can do serious damage to humans.

Until recently medical men, including Dr. James L. Goddard, past head of the Food and Drug Administration, have been uncertain about the harmful effects of marijuana. But in June committees of the American Medical Association and the National Research Council issued a joint report stating that marijuana was a dangerous drug and its legalization would create "a serious abuse problem."

Marijuana may cause psychological dependence and in extreme cases, through high doses, may lead to psychosis, the report said.

On the other hand, the medical men believe that penalties for possessing marijuana are often unrealistic, especially for first offenders. Medical and social rehabilitation services should be made available to chronic users who have become psychologically dependent on marijuana, the report concluded. Additional re-

search on the effects of marijuana, however, is needed.

Meanwhile, a report to the Illinois Medical Society states that nine teen-aged users of LSD show damaged chromosomes. The teen-agers were tested consecutively at the Hektoen Institute for Medical Research. The Institute hopes to follow the patients through marriage and childbirth to see if their children develop hereditary defects as the incidence of chromosome damage suggests is possible.

Dr. Marvin J. Schwartz, clinical assistant professor of psychiatry at the University of Illinois College of Medicine, who made the report, also commented on the dangers seen for marijuana users. No chromosomal damage has been seen, he declared, but there has been psychological damage in some users.

"They have become emotional cripples," he told Arthur J. Snyder, science editor of the *Chicago Daily News*. "We do not believe that the attitude toward marijuana should be a permissive one. Frankly, from what we've seen we're scared."



OPEN THE DOOR?

NO SIMILAR studies appear to have been made of the physical effects of peyote or mescaline, another hallucinogen.

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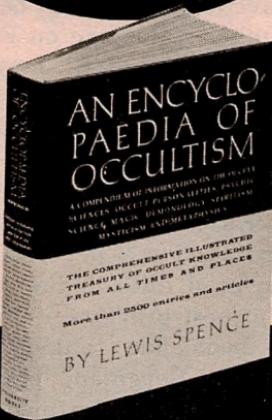
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When Sheriff P. L. Flores of Webb County, Tex., arrested David S. Clark, 30, because he possessed peyote, it was predictable that the Texas statute under which Clark was arrested would be declared unconstitutional. The same findings have been made in other states and on Friday, April 26, Judge E. James Kazen so ruled.

Clark is a Navajo Indian and a candidate for a college degree at New Mexico Highlands University. Judge Kazen ruled that Clark "was in possession of peyote and used it in good faith in the sincere and honest practice of Peyotism, a bona fide religion."

Dr. Robert Bergman, physician and psychiatrist, testified at the trial that he had no personal knowledge of his patients being adversely affected by the use of peyote, although he would not advocate its unlimited use.



MIND OVER DRUGS

NAPOLEON A. Chagnon, a 29-year-old assistant professor of anthropology at the University of Michigan, recently spent 20 months with a little-known South American Indian tribe, the Yanomamo.

One of his strange discoveries about the Yanomamo is that every male takes hallucinogenic drugs from adolescence on with-

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out any apparent ill effects. In fact the Yanomamo have "surprisingly" good health. One of the drugs taken is piptadenia, which appears to be related to mescaline and is inhaled through the nostril with the help of a long tube.

Despite their frequent use of several of these drugs, which often produce violent hallucinations and sometimes severe pain and vomiting, the Yanomamo do not get "hooked" on them.

They are "hooked" however — on tobacco. Every tribesman over seven chews tobacco, says Professor Chagnon. "In fact they can't go five minutes without it. . . . Their word for 'poverty' is 'to be without tobacco.' "

"Whenever I would explain that I was poor, one of them would extract a wad of tobacco from his mouth and offer it to me. I would politely refuse."



MEDICAL MIRACLES?

WHY WOULD hallucinogenic drugs be harmful to Caucasians and not to South American Indians? Or is it only some hallucinogenics like LSD that are harmful? And why would the health of the Yanomamo appear to be so good compared with that of other primitive tribes?

Perhaps the drugs have something to do with it. Or perhaps

the answer is to be found in other kinds of green medicine that are not hallucinogenic.

Recently Author Jane Dolinger visited a medicine man in the rain forest of Ecuador. Here she watched Gabriel Calasacon, a Colorado Indian medicine man, using a triple system: primitive Turkish bath, jungle medicines and secret rites.

Apparently some of them work. Jane claims that Calasacon has restored virility to men past 90. It's the leaves and herbs that are responsible if the stories are true, Jane Dolinger believes. One 87-year-old man told her after treatment, "I feel like a young bull of the pampa."



JEANE DIXON'S PREDICTION

BETTY BEALE, a Washington columnist for the *Chicago Daily News*, states that as a 20-year personal friend of Jeane Dixon, the Washington seer, she knows that Jeane predicted the assassination of Robert Kennedy.

"Now I can personally testify to the fact that within the last year she predicted Bobby Kennedy would not be president because he would meet with violence," Miss Beale states.

In her 1968 New Year's predictions, Jeane wrote: "I see a great burst around Sen. Robert Kenne-

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dy. This could mean a great tragic — and planned — accident."

But privately, Betty Beale writes, Jeane predicted that Robert Kennedy would be killed.

Around the middle of January, she reports, after a speech in Miami, Jeane Dixon had eight other persons in her hotel suite including Colonel Sanders, head of the Colonel Sanders Kentucky Fried Chicken franchise operation. She told these eight persons, "Bobby Kennedy will meet the same fate as his brother — in June in California."

Jeane told Betty that she was in the Ambassador Hotel in Los

Angeles on May 28 and suddenly blurted, "This is the room! I can see him being carried out with blood on his face!" Asked who, she said, "Bobby Kennedy. This is the room where he is going to be shot. I feel it all around me."

Jeane also expressed the hope to Betty Beale that Teddy Kennedy would not run for the presidency. "He can prolong his life by not doing it. . . . If you can stop him you will save his life."



CANADIAN COINCIDENCE?

WHEN JAMES Earl Ray, accused assassin of Martin Lu-

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ther King, came to Canada prior to flying to Europe, he used the name of Paul Bridgeman. Earlier he had used the name of Eric Starvo Galt, and later the name he used on the passport he took to Europe was Ramon George Sneyd.

Canadian police recently have called attention to the fact that each of these names belongs to a living person. Bridgeman is a consultant to the Toronto Board of Education; Galt is a supervisor for Union Carbide of Canada, Ltd., and Sneyd is a constable of the Toronto police force.

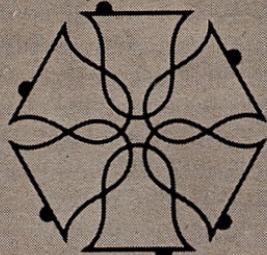
All these men bear a remarkable resemblance to Ray in height, weight, age and appearance. Now Canadian police are asking: Was this purely a coincidence — or did a confederate "steal" the identities of these men, knowing Ray, and select only those for whom he might conceivably pass?



DEATH OF THE WOLF BOY

RAMU, THE "wolf boy", who some persons believed was brought up by wolves in India for the first 10 years of his life, died April 13, 14 years after being found naked on the floor of a railroad station in Lucknow, Reuters reports.

It is part of Indian folklore that wolves sometimes rear human



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children and Ramu's story partly fits this myth. Dr. D. N. Sharma, who first cared for Ramu, thought he had been carried off by a nursing she-wolf seeking an infant of her own. Ramu had deformed limbs and marks on his neck where, the story goes, he had been dragged in an animal's jaws.

The many experts who examined Ramu agreed that he had had no human contact as a child but some believed he had been abandoned by his parents because of deformities. He never learned to walk, he could utter only animal cries and he ate raw meat which he snatched at with his teeth instead of reaching for it with his hands. He drank by lapping water from a dish. Nevertheless, there never was any factual evidence that Ramu actually was brought up by wolves.



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worse, Eddie," Bill told Rickenbacker in the dream. The voice, he said, was "unmistakable." "I am not going to stay here very long," Bill continued. "I wish you'd come out and see me—the sooner the better. I'd like to have a last word with you and thank you for what you have done for me and my family."

Rickenbacker goes on to relate how he waked and started to call his brother but then changed his mind because he was afraid he would alarm Bill's family. Later that same day he received a call from the family saying Bill had died suddenly.

"At his funeral his wife Margaret told me that just before Bill passed away, he said he wanted to call me and ask me to come to him so that he could say something to me," Rickenbacker said. "I know both from my own experiences and from reading about substantiated cases that messages can be sent telepathically.



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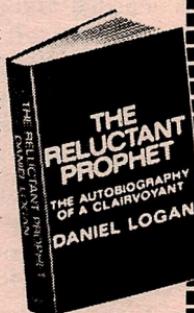


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Déjà vu is the French name for the puzzling feeling that we previously have experienced an event or circumstance in the exact circumstances we now are experiencing it again.

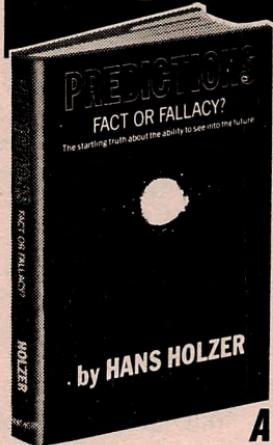
Freud has explained *déjà vu* as caused by unconscious fantasies; Jung linked it to the collective unconscious of mankind; parapsychologists say it indicates a transposition of time.

This is all nonsense, according to Guccione, who gives a purely physical explanation. "It is entirely neurophysiological in nature," he declares.

"Engineers and physicians have analyzed the *déjà vu* phenomenon and have shown that it is due to neural misfiring in one eye: the impulse wave from one eye, let's say the left eye, leads the impulse wave from the right eye; then, when the lagging impulse from the right eye finally reaches the visual centers in the brain, it finds that an image has already been recorded and stored in the memory by the left eye's impulse-wave that arrived to the brain a fraction of a second earlier. This is what causes the strange feeling of familiarity. The process occurs too quickly for the brain to 'frame' the image in a temporal context; and so you cannot remember whether you saw a particular image five minutes or five

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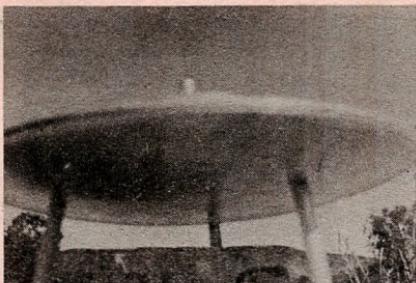
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years or five centuries earlier."

Now this is an ingenious explanation. One evidence supporting it is the whole uneasy problem of trying to recall exactly when the occurrence was experienced before. Seldom or never can the exact circumstances or time be recalled. Indeed, this very fuzziness of recall has added to the mystery and certainly has been one of the supporting evidence for claims of reincarnation from previous lives. Some theorists have believed that what is actually glimpsed in the *déjà vu* experience is a split instant's recollection of a former life.

Arguing against Guccione, however, is the evidence that many *déjà vu* experiences involve other senses — those of kinesthetic location, of smell and of hearing. If so, Guccione must be wrong because his thesis is that *déjà vu* is solely a visual phenomenon.



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THE UNWELCOME attentions of a phantom have driven an attractive 39-year-old South African widow from her home in Pretoria. Anna De La Raveria with her three small children moved into the house in November, 1967, and the trouble started immediately. She found such sinister signs as crosses on

the doors and a piece of pork on a nail in the master bedroom.

The apparition did not manifest immediately, however. In March, 1968, she returned home one day to find a man dressed in grey sitting on the front porch. When she asked his business, she said the man "stood up and simply walked into the house through the closed front door."

He followed this up by stalking into her bedroom at night on several occasions and pulling the blankets off.

"He keeps on making amorous advances to me," the widow complained.

The ghost became more menacing as the weeks went by. The widow described him as "covered with long hair and I particularly remember its long curved fingernails."

Her two sons, aged nine and 12, saw nothing, but her three-year-old daughter said, "Mama, I'm scared . . . he'll bite me," Mrs. De La Ravera reported.

Since that incident she has kept the lights on at night but this does not seem to discourage the ghost. Once, she said, he switched the lights off to murmur in the dark, "Be careful, I'm going to murder you."

In desperation she appealed to the Pretoria City Council for new housing. — *Curtis Fuller.*

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Growing body of evidence indicates people should be warned: UFOs are unfriendly, up to no good, and some of them are truly dangerous.

THE DIEHARD "explainers" of UFO sightings, those persons who insist that reports of unusual, unknown sky objects are merely the misinterpretation of conventional phenomena, astronomical or atmospheric, air-

more reports. Among them are a few that involve injuries sustained by human beings who approached or were approached by an unidentified aerial object.

The first of these incidents came to the attention of APRO

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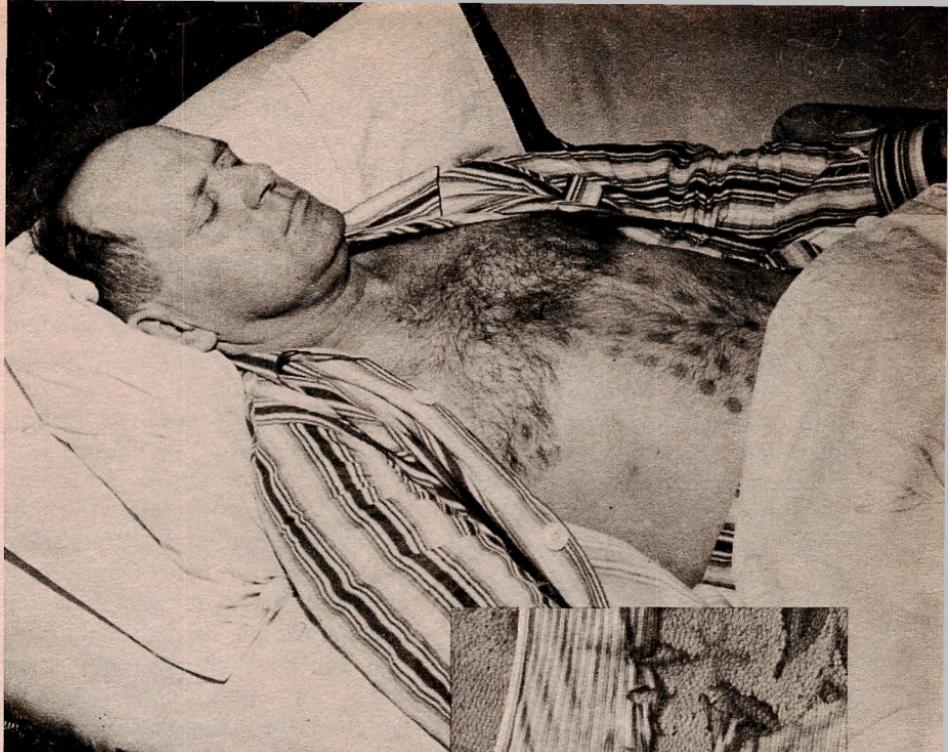
By Jim and Coral Lorenzen

craft or balloons, seen under unusual conditions, are hard put to it to explain away some of the more knotty problems of UFO research, especially those incidents in which people have been injured by the close approach of an unidentified airborne object.

The files of the Aerial Phenomena Research Organization bulge with some 25,000 sighting reports collected by its membership since the organization was conceived in January, 1952. Our personal files, which predate that year, contain several hundred

from Dr. Olavo T. Fontes in a letter to us early in 1958 relating an incident that had occurred on November 3, 1957, at Itaipu Fortress in Brazil. It had taken the doctor some time to establish to his own satisfaction that the incident was true.

The personnel at the huge army garrison had been asleep with the exception of maintenance personnel and two guards posted atop the fortification. It was a balmy spring night; the sky was bright with stars; the watch had been uneventful. At



Steven Michalak remains ill today having sustained weird chest burns in May, 1967, when he approached a UFO in area near Falcon Lake, Manitoba. Photograph above was taken in his home one week later. Undershirt he wore at time of encounter, right, shows scorch marks. Photos by J. B. Thompson.



2:00 A.M. a new "star" appeared in the east, a "star" which seemed to be moving toward the fortress. And its color was wrong. It was red, not a characteristic white twinkling light. The two soldiers watched it idly until it became obvious that the light was something more exotic than a star. Their curiosity soon

changed to uneasiness as the light drew nearer and it became obvious that the thing, whatever it might be, was huge. Soon its shape was discernible as a giant disc.

The frightened men watched the object bear on toward the fort and stop above it. They later reported it had the wing span of

a Douglas DC-3 but was circular. Its strong orange-red glow cast eerie shadows when they judged it to be no more than 180 feet above their heads and probably lower.

Both men admit they stood rooted to the ground, their tommy guns hanging at their sides. They heard a humming sound from above them. Nothing more happened for about one minute and then — all hell broke loose!

A wave of heat hit the sentries. When questioned later one of them said he thought he heard a whining sound as the intolerable wave of smothering, scorching heat struck him. Seized by blind panic he said he staggered and then ran; gasping, he beat at his clothing, thinking it was afire, and he beat the air before him trying to breathe air instead of fire. The other man began to scream and like a trapped animal scuttled beneath one of the heavy cannons.

His screams woke the garrison. Men jumped up, tried to pull on their clothing as they rushed for the doors. And then the lights all over the fortress went out. The electrical system which moved the turrets, cannons and elevators failed. Even the inter-communication system was dead. The emergency circuits immediately were switched on but they too failed to function.

The electric clocks which had been set to sound their wake-up alarms at 5:00 A.M. began to clamor — it was 2:30 A.M.

Soldiers and officers ran blindly through the dark corridors of the fortress; confusion was fast becoming panic when as suddenly as they had gone out the lights came on again.

Outside the scene which met their eyes was shocking. One guard had collapsed and was completely unconscious; the other lay huddled and whimpering next to a turret. One of those first to reach the area was a doctor but before he turned his attention to the men who obviously were in bad condition he watched the blood-red disc head away, out over the Atlantic Ocean.

It developed that one of the men had a severe case of heat syncope; he remained unconscious, showed signs of peripheral vascular failure and had severe burns. The second man was in deep nervous shock and had first- and second-degree burns over 10 percent of his body. Both were hospitalized immediately. The next day the commander of the fort issued orders forbidding discussion of the incident. Intelligence officers took charge, the fort was put under martial law and a top-secret report was submitted to

Army General Headquarters.

Several days after the incident American officers with the United States Army Military Mission in Brazil arrived at the fort together with officers of the Brazilian Air Force. They questioned the sentries and other witnesses and a special Air Force plane took the two men to Rio de Janeiro where they were isolated behind a tight security curtain in the Army's Central Hospital.

Within two weeks an officer at the fort who knew of Doctor Fontes' interest in UFOs contacted him and told him this story. Fontes was unable to get in touch with the sentries and only after 20 more months had passed was he able to locate and question three other officers who then corroborated the information he had received originally. This was the first documented UFO incident involving a physical injury.

It has been reasonably hypothesized that the "heat wave" which burned the two sentries was probably some kind of ultrasonic beam because their burns were located only where their clothing touched their bodies. Their faces and hands had felt the heat but were not affected. In a paper titled "UFO Weapons—Comments on Technical Aspects Involved" which Dr. Fontes submitted to APRO along with his

report on the Itaipu incident he speculated that an ultrasonic device had been used. Since he is a professor of medicine as well as a practicing physician he would seem qualified to make such a judgment.

He wrote: "The ability of ultrasound to produce a unique thermal effect, not duplicated by any other available modality, through differential heating at interfaces between different substances (in this case clothing and the body) and differences in absorption capacity, has been demonstrated and accepted. Only an ultrasonic beam could produce the peculiar characteristics of the 'heat wave' that struck the Itaipu sentries. There is no alternative."

* * *

ON JUNE 2, 1964, at 4:00 P.M. in Hobbs, N. Mex., eight-year-old Charles Keith Davis was standing outside the boiler room of his grandparents' laundry waiting for his lunch. His grandmother, Mrs. Frank Smith, was inside cutting a cake. She was suddenly galvanized into action when her grandson began to scream. She flung open the screen door and rushed outside to be greeted by a shocking sight.

A strange object dragging a soot-like trail had swooped out of the sky, hovered momentarily

over Charles' head and then as quickly as it had come it left. Mrs. Smith ran to her little grandson and he buried his head in her apron, sobbing. Charles' hair was singed and there were second-degree burns on his face, ears and neck. His grandmother told us during a telephone interview that one of his ears looked "like a piece of meat" and his face was so swollen that "you couldn't see his nose."

Despite these injuries Charles apparently felt no pain. His grandmother asked him "Doesn't it hurt, Charles?" But Charles said no, he had no pain. However, later in the hospital Charles kept asking her "Grandma, am I going to die?"

The doctor, who prefers to remain anonymous, said that except for the soot imbedded in his flesh and the fact that he felt no pain, the burns were not unusual. He treated them with sulfathiazole ointment and after five days of hospitalization Charles went home. Apparently he suffered no other ill effects.

The local fire department took a piece of Mrs. Smith's apron and samples of Charles' skin and T-shirt but nothing further ever has been heard of this, nor did the firemen explain why they sent the material to the F.B.I.

Charles Davis and his grandmother describe the object that

burned him as tan, top-shaped, surrounded by a fiery glow and enveloped in a sooty black cloud.

Charles Davis was probably the first child to suffer ill effects from a UFO, but he was not the last.

* * *

THE STRANGE incident involving James Flynn is no less frightening.

Mr. Flynn, an Irish-looking, handsome outdoors man who likes to hunt, especially in the Florida Everglades, is well thought of in his home town, Fort Myers, Fla. He is a rancher and ex-nightclub owner who is held in esteem by his friends and neighbors. And besides, his testimony concerning his run-in with a UFO deep within the Everglades is backed up by the expert medical testimony of the doctor who treated his wounds.

On March 12, 1965, James Flynn took his swamp buggy and four dogs and headed for an area 18 miles southeast of the Big Cypress Indian Reservation in the Florida Everglades. Late in the evening after Flynn had established a camp of sorts the dogs jumped a deer and ran it off. One of the dogs responded to Flynn's calls and whistles but the other three kept going. When they had not returned by midnight he figured they had gotten lost and he started up the buggy

and headed in the direction he last had heard them.

About 1:00 A.M. Flynn saw a big light above the cypress trees at an estimated distance of about a mile and a half. As he watched, the light made four sweeps across the sky above the trees but always came back to the spot where he first saw it. Flynn headed his swamp buggy in the general direction of the light. When Flynn was still about a quarter of a mile away the light settled down to about four feet above the ground. And now he could see that it was not just a light but a huge disc-shaped ship. He took out his binoculars and watched the object for about 40 minutes, noting that it was a flattened cone, twice as large at the bottom as it was high. The ship was solid and metallic in appearance, with four tiers of windows apparently circling it. Flynn estimated these windows to be about two feet by two feet, and around each window was a strip of some black substance about four inches wide. These tiers of windows started about 12 feet from the bottom of the ship. Above the fourth tier of windows the ship measured about eight feet to the top of its rounded cone. Flynn made these calculations by comparing the outline of the ship with the cypress trees in the background.

No light, no insignia or marking of any kind was visible. The light coming from the windows was dull yellow and another light which radiated from the bottom of the ship illuminated the ground below with an orange-red tinge.

Flynn's curiosity was greatly aroused and he cranked up his buggy and proceeded to within about 250 yards of the ship. Here he could hear a "whirring, ringing" sound much like the sound made by "big transformers." He drove closer. The one dog he had with him on the buggy began to try to tear out of its cage. Flynn stopped, got out and walked to the edge of the light that shone from the bottom of the strange craft. A "wind" coming from beneath the ship was strong like the prop wash from an airplane and was rotating counter-clockwise.

Flynn stepped about six feet inside the lighted area, raised his hand in greeting but got no response. He waved again and at this point a short white beam of light shot out from an area near the bottom row of windows and hit Flynn between the eyes. He promptly lost consciousness.

When he woke up he couldn't see out of his right eye and had only partial vision in his left eye. He groped around and found his buggy and the dog which ap-

peared exhausted, probably by its frantic efforts to get out of the cage.

Eventually arriving back in Fort Myers Flynn went directly to Dr. Paul Brown, an eye specialist. Flynn then realized he must have been unconscious for nearly 24 hours instead of the two or three he originally surmised. Brown took one look at him and called Mrs. Flynn to take him to the hospital where he was examined by Dr. Harvey Stipes and where he stayed for several days.

He had a strange depression on his forehead just to the right above the bridge of his nose and his right eye looked like a bloody marble. In time the vision of the left eye returned but the nature of the wound to Flynn's right eye still is a puzzle.

Dr. Harvey Stipes made the following report: ". . . I was asked to see Mr. Flynn about 48 hours after he was admitted to Lee Memorial Hospital by an ophthalmologist . . . his right eye . . . was hemorrhaging into the anterior chambers of the eye, apparently traumatic . . . No paralysis was noted but the deep tendon reflexes . . . were absent. . . . His reflexes gradually returned over a five-day to one-week period but returned irregularly. The forehead . . . presented a thickened area just above

the medial to the right eye. In the center of this area was a depressed, slightly abraded spot. . . . Very small amount of hematoma was noted across the right eyelid. There was never any mental confusion or evidence of hallucination. . . . When last seen about April 16, 1965, approximately four weeks after the injury . . . the depressed area over the right eye was still present and prominent. He still has a cloudy vision of the right eye."

Dr. Stipes stated further: "I have known Mr. Flynn for 25 years and have always considered him a reliable, emotionally stable individual. I also accompanied him to the site of his observation of the flying object. I have made a few pictures of the burned area which are not conclusive of anything but there were fresh burned and scorched tree-tops in a perfect circle near the area marked by Mr. Flynn as the site of the hovering object. There were fresh scuff marks on two trees 12 to 15 feet apart in the area underneath the burned circle in the trees. The marks were as if a heavy object in a straight line had slid down the trees about two feet and stopped. There was no mark of any kind on the soft dried marsh underneath. No animal, human or vehicle tracks of any kind were present. I could not account for

those scuff marks."

We learned from Mr. Flynn that he had sent soil samples from the area to Col. Robin Lewis at Homestead Air Force Base but no investigators were sent either to interrogate Flynn or to examine the site. He said, "Now I can understand a little about the endless job you (at APRO) are trying to do. It is almost impossible to get any cooperation."

* * *

STEVEN MICHALAK of Winnipeg, Canada, is a 52-year-old industrial mechanic and also an amateur geologist who used to take frequent trips into the country on prospecting ventures. Today, however, Michalak doesn't prospect anymore; in fact, he doesn't even hold down a job; he is too ill to do either.

We first heard of Michalak's encounter with a UFO on May 21, 1967, from APRO member James Barand Thompson of Winnipeg who reported Michalak had been burned by a UFO when he was in the area adjacent to Falcon Lake, Manitoba.

Michalak was examining some rocks in that wild area when he saw two blood-red discs overhead; one hovered while the other landed. He watched from cover for about a half hour. The hovering object left in the direction from which it had come and

he then approached the landed object which, on the ground, had lost its fiery appearance and looked like stainless steel. A small door opened in the side of the ship and Michalak saw brilliant purple lights so dazzling that he pulled down the visor of the welder's helmet he always wore to protect his face from rock chips. The visor broke up the light into myriad red and green lights. A high-pitched whine was evident and he thought he heard voices. He walked closer and asked who they were; he was sure the object was a secret United States aircraft. He reached out and touched the rim of the object with his gloved hand and the rubberized glove melted and slipped off. Then the door closed, the object began to rotate counterclockwise and a blast of heat set Michalak's clothes on fire. The object took off and was lost to sight.

Michalak was burned about his lower chest but headed for Falcon Lake and his motel. He was extremely weak and nauseated but informed the Royal Canadian Mounted Police of his experience. They did not seem interested and said they could do nothing about it. Eventually he got back to Winnipeg where he was hospitalized. The entire story of his experience and the illness

which has ensued has been written in detail by Michalak himself. *My Encounter With a UFO* is privately published and can be obtained for \$1.00 from Steve Michalak, c/o James B. Thompson, 28 Frederick Ave., Winnipeg, Man., Canada.

Among Michalak's problems are dead cells in his bone marrow which, along with the drop of his lymphocyte count soon after his injury, indicate radiation damage.

* * *

ANOTHER RECENT ugly incident involves 12-year-old Gregory Wells, of Beallsville, Ohio, the son of a retired Air Force sergeant. The circumstances leading up to Gregory's accident are quite ordinary but Gregory's injuries are not.

At about 8:30 P.M. on March 19, 1968, Gregory left his parents' trailer home to go to his grandmother's house a short distance away. He was carrying a large insulated picnic jug in which to bring back water. It was a regular chore — the water line to the trailer had frozen and burst during the winter and not yet been repaired.

Sergeant Wells was in Beallsville at a Masonic Lodge meeting that night but Gregory's mother was at home and his grandmother, Mrs. Wells, was there visiting.

Gregory got the water and headed for the trailer. His attention was arrested by "a noise like a generator" which became louder and louder. He looked over his right shoulder and saw a huge red football-shaped object hovering above two trees about 150 feet away. Four brilliant red lights flashed alternately along its side. A tube came out of the middle of the bottom of the object and moved around until it was pointed at Gregory.

At this point Gregory, frightened, started to run but a red beam of light flashed out of the tube, struck his right arm at the shoulder and knocked him to the ground. He dropped the jug and began to pull off his jacket which was on fire. His mother and grandmother, hearing his cries, rushed out. His grandmother poured the water from the jug on him to put out the flames. Both women saw the red object just before it "faded away." They said it did not appear to fly up or away but rather simply "faded out."

Mr. Wells was called home and Gregory was taken to the hospital. The largest of the two burns Gregory had received was the size of a 50-cent piece on the back of his arm between his elbow and shoulder. The other smaller burn was just behind his shoulder, almost under his right

arm. They both were blistered and the doctor called them second-degree burns.

Subsequent Geiger counter checks indicated no abnormal radiation in the area.

APRO's investigator, Dennis Jones of Wheeling, W.Va., learned two additional facts — that Gregory had seen the object once before on the night of March 8 and on the same night that Gregory was burned a young girl who lives in the area also saw the UFO, at about 9:00 P.M.

* * *

WE HAVE HERE some incredible information reported by credible people. The red "interloper" at Itaipu Fortress in Brazil seems to have made a purposeful approach and the device used on the sentries seems to have been purposefully administered.

The small top-shaped object that burned Charles Davis is of a type often observed and reported — even to its diminutive size which was estimated by Mrs. Smith as being less than three feet in diameter.

Michalak's disc was also quite typical.

We collect, list, compare and study — but to date no one has

come up with a satisfactory answer to the UFO puzzle. The interplanetary theory as a possible solution only poses other questions.

Perhaps some day earth sciences will have progressed to such a point that some of the characteristics and antics of the UFOs will be understood. But in the meantime not one of the five incidents we have related in this article got the publicity it deserved.

The frightening experience of Steve Michalak was recorded in Canadian newspapers and although it was investigated by University of Colorado scientists and at least one major magazine sent representatives to interview Michalak *not one word appeared in American publications!*

People should be warned that the UFOs are dangerous.

If you see a UFO motionless on or near the ground do not approach it. Evidence indicates that whoever or whatever guides the UFOs is unconcerned with the welfare of earth's inhabitants.

And if you have an experience to relate, please get in touch with us here at APRO, 3910 E. Kleindale Rd., Tucson, Ariz. 85716.



THE SIGN OF THE *Flaming Heather*

"I have come to warn you," said the armor-clad warrior. "When you see my sign, quickly gather up your beloved and flee . . ."



By Comtesse Madeleine de La Rivière

EARLY IN 1944 during "Hitler's War" and after the defeat and invasion of France a lady, Madame Marguerite, in a castle in Bruz in Brittany had a strange visitor.

She must have dropped off to sleep, in tears and sorrow as always in those days, for since 1940, almost four years, when arrogant Nazi conquerors had invaded her castle as well as the soil of France and the shores of

Brittany, she had been forced to hand over all her possessions, the land, the castle itself, to their dominance. She lived like a servant, half in hiding, in a tiny old building at the edge of the estate park with her little son and one aged faithful servant. Half-tolerated, half-despised, always hiding her face, Madame Marguerite held to her indomitable instinct, set her teeth and stayed on, braved it out and refused to

become a fugitive. Under any circumstances she was determined to remain on the ancestral land.

She had no aid, no defender, for her husband, a descendant of the *Seigneurs de Bruz*, had disappeared without a trace during those first nightmare battles four years before when France was overrun by the enemy. Madame Marguerite had no way of knowing whether he was dead, a captive, or fighting for France and a dream of victory with the underground or with comrades and allies overseas. She had no word of him from any source.

* * *

Madame Marguerite's husband who inherited the old castle which is part of this story proudly boasted a distant kinship with The Bruce or, as they said, with the *Seigneurs de Bruz*. They possessed two proofs of this kinship. Within the castle hung a painting of one of the ancestral *Seigneurs de Bruz*. This portrait showed a man with flaming hair and a craggy chin and tradition gave him a fiery temper as well. Second proof was the garden, for apparently some of the valiant fighters named "Robert" were, in their peaceful moments, tender lovers and great gardeners. One *Seigneur de Bruz* was said to have transplanted, with his own hands and using his sword

for a spade, wild heather for his ladylove. And even centuries afterwards, in the 1940's before the occupation, tended by reverent hands, each year the heather bloomed there.

In actual fact there is an age-long and fierce competition still going on between the French towns of Bruis in Normandy and Bruz in Brittany for the honor of being the birthplace of the famous family called *de Bruc* or *de Bruys* — known in Scotland as "The Bruce."

Any student of history will tell you that Robert the First was a *Compagnon* of William, Duke of Normandy, Conqueror of England, and that for his valiant championship during the conquest this first Robert was given a generous estate in conquered Yorkshire. Robert apparently was a family name with them for the eighth generation of that name was the most famous of them all, "The Bruce," Robert I, King of Scotland.

So it is understandable that both Normandy and Brittany fight for the honor of being his place of origin — Bruis has solid parchments to support its claim; Bruz had a castle, a portrait, and a garden where wild heather grew and bloomed.

It is necessary to remember also that tradition says the coats of arms of both Robert The Bruce

of Scotland and the city of Bruz bore the same lovely emblem, a sprig of wild heather — the same heather that grew in the garden Madame Marguerite had been forced to abandon to the German invaders.

It is understandable also that Madame Marguerite felt she and her small son alone remained to uphold the honor of this proud family and so with courage borrowed from her husband's ancestors they remained on the ancestral land.

* * *

On this night in 1944, as on many previous nights, Madame Marguerite had kissed her little son good-night, bidden the old servant be watchful and then sat alone watching a pitifully small flickering fire slowly die. And perhaps she dozed as she sat staring into the flames wondering about her husband's fate.

At any rate she suddenly started up, knowing she was no longer alone.

A tall broad-shouldered warrior dressed in armor leaned on his sword before her, watching her. She recognized the figure from the castle portrait and she was not afraid. On the contrary, to the bereft lonely woman his forceful presence brought great comfort and support.

"These are terrible times, Messire Robert," she said, quite

naturally as if speaking to a relative and an old friend.

"They are indeed, Dame Marguerite," he replied gravely. "The enemy is within the castle walls. Yet do not be afraid; it is not for long. Aye, soon he will be completely overthrown.

"I have come to warn you," continued the shadowy warrior, "for when this will come to pass, there will be great devastation here. So when you see my sign, quickly gather up your beloved and flee, for destruction is near."

"What sign will you give us, Messire Robert?" asked the lady.

"The sign of The Bruce," was the sonorous answer, "will be the sign of the heather."

The fire flickered and went out. Madame Marguerite choked back a cry and groped for a candle. But when she had succeeded in lighting it with trembling fingers she was alone as she had known she would be. There was no trace of her ancestral visitor.

Contrary to the usage of her sex the brave woman kept the secret locked closely in her breast; yet from that time on she waited hopefully for the sign of The Bruce.

Festung Europa, the fortification as Hitler boastfully had called Europe, was already surrounded by enemies who now

were preparing the last great effort — to be known ever after as D-Day.

The Allied bombardments grew daily heavier and nearer.

Madame Marguerite watched and waited.

Then one morning in the first week of May when she went out into the park, early as ever, she was seized by an irresistible impulse. Both fearing and despising the Germans she had kept away from the castle and the garden as much as she could but today she walked straight to the ancestral garden. There her eyes were struck by the sight of flaming heather. The Bruce's bushes were in bloom.

The hour was about to strike!

Without losing one second Marguerite walked back to her tiny refuge, bade her servant prepare herself and her son at once. She gathered up her few remaining belongings, and on foot, a stout stick in her hand, like a pilgrim of old she led her small band to the cathedral city of Rennes which they reached at sundown. There she applied for refuge in a convent and the good sisters, accustomed by now to seeing weary refugees arrive, took them in.

That very night the city of Bruz was attacked by Allied bombers and almost completely smashed to ruins. It was said

that the bombardment was so intense, the flames so high, that my own mother-in-law, in our castle of La Riviere, 30 miles away, was awakened "as if by a terrible earthquake" and saw "that the sky was so red it appeared like a second sunrise."

The proud German officers who had made the conquered castle their home and boasted they would remain forever, found their death in its flaming ruins. And after another year of bitter fighting, at last in 1945, World War II came to an end in Europe.

Although now a homeless refugee, Madame Marguerite was happy at last, for among those returning to liberate France was her own husband. And together they have bravely picked up the pieces of their former life and started anew.

The town of Bruz is now rebuilt. Bright new houses line broad streets. The rubble and ruin of old dwellings has been smoothed over and forgotten. The modern church there was planned and built by Canadian contributions, for many sons of Brittany have emigrated to these distant shores.

The castle of the *Seigneurs de Bruz* is counted among the victims of the last war. Ivy now covers what remains of its walls. Gone forever is the portrait of

the midnight visitor, the ancestor who came back to sustain and to warn a lonely woman.

Yet, although the forest now

claims the garden for its own, the sprig of heather of Robert The Bruce still blooms on the coat of arms of Bruz.



A-BLAST

ACCORDING TO Jack Robertson of Fairchild News Service whose column appears in the *Electronic News*, a little-known phenomenon—electromagnetic pulse (EMP)—is among the many blast, blackout and radiation effects produced by nuclear testing.

In a story datelined Washington and published in October, 1967, he writes: "The quiet pre-dawn in Honolulu in 1961 was shattered by the simultaneous pealing of hundreds of burglar alarms. At the same instant circuit breakers on the power lines started blowing like popcorn.

"Not a cloud in the sky, so lightning could not be blamed. The power company failed to trace any gigantic electrical surge able to blow out virtually the entire system simultaneously.

"The mystery was solved later—then promptly sealed under a 'top secret' stamp. The culprit: a high altitude nuclear test

ODDITY

burst more than 500 miles away . . . and the EMP phenomenon.

"The United States had been alerted to EMP a year or so earlier by . . . the Soviet Union." . . . But apparently no one took it very seriously until the 1961 bomb showed the terrible impact of EMP at even vast distances.

"EMP is a leviathan surge of 10,000 volts per meter over a broad band. It sweeps over vast ranges causing effects in any electrical opening it can find. . . .

"Despite a wealth of research, even today EMP is a great unknown. The nuclear test ban treaty shut off atmospheric tests before the United States could crank up EMP studies. . . .

"The Pentagon declines to discuss EMP at all (admitting only that) EMP has 'unwanted effects on unprotected electrical and electronic equipment' and that it is continually testing weapon systems against simulated EMP."



"UNKINDEST CUT OF ALL . . ."

MADAME DUBARRY, a clairvoyant of Whitstable, England, had to ask police to help her trace a thief who stole her crystal ball last December.

LIMITLESS REACH of the mind

What barriers may fall before man's indomitable spirit when
once he learns to listen to guidance from within?

By Edward Vance

MAN HAS HARNESSSED the latent forces of earth and atmosphere to meet the demands of his ingenuity . . . but his store of knowledge of himself is pathetically limited. My own experiences convince me man's psychic resources remain largely untapped.

Within each of us lies an unexplored power to help ourselves and others and above all to reach closer communication with nature and our fellowmen. I cannot say *why* I have experienced and profited by life-and-death warnings but telepathic communications have punctuated all the years of my life. Somehow from the beginning I listened to the still small voice from within which perceives that which the five senses do not.

For example, my friend Bill Imbritt and I attended the first meeting of the Aero-Club in St.

Louis, Mo., on October 14, 1910, on a picture-taking mission. (The Aero Club consisted of the first group of aviators to meet in the United States for the purpose of demonstrating the practicality of airplanes.) Apparently satisfied with our work, the Aero Club invited us to attend the second meeting to be held December 18 in New Orleans, La.

Thus it happened that Bill and I were traveling down the Mississippi River by johnboat, camping on the shore by night and poling along during the day. On December 10 we were near Baton Rouge, La., and at dusk pitched our tent on a small peninsula which protruded into the river about 100 yards. We tied the boat to a stake in the ground on the lee side of the peninsula. An oil lantern hanging on the ridge pole gave us light and a little warmth and for protection

against the breeze coming off the river we pinned our tattered door flaps with safety pins. Once settled we rolled up in blankets and eventually fell asleep.

About two o'clock in the morning I awakened, hearing the voice of my oldest brother Oscar. He was saying, "Ed! Get up quick and look out the door." I hurried to the tent door, swore at the hard-to-disengage safety pins, finally threw open the flaps . . . to look straight down about 40 feet into a white foam of swirling water. The peninsula simply was washing away.

I awakened Bill and between us we hauled our tent and beds back to the river bank. We no sooner had reached safety than another 25 feet of earth, the site we had camped on, went down the river. The river bank was insurmountable above, below and behind us and in the 10-degree cold and dark it dawned on us that we had no way of escape except by boat. By some miracle the johnboat had survived the pounding river and our stake had held. We were cold and wet but we were safe.

We arrived in New Orleans on schedule for the December 18 Aero Club meeting. I went to the general delivery window at the post office where a letter awaited me from my mother who lived near Mammoth Cave, Ky. She

wrote that she had been alarmed by a letter from my brother Oscar whose home was in California. She said, "He wrote that he had a premonition that you were on a river somewhere and in danger of losing your life."

A FEW YEARS later I was working as a farmhand near Farmer City, Ill. On June 13, 1913, I was plowing corn but for some reason I unhitched my team and went to the farmhouse. The farmer's wife asked why I came in so early for dinner. I said, "My brother in California is dead. I cannot work knowing this to be true." While she stood looking at me strangely the telephone rang. It was my brother Talmage calling me from the nearby farm where he worked. He said, "I have just received a telegram from our folks in Kentucky. Oscar died this morning in Los Angeles."

IN THE FIRST World War my unit was stationed in a little town in France. At 10:00 A.M. on October 10, 1918, the thought entered my mind that I must write to my mother without delay. I sat down at a table and scrawled the salutation without really knowing what to say next. But my hand and pencil seemed to know. I wrote, "Talmage must be dead or so near dead it makes

no difference. It just now occurred to me that Talmage has been wounded and is suffering severely. Will you write me and let me know if you have heard anything about him?"

A month later a letter came from my mother, saying, "Talmage is convalescing in a hospital in New York City. He was wounded at 10 o'clock in the morning on October 10, in the Argonne. He was found unconscious with 24 shrapnel wounds on one side and two machine gun wounds in one knee. He had been lying on the battlefield for four days. . . ."

IN 1930 I WAS employed as a traveling representative for the circulation department of the *Kansas City Star*. On May 1 on the way to Oskaloosa, Kans., roads being what they were in those days, my 1928 Ford failed to negotiate a mudhole. As I prepared to put chains on the rear wheels a voice sounded in my head: "If you don't hurry and get them chains on and get out of here in less than 20 minutes you and the car and the road will be blown to smithereens!"

I jumped back into the car, mercilessly racing the motor to pull out of the hole. I made it and while driving on more strange thoughts came: "The next time you come past here everything

will be in upheaval. Nothing will look the same." I was passing a little red schoolhouse and the voice said, "The schoolhouse will be gone too."

I tried to stop these thoughts and tend to my business. I stopped at the door of a farm home and the man who answered my knock took a one-year subscription to the newspaper to be sent by mail. I returned to my car and the voice continued, "Even that house will be destroyed. The man you talked to will be hurt but not bad."

Why were such thoughts flashing through my mind? What was wrong with me?

When I reached Oskaloosa I found a crowd gathered watching a funnel cloud about five miles west move in a northeasterly direction. I turned my car around and drove directly north. I watched the tornado destroy several farm homes, then rushed back to telephone a report to the city editor of the *Star*. It proved to be a scoop for which I was complimented and given a nice check as a reward. To my surprise and gratification my report was broadcast over the radio just as I had worded it.

Later I went back to see the scene of the destruction. I found that my last customer's home had gone with the wind. He was

standing in the southwest corner of the basement and when the house was blown away a rock dropped on his foot. He was not badly hurt. The little red schoolhouse had been destroyed and certainly nothing around it was the same. The tornado had scooped up the road where my Ford had been stuck.

DURING WORLD WAR II I lived in Independence, Mo., and worked as a carpenter for the navy. My son Duane was stationed in Florida as a radio-man in naval aviation. One night when I reached home I felt completely exhausted. All I wanted was sleep. When I started to turn the bedspread down it suddenly fell from my hands. I clenched both fists, tensed every muscle and silently exclaimed over and over, "Duane must not do anything that would cause him to lose his life. He must not even move!" I don't know how long I stood there but finally a sense of relief came over me as if Duane had complied with my will.

The next morning I read that five planes flew out to sea from a base in Florida and failed to return. A single plane took off to search for the others and it too did not return. All six planes were lost and the mystery of their disappearance is unsolved.

A month later Duane was on leave and came home to visit me. In a casual conversation about his routine duties, he said, "Dad, did you read about the five planes flying out to sea and failing to return? And the search plane that was lost too?"

I said I had and Duane continued, "That single plane, now. I was transferred from the crew of that one to another plane a few days before it was lost. The boys were all friends of mine and when they got orders to make the search they asked me, begged and pleaded with me to go with them. I was sitting on the floor and they took hold of me and tried to drag me . . . but something told me not to move. I froze to the floor and didn't move.

"The next day when the plane was lost my feelings were mixed. I was alive but I had lost my friends."

THESSE ARE ONLY a few of the incidents in my life that have proven to me that the human mind has unexplored power. I firmly believe this latent power can be developed and brought to fruition by anyone who will have faith that it exists and who will listen to the nuances of the voices speaking from within.

True Mystic Experiences

FATE will pay \$5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE BLACK BUTTERFLY

By Norma Moore

ON SEPTEMBER 9, 1946, my father Ernest C. Mahle was working in his salt mine in Salt Flats, Tex. His home was 90 miles away in the town of Fabens, Tex.

All that morning a black butterfly fluttering around him bothered my father. He wasn't superstitious but he wondered what such an insect was doing in an area with little vegetation except salt grass. The persistence of the butterfly led my father to feel he must go home to his family. He became very uneasy and by 2:00 P.M. he was on his way.

My father was a drinker and he had a few nips on the way home, so no one was put out when that evening at supper he said to his oldest son Charles, "You're dead. If not you soon will be." With that he left the table and went to bed. A few hours later Charles was killed instantly in an auto accident.

Twenty-one years later on September 9, 1967, my brother Ernest Mahle, Jr., driving in his truck to the Slaughter-Veal Ranch near Fabens, discovered a black butterfly hovering around him. He mentioned to the friend riding with him, "It is a coincidence that on the anniversary of my brother's death I should be reminded of it by a black butterfly." And he told his friend the story of Charles' death.

That night Ernest's only daughter, Helen Mahle, was



Norma Moore

killed in an automobile accident. Her death too was instantaneous. — *Arcadia, Calif.*

THE SCAFFOLD GAVE WAY

By Inez Porter

ONE OF MY favorite uncles, Robert Berg, and his brother Alvin were painting the bridge over Grand River in Grand Rapids, Mich., when the scaffolding on which they were standing gave way. Both were plunged into the river which at that point has a strong fast current. My Uncle Bob swam to shore thinking Alvin, an expert swimmer, would do the same. When he neared the shore and looked around he could see no sign of his brother. It was learned later that Alvin had struck his head on a rock and could not save himself.

It was June 17, 1917. My mother, Amy Adelaide Moore, in our home on Carrier Street in Grand Rapids (where we all lived, including my two uncles) was working in the kitchen. My brothers Harry and Lee and I were playing near her when suddenly we heard her exclaim, "Oh, my God, Alvin's drowning!"

We all were petrified at the tone of her voice and the way she burst into tears, saying over and over, "He's dead, Alvin's dead!"

A few minutes later we learned

the truth. As closely as we could ascertain she had heard Alvin at the exact moment he drowned. Later, when she was calm, she said all she knew was that suddenly it seemed as if Uncle Alvin stood beside her calling for help. She never forgot his words, "I'm drowning. Oh, God, Amy, I'm drowning!" — *Angola, N.Y.*

TORNADO WARNING

By Opal Reed

AT THE END OF November, 1957, our strange experience began. My husband Harold and I lived in a modest home in Mount Vernon in southern Illinois. One quiet afternoon while our baby, Michael, was having his afternoon nap I stood at the kitchen sink washing dishes. Suddenly I felt a strong impression that someone was standing in the doorway to the living room. Simultaneously I seemed to receive a message: "The baby is in danger! Get the baby!"

I turned. There was no one in the doorway — but I felt someone *had* been there. I stared at the empty doorway a moment then hurried to the baby's room. He was sleeping soundly. I watched him a few minutes; then, still puzzled, I returned to the kitchen.

A few days later the same experience was repeated . . . and a third time. I didn't mention this

to anyone and tried not to think about it.

On Wednesday, December 18, at a little past four in the afternoon my husband and I sat on the living room floor playing with our young son. It was a dark, rainy, unseasonably warm day. A few minutes before, the baby had been delighted to see the hail pelting our front lawn.

Something made me look up. From where I sat I could see through the living room doorway and out through the kitchen window. The strange threatening clouds frightened me. Quickly I got up and hurried to the baby's room to get a better look at the sky. From his window I stared straight into a tornado ripping at my neighbors' homes one block away!

"The baby," I thought. "I have to get the baby!"

I ran to the living room calling to my husband. We got our small son under the breakfast table just as the tornado hit our house. When it had passed, the baby's room and our bedroom were completely demolished. The roof had been torn from the living room and the kitchen. Only two small rooms on the north end of the house remained intact.

While we three were safely huddled under the table against the wall of one of those rooms, a strange heavy suitcase landed on



Opal Reed

the living room floor in the exact spot where the baby had been playing.

Our Country Heights subdivision was one of the hardest hit sections of town. The tornado brought one death, many serious injuries and destroyed 18 homes in our neighborhood.

During the storm I never thought of the strange warnings I had had. Only later I realized I had looked *through* the very spot where I felt "the presence" had been, then out the kitchen window — and once again I had hurried back to the baby's room where this time I had seen the danger. — *Oak Lawn, Ill.*

THE OLD CHURCH

By Edna Pass

THE CHURCH OF Jesus Christ of Latter-Day Saints decommissioned its Middleton Ward church in June, 1935, its officials having decided that the member-



Edna Pass

ship was too small to maintain that particular unit. The members easily could attend the church in Huntsville, Utah, two miles away. A "For Sale" sign went up on the deserted church.

Roy Pass, who lived across the street, had thought for a long time he would like to acquire the building and its property, for he already owned the land on both sides of it. He immediately told the church officials he would buy it if the price suited him. He wanted to tear down the building and use the bricks for a new barn. He was a dairy farmer and needed expanded facilities.

He learned within a few days that the church officials would sell the building to him. A trip to the county seat, the signing of some papers and a transfer of money placed the land and the building in his custody. Now the biggest part of the job faced him — the razing of the building,

a monumental job for one man.

However, by mid-August as parts of the building came off his progress was visible to passers-by. He stayed with it diligently hoping to complete the job before winter and deep snow stopped him. One day, however, his work almost stopped permanently.

His wife Josie and her neighbor, Vera Stoker, were visiting. The two women had been friends for most of their lives. Sometimes Vera played the piano and they sang together. Between songs they discussed Roy's efforts to raze the building.

Suddenly Josie said in a startled voice, "Roy needs me." As she ran from the house and headed for the front gate the buckle on her left shoe broke. She stopped long enough to tie her handkerchief around the shoe to hold it on, then continued across the street, calling "Roy! Roy!" By this time she could see that the wall of the church was leaning precariously — and Roy was digging a trench at its foundation.

When he heard her frantic cry Roy climbed out of the trench and ran toward her. Just as he came close enough to see that she was all right, they heard a loud crash and turned to see the long brick wall crumbling to the ground. The trench in which he

had been working most of the day was filled . . . but Roy was standing beside his wife — safe.

— *Bountiful, Utah.*

A WARNING WHISTLE

By Lois T. Herring

I WAS BORN and raised near the small town of Meers, Okla., in Comanche County. It was an Indian reservation at that time and in April, 1906, my parents, Joseph and Fannie Young, leased their land 28 miles from Lawton from a Comanche named Abercone.

Father built a house and stable and planted a large orchard and we had hollyhocks and rose bushes. My father raised some broomcorn but mostly cotton. He hired about 30 Negroes to harvest the cotton; then he'd haul it to Lawton to the gin.

Only one thresher lived in the countryside so the neighbors all gathered first at one farm then another to thresh the broomcorn. The women went along to cook for the men and meals were served outdoors on long wooden tables.

It was a good life except that Abercone kept raising the rent every time my father made any improvements and my father chafed under these conditions.

When I was old enough to walk, Mother turned the care of me over to Blanche, who was

eight years older than I. Mother was very busy on the farm as four of her five daughters were at home. One of my sisters had married and moved away, and my parents never had the son they wanted. Blanche sewed for me, cut out paper dolls and told me bedtime stories and always took me wherever she went.

From Arizona my grandmother kept writing long letters about land opening for homesteads around Tucson, saying we could own our own farm with no lease and the soil was good and didn't need irrigation. (This was a few years before the drought hit Arizona.)

I was nine years old when my parents decided to move to Arizona which only recently had become a state. My father built two covered wagons and early in 1914 we were on our way. The long overland trek took three months but for us children it was a lark. We'd chase prairie dogs, wade in the creeks and listen to stories around the campfire. The road usually followed the railroad track pretty closely and Papa would send us to follow the railroad with a sack to pick up coal for the fire.

One evening in April, 1914, we camped about eight miles west of Carlsbad, N. Mex. Father always hobbled the horses so they could graze and not wander too

far from camp but this night the sun just had set when Father noticed the horses had gotten loose and wandered about a mile back along the track. He called Blanche to go and drive them back. As usual she told me to come along. As we walked along the track we noticed the horses had quit grazing and were headed back toward town. We started running down the track to stop them. Blanche was about 50 yards ahead of me when I felt a vibration on the track and knew a train was coming. Even though I couldn't hear it, I saw a lone engine coming down the grade when I looked back.

I tried to call Blanche but I couldn't make a sound. I was panting for breath and she was so far ahead she couldn't have heard me anyway. I wanted to leap from the tracks as the engine came closer but my muscles wouldn't obey me. I kept running and tried several times to jump off the roadbed but it seemed some power prevented it. Blanche never looked back. I could neither save myself nor warn her.

The engineer suddenly blew his whistle. He had seen me despite the dusk and rapidly darkening skies. Then I went limp all over and stumbled off the track

as the engine rushed by. Relief flooded over me as I realized Blanche too would have heard the whistle and was safe. As tired as she was she ran all the way back to me and held me in her arms while I sobbed. I wasn't hurt but terribly frightened by our narrow escape.

I seemed even then to know that some supreme being had been watching over us, holding me on that railroad track until the engineer saw me and blew the whistle.

We reached Arizona in May, 1914, and homesteaded near Benson. Blanche later married Lewis Brown and lived in Tucson.

My parents and Blanche all are dead now. When Blanche lay on her deathbed I tried to thank her for all she had done for me but she only pressed my hand and smiled. She told me if I hadn't saved her life on the railroad track years before she would not have been here to go to work and send me through school, to be a second mother to me. Had I jumped off the track too soon she would not have been warned by the whistle.

I didn't answer but I knew a greater power than I had saved her life — by holding me on that track. — *Oracle, Ariz.*



Voodoo . . . DEATH BESIDE THE HEARTH

Was the old widow — helpless, friendless and alone — the victim of a "spell" or her own growing fear?

By Eleanor Dayhoof

CAN VOODOO KILL? Except for the sickening fear engendered in the victim's mind and imagination what thread links the pin-pierced effigy and the wretch it represents?

I began to wonder when with increasing frequency our old friend Emma Smith began to experience dizziness and often fell beside her hearth. She came to suspect, as I did, that something lurked beneath her house. Was Mrs. Smith being voodooed to

death by means of a symbolic grave diabolically constructed beside the chimney foundations, a grave symbolizing "death beside the hearth?"

In Columbus, Ga., where most of her life was spent, Widow Smith reared to manhood two nephews, sons of her crippled sister, and the three sons of her thrice-married and thrice-divorced daughter Pauline Tifton. Yet in the early 'Fifties Emma Smith had no one to turn

to. Her entire family — nephews, daughter and grandsons — seemed united in an effort to drive her from the house her frugality and life's savings had built. Her dizzy spells were attributed to high blood pressure, which in fact was so high that her doctor recommended that she never stay alone. However, Mrs. Smith often was alone.

Except for my parents, her only friend was amiable brown-eyed little Josie, the daughter of one of her alienated nephews. Christmas, 1952, had been bleak. Josie had come the two blocks separating her home from "Nana's" bringing a small pine tree she cut on a vacant rear lot. Using cheery discarded Christmas paper she had wrapped empty cardboard boxes and tucked them under the bare tree. That scene greeted my parents a few days before Christmas when they took in the bag of groceries they had been providing the white-haired old woman every week for about six months.

Emma Smith spent Christmas alone. In justice to her family it must be conceded that hers was a difficult disposition, no doubt aggravated by total abandonment, her daughter's dissipation of their joint savings and the increasingly frequent dizzy spells.

Despite her three unfortunate

marriages, Pauline Tifton again was infatuated, her every waking thought fixed on Tommy Blake. Pauline paid the bills for long expensive trips with him, though Tommy couldn't — and didn't — marry her. Finally she mortgaged the house her mother's money had built to raise money to lavish on Tommy.

Then it came out that about mid-December, 1952, someone — possibly Tommy and Pauline — had crossed the Chattahoochee River to visit a voodoo woman in Phenix City, Ala., a suburb of Columbus. In one of their frequent quarrels Pauline had hinted to Emma that they would "use the doctor across the river." While this sounds tame it held terrifying connotations for the old woman. She took hearsay seriously and firmly believed in the Haitian-trained "doctor's" powers as a sorceress.

Queer things began to happen at Widow Smith's. Powder and unidentifiable seeds were strewn along the edges of her pantry shelves. Beneath her pillow a strange pair of black nylons turned up — not only knotted together but each individually knotted, again and again. In voodoo lore this symbolizes faltering, entanglement and impediment to the victim's footsteps. Emma understandably

suspected her own family. All had keys to the house and more than once one or another of them appeared in the house unannounced and late at night.

One Friday afternoon about three weeks after Christmas Mrs. Smith's telephone call to my mother sounded more frenzied than usual. She said she had been terrified by noises beneath the house during the night. She was growing weaker and sicker, frequently falling, always beside the hearth.

Except for giving her food and small sums of money our family could not help her very much, especially we could not provide the physical companionship she needed, since we lived about four miles apart. For weeks we had listened to her harried complaints about the disturbances under her house. Now as we assembled the Friday bag of groceries, I asked Mother, "Do you suppose it would relieve her mind if somebody crawled under the house and investigated? Maybe 'found' something?"

Mother jumped at the idea. "You could try!"

That wasn't exactly what I had had in mind — but being youngest, smallest and most agile I had been volunteered!

"Whatever I'm going to 'find' under there will have to be small enough to carry concealed on my

person. Something that won't fall apart."

Widow Smith's house stood on low pillars, at one end only 18 inches above the ground. It would be a snug fit. I hoped to wriggle between the beams, thus gaining a few inches more.

"While I'm under there I'll have a good look around. If it's not one of her family deliberately terrorizing her, it's likely a dog with a bone." What shall I take along?"

Mother reflected. "You might fix up a bottle."

Neither of us had much of an idea how a voodoo bottle — supposed to counteract the hex — should look. We dumped together straight pins and snippings of red knitting wool. Remembering Mrs. Smith's pantry shelves, Mother added some cinnamon-dusted uncooked tapioca. While the combination was eye-catching I wouldn't vouch for its magical properties!

We had no trouble selling our mission to Mrs. Smith. On the telephone she not only consented but was obsessively impatient to learn the result.

I valued my social reputation too much to do the job openly. We timed our arrival for later than usual that evening — about eight o'clock. Dressed in a yellow sweater and faded overalls and armed with a dim little

flashlight and the voodoo bottle I wriggled guerrilla-like beneath the house. The misty night was mild and Japanese honeysuckle perfumed the damp air. Down the street several dogs routinely alerted the neighborhood to untoward goings-on at Widow Smith's.

Almost immediately I spied the fresh-turned earth near the chimney foundation. Again I thought of dogs but a dog doesn't cover his work tidily with opened newspapers weighted down with clods of clay and a G. I. foxhole shovel! Could neighborhood kids have done this? Or teen-agers, for a prank? At 2:00 A.M.?

Removing shovel and papers I cautiously dug in. My hand went through about 12 inches of a soft unresisting dust-producing grey substance I couldn't identify positively. I thought it might be well-sifted wood ashes.

Dust and ashes! It came to me. I guessed the symbol, knowing intuitively I'd stumbled across a voodoo fetish. Every hair raised, my breath caught and for a minute I thought I'd faint. I wanted to run — but doubled over in an 18-inch space you can't do much running.

I shook myself mentally and thought, "Look alive! Get on with it!"

Now I grew concerned about glass shards, nails, rusty razor

blades or other "protective" devices my bare hands might encounter. I had discarded the clumsy short-handled shovel for fear it would destroy whatever was buried. I worked slowly in the dim glow of my flashlight, particularly fearful of fishhooks.

Choking on the dust I scooped ashes onto the newspapers. My probing fingers felt and recognized pine bark before I uncovered it. I trenched around it and lifted it out, careful not to disturb the rest of the construction.

Stripped from some old dead trunk the piece had been broken into shape, rather than cut. It was irregularly rectangular about the size of a big shoe box lid.

I went on with my excavation until I had the complete rough box, its narrow ends and sides, also of bark. They were held in thin little trenches along the four sides by fist-sized clods of dry yellow clay. The bottom was a single piece of bark, roughly conforming to the lid. As I worked I had suspected the construction symbolized a coffin. Now I knew for certain. On the bottom piece of bark two large white feathers, probably from a chicken's wing, lay precisely crossed on a dirty white rag shroud. I unfolded the shroud. It contained a single dry bleached drumstick bone!

I placed my findings, all the movables, in an old foot-tub, leaving a shallow empty hole. I didn't need my innocent bottle of red wool snippings and cinnamon-dusted tapioca after all. I had uncovered something infinitely more sinster. Now my problem was to conceal from the sick old woman how dastardly was the evidence I had found and yet to reassure her that the spell-producing fetish had been destroyed.

Apparently, with my mother's help, I was successful, for Emma Smith made a remarkable recovery. The dizzy spells and fall-

ing "beside the hearth" she had experienced ceased.

Eventually she reestablished token reconciliation with her family, though she never has lived with any of them since. She is living today in a county home for the aged, in excellent health and remarkably spry considering her 82 years.

Would the outcome have been different if the voodoo token had not been discovered and destroyed? Was there any connection between her dizzy falls, and the menacing fetish, signaling "death beside the hearth" from the depths below?



THE BATTLE OF THE GHOSTS

By Bert Groth

THE FIRST BATTLE of the civil war between the English monarchy and Parliament took place on Sunday, October 23, 1642. King Charles I leading the Royalists met the Earl of Essex and Parliament's troops on Edge Hill, a ridge in Warwickshire near the Oxfordshire border. After a day of bitter fighting in which both sides suffered great losses, Essex withdrew his troops leaving Charles victorious.

A couple of months later, before the astounded eyes of farmers and villagers, the Edge Hill battle was reenacted in all its violence by two ghostly armies.

When the King received word of this he sent officers to investi-

gate. They not only learned that it was true from those who had witnessed the ghostly battle but they too saw the wonder repeated twice before their very eyes. The ghost armies appeared, cannons boomed and the troops clashed in the smoke of battle. The investigators even recognized some of the warriors as men they had known who had fallen in the battle.

Puzzled and shocked they returned to the King and endorsed the truth of the reported happening. It was an ominous beginning—perhaps an omen—for the civil war was to result in the temporary abolition of the monarchy and the execution of King Charles himself.



Antonia Velasquez de Lerma, ageless, imperturbable, will not be tempted by gifts or fame to leave Cochibampo, where almost every villager has benefited from her healing hands.

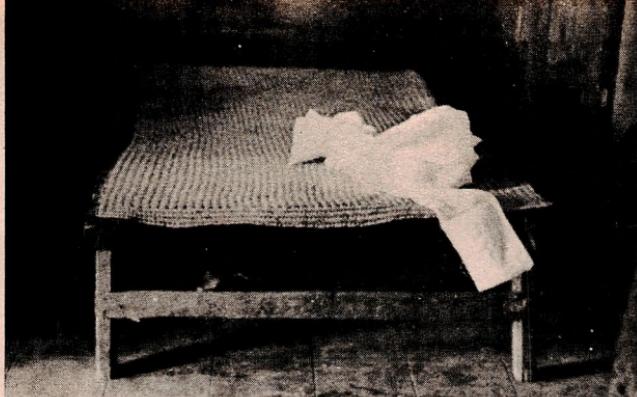
Dona Antonia has the HEALING GIFT

Sophisticated American emigrados along with her own villagers flock to the bonesetter for miraculous relief from pain.

By Elizabeth Ann DeMaree

SOME PERSONS learn the art of healing by receiving medical training and others, a very rare few, are born with this special gift, a built-in knowing which at least seems miraculous. Doña Antonia is one of those born with the rare gift of healing. In Cochibampo, in Sonora, Mexico, where she lives she is called *La Componedora*, or The Bonesetter.

My husband and I heard her strange story only last January (1968) while on our yearly jaunt to Mexico. On impulse we left the main highway on the west coast of Mexico and turned into the mountains east of Navojoa. The smooth road dipped and turned through hills where leafless tropical trees were coming into pink and white bloom. In a short time we were bumping



Dona Antonia's tarina of taut rawhide strips gives firm support for patient under her ministrations. Right, roof of new house is visible in background.

over the cobbled streets of Alamos, a quaint colonial town which so captured our fancy that we decided to stay at the inn there.

Our hosts Bill Alcorn and his father, American *emigrados*, introduced us to other Americans living in Alamos and in this way we met Earl Cordrey, a nationally known artist, and his vibrant wife Kay. The very next day we moved into Mr. Cordrey's new studio apartment and stayed two weeks.

And it was Kay who made the offhand remark which caught my attention. "So I went to the witch doctor. She told me a week but it's just three days and the pain is gone. Witch doctor or not, she's good."

"Tell me about her," I begged.

Kay Cordrey had had a very painful shoulder. Medical treat-



ment and drugs brought only temporary relief but at the mention of hospitalization and traction Kay had balked.

"Why not try the *Componedora*?" one Mexican doctor suggested casually.

Kay did visit Doña Antonia and now her shoulder is normal and she is tremendously relieved.

Another friend we made in Mexico, Margie R., described her experience with enthusiasm. "They call her a witch and maybe she is. I don't know how she does what she does and certainly

the stuff she puts on you after a treatment smells bad enough!"

She laughed a little. "I had severe pain in my shoulder, back and chest. I needed help. I took a cab — it's a long way, you know. The cab broke down but a truck came along. The driver was drunk although I didn't know it at the time. Maybe you think that wasn't a wild trip! When I got there Doña Antonia had me lie down on a cot made of woven rope and she worked on my shoulder. Her thumbs are like steel. She covered the area with a bad smelling paste, tied it around with bandages — you bring your own — and told me to keep them there for a week. No bathing! It was hard but I did it and I'm fine now."

Margie went on, "They compare her to Bonesetter Reese out west somewhere. Ever hear of him? The doctors in Sonora wanted to set her up in Hermosillo, she knows bones so thoroughly, but she refused. Says the people around here and Cochibampo need her help. She won't leave them."

Antonia Velasquez de Lerma is her full name. The people call her simply Doña Antonia. They all love her despite her stern, imperturbable manner. Bill Brewer, the bearded artist of Alamos, looks at her through professional eyes. "She moves like a

young woman though she's probably well over 50. Well-built, rather tall and rawboned, she wears her hair drawn straight back. She gives the impression of being absolutely and completely fearless."

I asked Bill about his experience with the bonesetter.

"This was a condition of long standing," he mused, stroking his grey beard. "A section of the lower back that had been slightly out of place for a considerable time — must have been a matter of years — gave me a good deal of trouble. My doctor did what he could, which was little, and supplied me with narcotic pills for relief. I even trained our houseboy to massage the area when the pain was more than I could bear. Then I heard of this *componedora* and decided to try my luck. It was amazing."

Bill smiled blissfully. "She laid me out on that *petate* (straw mat) and went to work. Her hands are like velvet, very strong, yet gently moving. I felt the adjustment take place — without pain. Then she applied what she called a *polva de piedra* — pulverized rock which hardened like plaster. They call it *yeso*. She laid it on top of the bandage much like a mustard plaster and covered it firmly, instructing me to keep it in place for a week, which I did. She's a

Antonia's adopted daughter, also named Antonia, helps by acting in capacity of receptionist as patients arrive in consulting room.



miracle. There's not a sign of the old trouble now."

Earl Cordrey, too, had his own story. Doña Antonia had corrected a painful hip which had held him incapacitated. These personal accounts were only a handfull out of hundreds. All over the state of Sonora men, women and children flock to this remarkable woman with broken or dislocated bones, with paralyzed or withered limbs, spinal troubles affecting their nerves, all sorts of ills from accidents and so on. *Componedora*, meaning bonesetter, is taken from the verb *componer* — to compose, to repair, to mend. It is an apt description of Doña Antonia's accomplishments.

I was deeply stirred. Here, apparently, was a "chosen one" whose gift no one else seemed sufficiently curious to investi-

gate. She had a gift, that's all — a *gracia* — much like an artist with talent has a gift.

As the days rolled by and we made more friends I found that almost everyone in Alamos at one time or another had experienced her healing adjusting hands and everyone had a story to tell.

Naturally I wanted to meet this woman and experience her healing touch. My right shoulder was giving me a bit of trouble, enough to warrant the trip, but unfortunately the weather turned cold and rainy and the roads were impassable. I began to gather my information second-hand. And luck was with me when I met Allen Clayton.

Allen, another fine artist and winter resident of Alamos, had needed help for a painful lower back ailment. His friend Peter

Patterson, whose home he shares, drove him over the none-too-smooth road to Cochibampo, the little *población* (unincorporated village) where *La Componedora* lives. From Alamos you drive five miles north on old *El Camino Real*, turn right at *Las Tablas* and drive another three miles northeast. This was Allen's first experience under her care and his pain and curiosity sharpened his attention.

They joined the group in the patio of the small three- or four-room house. Seated or milling around, all were awaiting their turn. People went in and people came out. At last a young woman, Doña Antonia's adopted daughter, also named Antonia, beckoned to them. The two men entered the little *portal*, a small waiting room, and passed through a private chapel into the treatment room. This room was sparsely furnished with a cot, a table, a cupboard and a chair. Over in one corner crouched an injured child. An erect woman of above average height — she is perhaps five feet seven inches tall — greeted them. Her hair was bound back under a kerchief and her eyes were frank.

"She wanted to send Peter out but finally, reluctantly, allowed him to stay. She wants no one around who doesn't need treatment," Allen remarked.

Briefly Allen described his trouble to her. She ordered him to remove his trousers and lie on the *tarima* — a wooden frame about the size of a narrow cot. Wet rawhide strips are woven across the frame at three-inch intervals and these shrink tight when they dry, to provide a firm flat support. Over this a straw *petate* or mat is laid. Allen stretched out on his stomach.

"She gathers great bunches of flesh in her hands, manipulates and explores. It's as if her fingers have eyes. *Aceite de pollo* — chicken fat — is one lubricant she uses to soften the skin as she feels out the trouble. The sap of the arellan tree is another. It looks like green shaving soap," Allen grimaced at the memory.

"Then she bandages the area with whatever you've brought — old bed sheets or something — and instructs you to leave it on for a specified length of time. This is not easy," grinned the artist. "It gets to smelling pretty bad. But the freedom from pain is like heaven itself."

When she had finished with Allen the woman turned to the child in the corner. This was clearly an accident case. A log had fallen on the child's ankle and judging by the grotesque angle and profuse swelling the small bones had been broken or crushed. At best the child ap-

peared to be seriously hurt.

At Doña Antonia's touch the child screamed and started to cry while the two men watched uneasily. Doña Antonia held the little foot in her hands, looked squarely into the child's streaming eyes and commanded, "Stop." The child became quiet as the woman's hands moved, gently, firmly, manipulating, exploring and apparently causing no pain. Allen and Peter gazed in growing wonder. As the hands continued to move the ankle swelling grew less and the joint gradually assumed a normal appearance. Finally the little fellow, apparently perfectly healed, skipped out of the room.

"It happened so quickly!" Peter shook his head in awe.

"Doña Antonia is very detached," Allen continued. "She does her work with no display of sympathy. It's her job and she does it. Nor will she thank you for your love offering. There's simply no fuss. One gives what he can or nothing at all if he hasn't got it. The Americans generally leave 50 pesos (\$4.00).

"Does Doña Antonia connect her gift in any way with her religion?" I asked.

"I believe not," Allen said. "Although she is a very religious woman she seems to hold these two ideas entirely separate. She appears to regard her work as a

duty she cannot shirk, a gift she is irresistibly compelled to use."

Allen then introduced me to Ramon Rodrigo, his houseboy, and Doña Antonia's godson. Ramon, a dark-eyed young man of about 20, was up on a ladder painting the patio but willingly descended to chat. Nine years before, as a scrawny little boy, Ramon had come to Allen and Peter and had remained ever since. He had his experience with Doña Antonia to relate, too.

A little less than two years ago Ramon had been working on the roof of a fairly high one-story building when he had slipped and fallen onto a pile of rubble. He had landed on his hands and face. Both his wrists had been dislocated and a nerve pinched between the displaced bones held one arm in a helpless, paralyzed state; his fingers stuck out grotesquely. The boy's face had been ground into the debris and his lips were badly lacerated and his nose was broken. His family's doctor had wanted to operate on his wrists immediately but Ramon's father had flatly refused. "Doña Antonia will fix Ramon without cutting," he had said. However, the doctor insisted on setting Ramon's nose and sewing up his torn lips.

Ramon's father then took the boy to *La Componedora* who promptly set his wrists and

bandaged them with her own preparation. In 15 days she changed the bandages and shortly thereafter removed them. The wrists were perfect and flexible. To this day Ramon laments his nose which is slightly crooked and still hurts but holding out his wrists he declares proudly, "These are perfect."

Doña Antonia gives no internal medicine. "She holds your attention, Señora, looks you in the eye and talks to you all the while her fingers are exploring the injury. Then when you least expect it she gives a little jerk," Ramon snapped his fingers, "and the bone is in place."

Ramon has an uncle José Mejia, who is also a *compañero*. He too was born with this gift and sometimes substitutes for Doña Antonia when she is away or unable to work.

I wondered about her age. "How old would you say she is?" I asked.

"How can you tell?" Allen shrugged. "She could be 40 or she could be 70."

"Surely she is a woman near 60," said Kay.

"She looked about 50 to me," Margie said.

"Doña Antonia is 80," declared Ramon with dignity.

Many years ago when Antonia Velasquez de Lerma was a very small child her father found her

setting the broken bones of lambs and other small animals on the *rancho*. Injured creatures responded miraculously to her innocent ministrations and as she grew older her attention extended to her family and beyond. She became known as *La Compañera*, the one with a *gracia*, a gift from God.

Years went by and her fame spread throughout the state of Sonora and eventually the doctors of the state became concerned. Here was a woman who never had spent a cent on education, who never even had learned to read and write and yet was performing miracles of healing and on some cases which had been given up as beyond medical help. Suspicious, perhaps a little jealous of her continuing success, they had her investigated. Furthermore, they carried their grievances to their governor who, under the influence of their accusations, had Doña Antonia declared a witch doctor — *una hechicera* — one who cures with witchcraft. She was accused of using *monos* or dolls as they are used in voodoo. Profoundly hurt and angered by this unjust accusation Doña Antonia went into temporary retirement. Then fate took a sardonic turn.

Early in his term of office, 1955-1961, this same governor suffered a severe back injury in the re-

gion of the *cinturon*, the belt. Desperate for relief, he cast aside all pride and prejudice and made the trip to Cochibampo where Doña Antonia had resumed a limited practice. In painful distress he approached the shabby entrance to her dwelling but was impersonally instructed to wait his turn. Finally he stood before the stern-faced woman.

"Don't you know who I am?" he demanded.

She was silent.

"I am the governor of Sonora."

Doña Antonia's eyes flashed in sudden fury. "Ah, yes. You are the one who had me declared a witch!"

She flung out an arm. "You may leave. I will not touch you."

She turned and went into the house and there was nothing for him to do but leave.

The governor then sought intercession. A friend spoke humbly and persuasively to the angry woman until she finally agreed to accept the suffering official as a patient.

To Governor Alvaro Obregon Tapia his cure was nothing short of spectacular. He became her benefactor, her champion,

eagerly supplying her every simple need. The grateful man showered her with equipment, installed plumbing, built her a private chapel alongside the treatment room and greatly improved her living conditions. Most important, he removed the stigma of the name "witch."

And so Doña Antonia still goes about her Father's business with the same cool detachment although she admits her age somewhat slows her down now. She starts the day with prayers and a shot of tequila. She is under a doctor's care for a heart condition and feels she needs the stimulant.

She will not be tempted from the spot where a beneficent deity has placed her to serve the people nor will she exploit her gift. Money means little to Doña Antonia. Although by now she is a wealthy woman by any standard and her wealth is in safe keeping, she has no idea how much is there. Her husband Lorenzo and their adopted daughter Antonia, Jr., who has received an adequate education, handle the affairs of the household.

To me her gift seems a sacred, far grander mystery than any developed talent.





SECOND SIGHT . . .

Great-Grandma's Terrible Burden

Inexplicable dream brought her pain and shock but hardest to bear was the reality that justice could not prevail.

By Clarence M. Fink

SOME PEOPLE called it a gift, a few of the neighbors mentioned witchcraft but Great-Grandfather insisted it was a plague that no good Christian woman should be burdened with!"

The speaker and I were discussing psychic phenomena. An acquaintance of mine since

childhood and a modern practitioner of the occult, Zack Millburn was six feet, three inches tall, gaunt and stoop-shouldered with unruly black hair. His face was so deeply lined it was hard to believe he was only in his early 30's. He was telling me an inexplicable story concerning his

(Continued on page 79)

ONE OF THE strangest cases in criminal history exploded in Washington County, Pennsylvania, in 1832.

It all started one mild July evening of that year when a 16-year-old girl named Rachel Playmare who lived on a farm in the fertile hill country of Washington County announced she would spend the night at her married sister's about five miles away. Young Rachel tied up her Sunday-best dress and bonnet in

doorway she disappeared from view.

She never again was seen alive.

That same Saturday night about 10:00 o'clock in a farmhouse in Green County about 40 miles away from the Playmare place a woman named Martha McCready tossed and groaned in her sleep. When the shock of her dream waked her she was drenched with perspiration.

Mrs. McCready shook her hus-

DREAM OF MURDER

Martha McCready's Terrible Burden

History has recorded few cases to compare with this. It will remain forever in the limbo of insoluble mysteries.

By Adi-Kent Thomas Jeffrey

a checkered handkerchief, picked up her shoes and stockings in the other hand and smiling goodbye to her mother walked off down the lane. There was a lilt to her walk for Rachel was a girl in love and soon to wed a neighboring farm boy, Rex Bailey. With one last smile over her shoulder at her mother who stood in the

band; she was in terror.

"I've just seen a murder!"

He sat up and gazed at her in disbelief.

"I have," she cried. "I saw it in a dream."

Martha McCready lay back in the dim light of the now burning oil lamp beside the bed and slowly recalled with horror every

vivid detail. "I was in a place where I have never been before. It was a hilly countryside with a wagon road running through it. A young girl walked past me. She was stepping along the grassy edge of the road. She carried a bundle made out of a checkered handkerchief in one hand; in the other she was carrying her shoes and white stockings."

Martha swallowed and held her heart as if it ached.

"She was met by a young man," she went on. "I had the sense they expected to meet. They sat down on a log and talked for quite awhile. Finally the young man arose, walked behind her and taking up a hatchet which had been hidden behind the log he struck her twice on the head. She fell back on the wet rotten leaves. She was dead."

Martha McCready reached out in the semidarkness and held her husband's hand. "Presently," she went on, "the youth was joined by another young man who walked up cautiously and asked, 'Is it done?' The first boy nodded. Together they lifted the body and carried it out of my sight."

The bed creaked as Martha McCready stirred. She seemed to find the story too painful to continue.

"Go on," her husband urged.

"After awhile the two men came back. They found the bundle and the shoes and stockings all stained with blood. There was a ruined mill by the road. They pried up a loose board in the flooring and dropped in the checkered bundle, shoes, stockings, hatchet, everything. Then they parted, going through the woods in opposite directions."

Martha leaned her head on her husband's shoulder. "Oh, Gregory. It was terrible. I fear for what may have happened to some young girl this night."

The next day, Sunday, Mrs. McCready remained at their little country church between morning and afternoon services as was the common custom. Many parishioners came from as far as 20 miles away and churchgoers spent the interval eating their packed lunches and exchanging news.

Mrs. McCready retold her terrifying dream of the night before. The gruesome tale brought a hush to the gathering. One listener did more than murmur his sympathy. He thought the dream perhaps had significance. He asked, might this be a message from God? This man was the Baptist minister, The Reverend Charles Wheeler.

By the end of the next week news of a young girl's disappear-

June 5, 1968

Dear Mrs. Jeffrey:

A very peculiar thing has occurred concerning your article, "The Dream that Solved a Murder."

I knew I had recently read it before but could not think where. It now turns out we accepted this same story from another author and it comprises a single incident in an account from an old diary of the woman who dreamed the dream.

Sincerely,
Mary Margaret Fuller
Editor

* * *

June 24, 1968

Dear Mrs. Fuller:

I've had some unusual coincidences in my lifetime but none more fascinating than this dual submission of the dream murder case. This alone, it seems to me, merits a place in your magazine. It is such an obscure murder case I could hardly believe it when I received your letter. Your idea of running the two articles together should make an unusual piece of "togetherness."

Sincerely,
Adi Jeffrey

ance had filtered through all of Washington and Green Counties. Anyone having any information on the vanished Rachel Playmare, said the authorities, should notify the local sheriff.

The Reverend Wheeler decided what he must do. He picked up Gregory and Martha McCready and drove them in his buggy over to Washington County. Accompanying them was Wheeler's good friend, a notable magistrate who already was captivated by the coincidence of the mysteri-

ous disappearance and Mrs. McCready's strange dream. His name was Ephraim Blaine. (Magistrate Blaine's son, James G. Blaine, was later United States Senator from Maine, then Secretary of State and finally, in 1884, a presidential nominee.)

As the buggy carrying the McCreadys, the sheriff, the minister and the magistrate reached a wagon road in Washington County which the McCreadys never had seen before, Martha cried out, "This is the place!"

The buggy stopped. The group got out. Within minutes they had found the log where the ground beside it was dark with blood-stains. Martha McCready then led the men to the ruined mill beside the road. There they found a loose floorboard and beneath it the checkered handkerchief containing a dress and bonnet. The shoes, white stockings and a bloodstained hatchet lay beside the bundle.

A few hours later, after an intensive search, the authorities discovered the girl's body in a nearby creek.

Rachel's lover, Rex Bailey, was arrested immediately. From a crowd of men Mrs. McCready picked out this young man as the wielder of the hatchet; she had seen him in her dream. She then pointed out his companion who proved to be a visitor to the area from the west named Hank Edwards. Friends of the two boys then stated that Rex had grown tired of Rachel in recent months and had tried unsuccessfully to break off their engagement.

Rex Bailey and Hank Edwards were tried for murder in the Washington County courthouse.

Martha McCready took her place on the witness stand and related her astonishing dream. The evidence was clear-cut and overwhelming. But was it proof?

Unwillingly, it was said, the jury found the prisoner "Not Guilty." A dream could not constitute court evidence even in the early half of the 19th Century and without it there was no shred of proof the young men had committed the crime.

Subsequent to the release of the two youths, Rex immediately married the sister of his friend, Hank Edwards, and moved to Ohio with them. All of Washington County felt that such an act further substantiated the truth of Martha McCready's dream.

Not long after the court trial Martha McCready died. But the weird case of the dream murder has not been forgotten. Fifty years later *Lippincott's Magazine* of Philadelphia (January, 1880), Bucks County's *Newton Enterprise* newspaper (February 14, 1880), and Maine's *Portland Transcript* (January 31, 1880), all recounted the strange story.

It's a tale that still deserves retelling; don't you agree?



(Continued from page 74)

great-grandmother who had lived in the rich fertile hill country of western Pennsylvania about the middle of the 19th Century.

"With the exception of a few scoffers, the neighbors looked upon Great-Grandma McCready with awe and varying degrees of fear. Actually she was a kindly person of Scotch-Irish stock. She and her husband were well-to-do farm folks, industrious to a fault, not the type of people likely to give credence to fanciful untruths and still less to originate them," Zack told me.

Before her marriage Great-Grandma McCready, then Martha McLain and 19 years old, had startled the town with an uncanny and mystifying revelation. She had dreamed a terrifying dream in which she felt she had participated and it left her in a highly hysterical condition. According to her diary, retained by Zack Milburn's family, she woke the entire household one night in 1826 with her screams, "Mother! Father!" she cried between sobs, "there are three young boys trapped in the McMaster cave. I know because I was with them when the entrance was blotted out by a roaring landslide. Please, go immediately and dig them out or they'll be entombed," she pleaded.

Her parents tried to quiet her and were understandably loath to accept her nightmare as reality. But Martha McLain was not to be quieted and grew steadily more insistent and upset in her efforts to get someone to rescue the boys. Her father, fearing for her sanity, called his old friend Rollins Redmond, the chief of police. The chief also was reluctant to conduct a search at that late hour but for friendship's sake finally offered to check the cave — although no one in town had reported any missing children.

Arriving at the cave Chief Redmond was startled to find the opening blocked by tons of slipped earth. A man of action in an emergency, Redmond roused the townspeople immediately and organized sufficient manpower to attack the huge landslide. When the energetic diggers finally reopened the entrance they found a trio of thoroughly frightened boys from a neighboring village who, with tear-stained faces, crawled out into the cool night air.

The oldest of the Harper boys, for that was their name, when he somewhat regained his normal composure, showed great concern and begged Chief Redmond, "Mister, please try to find the lady who was with us inside the cave. She kept us from being

buried alive when the dirt came down. We dropped our candles when we ran and she disappeared. But she must still be in the cave and lost!"

This unprecedented occurrence kept the town's tongues wagging for quite some time but no one ever came up with a plausible explanation for the strange affair. In those days most people believed that anything that happened in this physical universe must be explainable by known physical laws. If they believed otherwise they were called "superstitious."

But for Great-Grandmother McCready this was just the beginning. Another entry in her diary reads, "A weird unreality captivated my sleep processes and transported me to the Three Corners area where I witnessed a roadside tragedy. I fought to waken myself so I would not again feel the terrible emotions which sweep through my senses and engulf me . . . but to no avail."

This queer dream showed Great-Grandma visions of a man, Marshal Speck, and his young daughter Alice driving along the road in a fine carriage drawn by a thoroughbred horse. She watched as a stray pig suddenly emerged from the roadside ditch, dashed in front of the skittish mare which immediately

bolted, overturning the vehicle with its occupants underneath. Great-Grandma, a horrified and unwilling spectator, watched the bruised and battered father lift the crushed dead body of his pretty little daughter into his arms, an agony of disbelief written on his stunned face.

When Great-Great-Grandfather at his daughter's urging arrived at Three Corners he found the father, almost insane with grief, cradling the small body and crooning to it as if his daughter still lived. The carriage was smashed beyond repair and the mare had a broken leg. Mr. McLain was forced to dispatch the animal to end its suffering before turning his attention to the heartbroken father.

His daughter's ability to see these terrible things in her sleep both frightened and mystified him. She herself felt even worse about it. "Dreams like this one simply tear the heart out of me. Why must I be the one to witness these things?" Martha McLain wrote in her diary.

But fate continued to embroil her. On a Saturday night during the sixth year of her marriage, about 1832 when she was 26 or 27 years old, she had retired early to be ready for the extra activities planned at the Baptist Church the next morning. But a terrible dream, worse than any

of the previous ones, waked her. Screaming with terror she cried to her husband, "Gregory, I've just seen the murder of a young girl! I pray to God it isn't true! Oh, it mustn't be!"

Great-Grandma then described a place she never had seen before. She had seen a wagon road running through hill country. A girl carrying a bundle tied in a checkered handkerchief in one hand and her shoes and white stockings in the other walked briskly down the grassy side of the road. At a turn in the path a young man came to greet her as if by appointment. They sat down on a log and talked for some time. Great-Grandma could not hear their voices but could distinguish their features plainly.

Finally the girl's companion rose, stepped behind her, picked up a hidden hammer and viciously struck her twice on the head. She crumpled backwards, her body lifeless before it hit the pile of wet rotting leaves behind the log.

Almost immediately the murderer was joined by another young man who inquired, "Did you do it?"

The killer nodded and together the two young men lifted the corpse and then they all vanished from Great-Grandma's sight.

There was an interval in which the dreamer said she was held in a state of paralysis until the two men reappeared. Both men returned, picked up the girl's bundle of Sunday finery, her shoes and stockings and saw that they were covered with blood. In her dream Great-Grandma then followed the slayer and his accomplice to the interior of a ruined old mill. She watched the pair hide the clothing and bloody hammer under a floorboard. With her heart pounding heavily she observed them both as they departed in different directions.

This premeditated crime seemed to affect Great-Grandmother more than any of her other "visions." Because she did not recognize the location she had seen in her dream there was nothing she could do about it. But she did discuss her nightmare freely with a group of churchgoing acquaintances the next morning after Sunday services. This country congregation traveled to church from over a 20-mile area.

About a week later news of the disappearance of Rachel Playmare of Washington County reached Great-Grandma's area. A young person of 16, Rachel was engaged to marry a hard-working young farmer of her neighborhood. She was not missed immediately because her

parents believed she was staying with her sister on a farm five miles away. When this proved to be false an intensive search for the teen-ager began.

When the story of Rachel Playmare became common knowledge the people to whom Martha McCready had repeated her dream remembered it. In Great-Grandmother's time it was commonly believed that God watched over even the dreams of good Christians and a well-known clergyman, Charles Wheeler, drove over to see Great-Grandma and her husband. He had a plan.

The minister did not broach the subject of Martha's dream to them but cleverly involved Gregory McCready in a business deal in which all three of them were to drive 40 miles to complete the transaction. Of course it was all a pretense to get Great-Grandma into the vicinity of the Playmare farm.

"Until then my great-grandparents never had been that far away from home and the idea of such a trip intrigued them," Zack Milburn said.

The Reverend Wheeler deliberately drove down the entire length of the road Rachel Playmare was thought to have walked. He asked Great-Grandmother if she ever had seen this part of the country and she re-

plied, "Never!" That seemed to end the matter until the pastor turned back using a little-traveled crossroad to save time. About a half mile farther on Gregory noticed his wife's agitation and inquired the reason.

It was then that Great-Grandma cried out, "This is the place I dreamed of!"

But the minister assured her that Rachel Playmare never had been on this road at all.

"I know nothing about Rachel Playmare," she said, "but the girl of my dream came along here. There is the path through which the man came and beyond that turning you will find the log on which he killed her!"

The log was quickly found with spattered blood still visible on it and on the leaves on the ground behind it. Being in this area so excited Great-Grandma that she got out of the buggy to run ahead of her husband and the minister, leading them to the ancient mill where they found the blood-stained evidence hidden under the floorboard. After this it was merely a matter of time before Rachel Playmare's body was discovered in a shallow grave in dense bushes beside a nearby creek.

Rachel's lover was apprehended and arrested on suspicion of murder. It was believed he had grown tired of the girl and she

had proved hard to get rid of. The young farmer shook with fright and the law enforcement officials were astounded when Great-Grandma picked him out of a group of a dozen strangers and also pointed out his accomplice in the crime. Although terribly upset at being accused the man did not confess but stubbornly denied any participation in the foul deed.

Rex Bailey and Hank Edwards were tried for murder in Washington County court. Great-Grandma testified against them on the witness stand but even then a man could not be hung on the evidence of a dream. There was not enough positive proof to convict them and an unwilling jury was forced to acquit both. The two young suspected murderers quickly left the state and never were seen again.

Sad to relate it was not long after the court trial that Great-Grandma passed away in her sleep one winter evening. It is not known, of course, whether she succumbed to some terror

that rode on the wings of one of her dreams but the cause was listed as a heart attack.

Great-Grandma apparently was a rare sensitive human receiving set which on certain occasions picked up vibrations that made her a party to tragedy, hate and violence, to events that were occurring at the time she dreamed them and at places not far removed from where she dreamed. Her type of dream-vision has not been classified by dream researchers.

* * *

AUTHOR'S NOTE: The *Portland Transcript* of Maine, dated January 31, 1880, carried the story of the "dream murder." The Rev. Charles Wheeler, Baptist clergyman of Washington County, well-known in western Pennsylvania and Virginia, drove the dreamer to the scene of the crime. Ephraim Blaine, a magistrate and father of the present Senator of Maine, interviewed Martha McCready also. The title of the newspaper article was "A Strange Dream Story."



SOMETHING NEW IN BUNNIES.

MRS. JOHN HICKS of Pembroke, Ont., Canada, has a bunnycat for a pet. She is absolutely sure of its lineage—half rabbit, half cat. It was born at an isolated lumber camp where a man had a cat and a rabbit. Born of the cat, little Bunnycat eats carrots, hops, sports a bunny tail and has big problems lapping milk. When Mrs. Hicks reported these facts to the Experimental Farm in Ottawa, officials said, "Impossible."



Arlington Mallory stands in remains of Overly prehistoric furnace, his shovel resting on portion of what was left of base when it was reexcavated.

If it was not American Indians — whom we have relegated to stone age level — who did build prehistoric smelting furnaces?

Ohio's Ancient Iron Age

By William D. Conner

SINCE THE BEGINNING of the study of the American Indians by the first Europeans to arrive in America it generally has been thought these natives of the New World were at the stone-age level of development when Christopher Columbus arrived in 1492. No evidence was found to indicate the Indians knew how to make refined metals from ore or how to cast metals.

Until November, 1949, this theory of a stone-age pre-Columbian America was never really challenged. But at that time Captain Arlington H. Mallory, a retired Washington, D.C., engineer and navigator who devoted

his time to archaeology after retiring from the United States Army at the end of World War II, announced he had found evidence of pre-Columbian iron-making in Ohio.

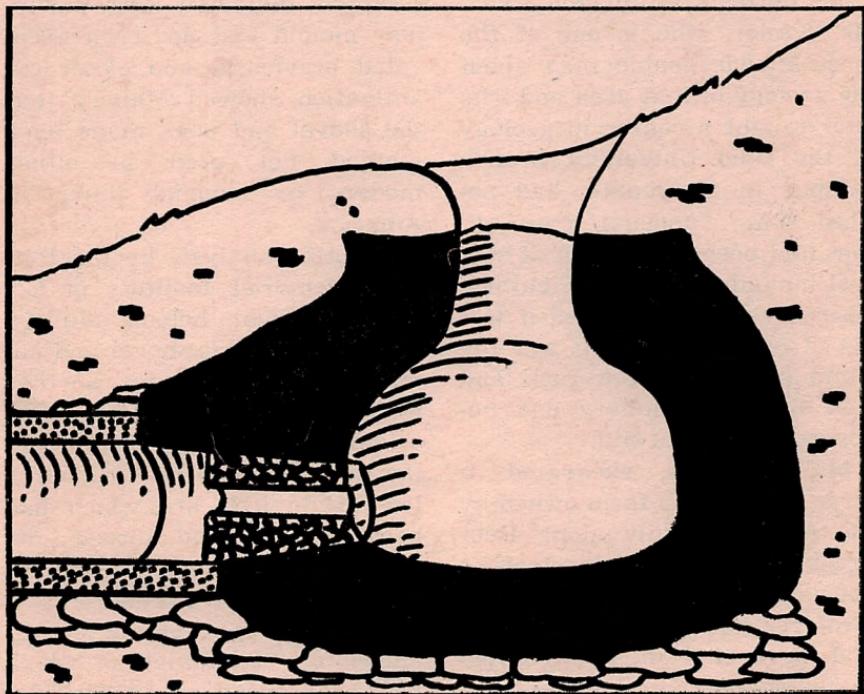
Not long after Mallory explored Newfoundland Island in 1946 and reported evidence that the Vikings' "Vinland" was located there (See *FATE*, November, 1967) he turned his attention to Spruce Hill, a mysterious fortification near the village of Bourniville, Ross County, Ohio.

Orthodox archaeologists credit stone age Indians with the construction of the fortifications atop Spruce Hill but from reading a

description of the place Mallory could not believe it was the work of such a primitive people. Exploring the fort in September, 1948, Mallory says he was astonished to find the remains of a pre-Columbian iron age civilization there, although he previously had found evidence of a copper-smelting and casting culture of prehistoric times in the Great Lakes region. At Spruce Hill, Mallory reported finding a large

amount of unusual iron slag in the ruins of the stone walls of the fort and this made him suspect the existence of ancient iron furnaces nearby.

Laboratory tests showed this slag resembled that produced by the ancient iron furnaces of Europe and did not resemble slag produced by the more modern iron-making methods in use after America was settled by Europeans. At Spruce Hill Mallory



Diagrammatic sectional-elevation of reconstructed domed-furnace for smelting iron shows general plan of prehistoric types found in both Old and New Worlds.

found only a stone-lined pit which he believes is the ruins of a hearth-pit type of iron furnace similar to those used in Europe before 1200 A. D.

In Ohio at another location he found better evidence of pre-Columbian iron making.

While Mallory was working at Spruce Hill the Ross County United States Agricultural Extension Agent, Fred R. Keeler, called Mallory's attention to an "Indian" mound along a tributary of the Scioto River seven miles north of Chillicothe, Ohio. Mr. Keeler, who is one of the most knowledgeable men about the geology of that area and who later taught a course in geology at the Ohio University branch campus in Chillicothe, had noticed some "unusual material" that had been plowed out of several mounds along the tributary, Deer Creek, and realized it was not of natural origin. It was the same kind of glazed rock and iron slag that Mallory had uncovered at Spruce Hill.

Mallory then excavated a large mound on a farm owned by the Arledge family along Deer Creek and there made what he considers his richest find in Ohio —the remains of an iron furnace and several iron bars. Eventually Mallory uncovered a total of four iron bars weighing from 30 to 60 pounds from this and

other furnace mounds in the Deer Creek valley.

The first iron artifact found in a Deer Creek mound was an iron shovel. The shovel looked like any other shovel at first glance and Mallory thought it had been left behind by previous diggers. Archaeological activity first got under way in earnest in Ohio in 1900 and since then has been going on almost constantly in Ross County which is the center of the Mound Builder culture of prehistoric times. However, later research indicated this particular mound had not been excavated previously and closer examination showed Mallory that the shovel had been made by a method not used in either modern or colonial times in America.

Scientific analysis by the Battelle Memorial Institute of Columbus, Ohio, helped Mallory conclude that this shovel and another one found in another mound were of pre-Columbian origin. The Battelle report said the shovels were made from a low grade iron ore which had been smelted and forged into thin sheets. From these sheets the shovels were fashioned by a low-temperature welding process known as "kladding" in which two hot sheets are welded together by hammering.

The Battelle report clearly in-

dicates, according to Mallory, that the iron used in the shovels was produced by a primitive reduction type furnace such as those he found in the Deer Creek mounds. Mallory believes the pre-Columbian iron-makers of the Deer Creek Valley used bog ore to make their iron. It is quite interesting to note that the most recent discoverer of Leif Ericson's Vinland on Newfoundland Island, Dr. Helge Ingstad, (See FATE, November, 1967) told the press he found hundreds of pieces of slag and small bits of iron near a Norse smithy there. Ingstad also said he found extensive deposits of bog ore nearby. Ingstad said the Vikings used the same iron-making method at the Newfoundland Island site as the Norsemen had used in Greenland.

Mallery could add that the same iron-making method was used in the Deer Creek furnaces and that the iron was made with the same kind of ore. Also, three iron furnaces similar to the one Ingstad found at L'Anse au Meadow in Newfoundland were found by Mallory in Ross County, Ohio, in 1949 on the Overly farm near the village of Austin. I accompanied Mr. Mallory when he re-excavated one of the Overly furnaces in April, 1963, and after the furnace was uncovered I took color photos of it.

In Ingstad's article on Vinland in the *National Geographic* in November, 1964, there is a painting showing the Norsemen erecting their longhouse at L'Anse au Meadow. In the background some other men are shown gouging a hole in a stream bank for an iron furnace. This painting is based on Ingstad's excavations and the smithy is mentioned in the text of the article. No color photographs of the Newfoundland Norse smithy were published in the *National Geographic* but there must be a great deal of similarity between the color photos of the Norse smithy at Newfoundland (which Ingstad surely has) and my color photos of the Overly furnace.

Mallery intended in 1963 to reopen the Overly furnaces to obtain enough carbon for analysis by the carbon 14 dating process. A small stream, however, had destroyed all but one of the three furnaces. The one undamaged Overly furnace did yield plenty of carbon but insofar as I know Mallory has been unable to get this material dated.

All of the ancient iron furnaces Mallory found in Ohio were essentially holes in the ground, dug either into an earthen bank or built on level ground in the form of mounds. Similar primitive iron furnaces found in Asia and

Europe have given archaeologists and historians a clear understanding of how iron first was produced from ore by man. The earliest iron furnaces of Europe and Asia were merely pits dug into the ground. The more advanced Old World iron furnaces were built into banks so that the iron-makers could add flues to improve the draft and thus make the fire hotter. The flues also provided access for drawing off the finished product. The mound-type furnaces found by Mallery in Ohio, which are similar to the mound-type furnaces of Europe, were "holes in the ground" but built above ground to facilitate flue construction and to allow easy access.

The most primitive pre-Columbian furnaces found in Ohio by Mallery were smelting furnaces which he says operated below the melting point of iron, which is 2790 degrees Fahrenheit. Iron oxide in iron ore begins to react with the carbon in charcoal at about 850 degrees Fahrenheit, considerably below the melting point of elemental iron. Other reactions occur at about 1300 and 1480 degrees Fahrenheit—all of these reactions remove progressively more of the oxygen from the iron oxide and the iron is liberated in a spongy condition. At no time need the iron be molten for this reaction to occur.

The iron and slag formed as the burning carbon reduced the ore collected in the bottom of the furnace in a porous lump. When all of the ore was reduced to iron and slag by the three oxidation reactions the ancient iron-makers doused the fire and removed the red-hot lump of slag and iron from the furnace. This nonmolten lump then was hammered to break off some of the slag. Later the lump was reheated in a smithy and hammered again.

This crude nonmolten method of making iron required considerable labor. According to Mallery the lump of iron and slag produced by the furnace was heated and hammered repeatedly until they had iron capable of being forged. This simple method of making iron was used throughout Europe, Asia, Iceland, Greenland and according to Ingstad, in Vinland on Newfoundland Island.

The high melting point of elemental iron has been cited by "authorities" as proof that no iron was made in America in pre-Columbian times. But these "authorities" obviously are ignorant of the process whereby iron may be smelted from ore without melting. Also, while pure iron melts at 2790 degrees Fahrenheit the iron in iron ore melts at a lower temperature because

of impurities always present in ore. One of the characteristics of iron is that it has a lower melting point when mixed with impurities.

The method of casting iron on which our modern iron age depends was not discovered in Europe until the 14th Century although cast iron was produced in Asia at a much earlier date. Cast iron first was made in relatively crude iron furnaces by the Chinese in 1000 B.C., many centuries before the art was mastered in Europe.

Although the primitive iron furnaces of Europe and Asia have been thoroughly studied by European historians and archaeologists, American archaeologists seem uninformed about them. In his book *Lost America* published in 1951, Arlington Mallory made a detailed comparison of the Deer Creek furnaces with ancient European furnaces but most American archaeologists appear unconcerned with the subject of ancient iron furnaces, perhaps believing the subject applies only to Europe.

Mallory theorizes in *Lost America* that the first iron-making process was discovered when a potter attempted to use a certain type of "clay" for his pots and wound up with a lump of malleable wrought iron instead. The "clay" that produces

such an unexpected result is bog ore, a clay-like substance composed of clay, loam and hydrated oxides of iron. Whether the first discovery of iron-making was made in America or Asia or discovered independently on these continents, it is probable the first iron-maker was a potter.

One type of early European furnace described in Leslie Aitchison's book, *A History of Metals*, was built into a mound of earth. This furnace had a stone base, was five feet in diameter inside and lined with clay. Aitchison says the whole furnace was buried to its top in "a mound of earth." This description of an ancient European furnace also describes the furnaces Mallory found along Deer Creek in Ohio.

Mallory's work in the Deer Creek valley centered around two mound sites, the Arledge mound and the Haskins mound, both named for the owners of the farms on which they were found. Both the Arledge and Haskins mounds once were flat-topped enclosures for the iron furnaces each contained. These enclosures formed supporting walls for the furnaces, their flat tops made working platforms from which the iron-makers could fill the furnaces with their charges of fuel and iron ore. The lining of the Deer Creek iron furnaces apparently was made of some sort

of mixture of bog ore and clay to produce a hard cement-like material.

The two Arledge furnaces were oval pits four to five feet deep. One was eight feet at its widest and five feet at its narrowest width. The other was only slightly smaller. Cobblestones supported the dish-shaped clay hearths at the bottom of the furnaces. The largest iron bar of the Deer Creek sites, 62 pounds, was found in one of the Arledge furnaces.

In the Haskins mound four furnaces were uncovered. Mallory believes these four Haskins furnaces show the development of an iron industry spanning up to 1000 years. In the Haskins mound a 55-pound iron bar was found. The largest Haskins furnace was roughly oval in shape, eight and a half feet long and six and a half feet wide. The other three furnaces were rectangular. Two of them were eight feet long and five feet wide; the other was 12 feet long and five feet wide. These furnaces varied in depth from five to two feet.

Near the two mounds the creek had made a fresh cut into a field during a recent flood. Here Mallory found a pit furnace of a different type. Instead of bog ore and clay cement, it was lined with bricks. Also, an iron shovel which Mallory declares is pre-

Columbian was found in this furnace.

In November, 1949, Mallory was invited to set up a display of his artifacts at the Mound City National Monument near Chillicothe. Mallory invited the top archaeologists in the nation to come and inspect his furnace sites and his exhibit at Mound City. Several archaeologists, metallurgists and other scientists did come to Mound City to view Mallory's display but for the most part they were local residents.

Dr. Raymond S. Baby, of Columbus, now curator of the Ohio State Historical Society Museum there, after viewing the display said he had seen nothing to justify the claim that the primitive furnaces found by Mallory were of pre-Columbian origin. Quoted by a local newspaper, Baby said the iron found in Mallory's site in Ross County was tested and found to be "meteoric iron." Baby charged that Mallory had "a preconceived idea not supported by scientific research." He added that Mallory used "undocumented material" and "had been too impatient to confer with recognized authorities."

But Baby's opinion of the iron bars found in the Deer Creek mounds has changed since he first examined them. I had an unexpected opportunity to talk

with Mr. Baby in 1963 and during our conversation about Mallory and his discoveries in Ohio Baby said Mallory had uncovered something very unusual at Deer Creek. Because Baby requested his remarks be considered "off the record" I won't quote him.

On November 30, 1949, a Smithsonian Institution archaeologist, Ralph Solecki, arrived in Chillicothe to check Mallory's work. Mallory and Solecki seemed at odds from the start. Mallory was supposed to meet Solecki's train but Solecki arrived on an earlier train and Mallory later decided Solecki deliberately had avoided him. Solecki was taking photographs of the Haskins mound furnace at Deer Creek when Mallory caught up with him.

In his report to the Smithsonian Solecki dismissed Mallory's Deer Creek furnaces as being "undoubtedly lime kilns, or more specifically, lime burning pits which had been reported to be 'Norse furnaces' by Mr. Mallory."

Solecki gave a brief description of each of the three furnaces in his report but Mallory contends that Solecki wasn't at the Deer Creek sites long enough to do more than glance at the mounds. Considering that reports of his visit indicate Solecki traveled extensively around Ross County

during the single day he was there, it does seem he did not have much time to study Mallory's Deer Creek sites.

Solecki cited an 1874 geological survey of Ohio which referred to the production of lime in Ross County. The geological survey praised Ross County lime by saying "it is the whitest and most durable in the state." But none of Ross County's lime-bearing rock lies near the Deer Creek furnaces. It is 20 miles away at the other end of the county.

However, it is easy to see how Solecki arrived at his erroneous conclusion about the Deer Creek furnaces. The pits were covered with a coating of lime when he saw them. But this was deceptive, for Mallory says the lime was used as a sort of cement to cover the bottoms of the furnaces. At the time Solecki saw the mound furnaces the lime had been shoveled out, back in and out again. To protect them Mallory filled in his excavations while not actively working on them.

Mallory's discoveries in Ohio were evaluated by a five-man team of Ohio State University professors in the *Ohio State Archaeological and Historical Quarterly*, July, 1953, as part of a review of *Lost America*.

Dr. John W. Bennett, then as-

sociate professor of anthropology, in commenting on the archaeological content of the book, chided Mallory for not including much about the Mound Builders in *Lost America*. It is true that no discussion of the Mound Builders is found in Mallory's book but since Mallory found no evidence linking the furnace builders with the Mound Builders he should be pardoned for not including an extensive discussion of them.

As far as I can determine, Mallory found no typical Mound Builder artifacts in any of the mound furnaces he excavated. Mallory makes no attempt to link the furnaces directly to any particular group of Indians. He merely proposes that unknown Indians or even Norsemen built furnaces in Ohio.

Dr. Bennett stated in his criticism of *Lost America*, "There is really no independent verification of Mr. Mallory's assertions and conclusions and nowhere is there a carefully documented, step-by-step account of the excavation of an alleged 'furnace' and analytical proof of identification and interpretation."

The charge that Mallory did not prepare a step-by-step account of his excavations is made by several critics. Conventional archaeologists have developed a set of "ground rules" for excavat-

ing at archaeological sites and these rules were not followed by Mallory. He didn't keep a running account of what he found as the excavations were being dug in 1949 and unfortunately photographs taken as the digging progressed lack sharpness and good definition.

Dr. Bennett could not so easily dismiss Mallory's photographic documentation of the Deer Creek furnaces if the photos had been of better quality. As it is, Dr. Bennett said, "The photographs of 'furnaces' could either be those of holes in the ground or ambiguous inner features of Indian mortuary mounds." I am sorry to say this criticism is well taken.

Dr. Bennett then weakens his case against the furnaces by saying, "The reviewer has seen documentary materials showing that the 'iron furnaces' for the Arledge and Haskins mounds, described in detail by the author, are the remains of American pioneer-period lime kilns." But Dr. Bennett neglects to describe the "documentary materials" which are so damaging to Mallory's claims. Without an explanation of the "documentary materials" the learned professor's criticism is, of course, worthless.

Dr. Bennett goes on to say, "Other of the author's 'iron furnaces' are excellent specimens

of Hopewellian (Mound Builder) crematory arrangements of several different types." But he doesn't specify which of the furnaces he considers crematory structures.

It's easy to see how Dr. Bennett might mistake some of the more primitive iron furnaces for Mound Builder crematories. Both the furnaces and crematories are bowls of clay of various sizes and shapes. The great difference lies, of course, in the type of material found in the structures. But the more advanced iron furnaces, such as the European ones described by Aitchison in *A History of Metals*, are more complex in structure and their special purpose is readily apparent. This is true of the Deer Creek furnaces also.

In a crematorium we would expect to find burned human remains consisting of charred bones and ashes, perhaps some grave offerings such as conch shells, grizzly bear teeth, piles of fresh water pearls and objects made from mica, obsidian, copper and flint. We would not expect to find iron bars, iron ore, slag, pebbles covered with a glassy siliceous slag, quantities of charcoal and lime — which materials were in fact found in the furnaces.

In *Lost America* Mallery says he has concluded, from studying

reports of other archaeologists, that additional iron furnaces existed in mounds beyond the Ross County area of Ohio which he explored. But unlike the mounds he explored the "furnace" mounds excavated by the other archaeologists contained typical Mound Builder artifacts and burials. In some of these mounds quantities of iron were found. "Meteoric iron" was found in the Hopewell Group of mounds near Chillicothe and also in the Turner group in Warren County, Ohio, near the village of Foster along the Little Miami River.

The iron found there wasn't just lumps of metal. Many iron tools and ornaments were found also. The iron tools, apparently made by the Mound Builders, even included such useful objects as chisels.

Dr. Bennett said in his review of Mallery's book, "The hypothesis that some American Indians might have attempted iron manufacture is not completely outlandish. As a hypothesis, it deserves some attention."

It certainly does, considering all of the "meteoric" iron found in Indian mounds. The fact that the Mound Builders made tools and ornaments of iron does not seem to be very well known. It certainly isn't mentioned in much of the material written by "authorities" intended for con-

sumption by the general public. Perhaps some of the "experts" so highly critical of Mallery were not aware that he was not the first archaeologist to find iron in "Indian" mounds.

Mallery's studies of the Great Lakes pre-Columbian Indians indicate that they melted copper and cast it into sheets. The widely accepted theory that the Indians used copper only as malleable stone is wrong, Mallery declared, because many of the heavier pieces such as axes and chisels never have been touched by the hammer except at the cutting edges. Therefore, these pieces could not have been hammered out of naturally-occurring native copper and would have had to be cast from molten copper.

Micrographs Mallery had made of samples of pre-Columbian copper objects indicated that the copper had been melted in an open crucible because the surfaces of the objects were impregnated with cuprous oxide. The formation of cuprous oxide would occur only while the copper was molten, reacting with air to produce the alloy.

This work of Mallery's received favorable comment from some American archaeologists.

Dr. Earle R. Caley, then associate professor of chemistry at Ohio State, reviewing the metal-

urgical content of *Lost America* in the Ohio State Archaeological and Historical *Quarterly* said, "The technical evidence he presents for the existence of the practice of melting and casting copper at an early date in North America is important and appears to be both sound and adequate"

But after conceding this much Dr. Caley added, ". . . his attempt to use this as evidence for the pre-Columbian smelting of iron does not seem reasonable." He said smelting an ore is a "radical technical advance" over the simple melting of a native metal.

Dr. Caley is, of course, mistaken. The Indians who melted copper had only to discover the use of iron ore as a raw material and they would have been in the business of smelting iron.

One authority on the history of metals, John W. W. Sullivan, said in his book, *The History of Metals* (Iowa State College Press, Ames, Iowa, 1951), that "the art of smelting iron ore was rediscovered and lost many times during the past 3500 years."

The identity of the first people to smelt iron is lost in the vague mists of prehistory but the literature on metals indicates that iron smelting was known in China 23 centuries before the

knowledge spread to Europe.

"Unquestionably, the extraction of iron from its ores was independently discovered elsewhere throughout Europe and Asia," Sullivan said, commenting on the secrecy and poor communications of the ancient world. If smelting iron from ore was independently discovered throughout the ages in Europe and Asia why couldn't it have been independently discovered in pre-Columbian America?

But who were the builders of the Deer Creek iron furnaces? Little evidence was found in or near the furnaces to link them with any group of Indians, with the Norsemen, or with any other people of pre-Columbian times.

The furnaces can date back no further than the end of the Wisconsin glaciation, 15,000 to 20,000 years ago. The terrain the furnaces are built on is postglacial. If carbon 14 dating were to reveal they were in use at a very early date, say from around 10,000 to 3,000 B.C., then the furnaces might be linked to the mysterious race of seafarers who, according to Mallory and Charles Hapgood, mapped the New World and Antarctica many thousands of years ago (FATE, January and May, 1966). If it were found the furnaces dated from about 3,000 B.C. to 1,000 A.D. Indians and more specifical-

ly the Mound Builders would be their likely builders.

If the Mound Builders did smelt iron they probably discovered how to do this before 550 A.D. at which time their culture began to decline.

The period of 550 A.D. to 750 A.D. is known as a "period of unrest" among the entire Indian population of eastern North America. During this time the Ohio Mound Builders built great hilltop fortifications as a defense against a mysterious menace which remains unknown to us. It is possible that the iron furnaces may have been built by the invaders of the land of the Mound Builders.

A legendary migration of the Irish Celts to North America, as proposed by Mallory in *Lost America*, would not fit into the chronology of the period of unrest among the Indians. But the Celts could have been the builders of the furnaces if the carbon 14 dating shows the structures were built after 800 A.D. If the carbon 14 dating indicates the furnaces were built after 1000 A.D. the builders may have been the Vikings. Both legend and recent discoveries (those of Ingstad and the Yale map) set the arrival of the Norsemen in America at about 1000 A.D.

Any presence of white Europeans in southern Ohio before 550

A.D. seems unlikely because of the stability of the Mound Builders up to that time and going back to around 1000 B.C. The Mound Builders, especially those of the Hopewell cult, were inclined to bury their treasures in the graves of their dead and surely if white men had come to Ohio some artifacts obtained from them would be found together with their other grave goods. Therefore the lack of non-Indian artifacts in the mound graves is a good argument against the existence of any European settlements in eastern North America until after 550 A.D. Consequently if the Ohio

iron furnaces were built by Europeans they should date back no further than 800 A.D. when the Celts may have reached America.

While Mallory's work should convince archaeologists that the Ohio iron furnaces are pre-Columbian, he can offer little more than speculation about the identity of the furnace builders.

And unless someone carries on Mallory's work, reevaluates the evidence and material Mallory took from the furnaces and possibly finds more furnaces in the area, the identity of the builders of the prehistoric iron furnaces will remain a mystery.



TIMELY NOTICE By Saul L. Singer

EARLY IN January, 1967, I met an old friend, Buster Bromley, at the Motor Vehicle Bureau in New York City. We had been schoolmates 47 years ago. In the meantime Bromley had made a reputation in the metropolitan area as a pianist. He played with famous orchestras and conducted a school where both "rock and roll" and classical music students enrolled.

"What's new, Bus?" I asked.

"Just my license number, I guess," he replied.

In the fall when I heard that he had died I went to pay my condolences to his widow. I pulled into the driveway behind Bus's car and my headlights struck his license plate: DY 9-935.

I was breathless. The license plate literally read "Die, the ninth month . . ." and the last three digits totaled 17. He died on September 17.

Buster unknowingly had gotten his last number and the license plate on his car revealed his date with destiny.

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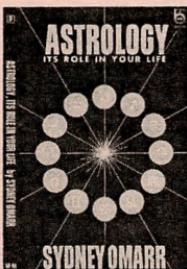
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FOUND BY HIS DEAD FATHER

By Pat Kuhnhausen

WHEN MY FATHER Dick Roberts was a young man he didn't think much about the hereafter. Both of his parents were dead and the supernatural just didn't interest him — until one day in September, 1932.

He was prospecting alone one day in the Blue Mountains above Dayton, Wash., when suddenly he realized he was lost. He wandered around most of the day but found nothing that looked familiar. Since it was getting late he sat down near a dry creek bed to plan his next move.

Father began to think of the many searches he had participated in and how many lost people in those mountains never were found. As he sat growing more and more dejected he heard the sound of a pebble hitting a rock. He looked up to see his own father standing in front of him, wearing the same blue shirt, overalls and heavy shoes he had worn in life on his farm.

His father didn't speak but raised his arm as if pointing to something far away. My father rubbed his eyes and looked again. The specter of his father was still there and still pointing. My father arose and said, "Dad, is it really you?" The specter then

looked at him, smiled and disappeared.

"Well, I guess I'd better see what he was pointing at," my father mused



Pat Kuhnhausen

and started out in the direction his father had indicated. He walked a long time and in the evening he came out of the woods to find himself in Dixie, Wash., a town about 10 miles from where he had entered the woods and about two miles from where his father had found him. — Vancouver, Wash.

"THE ANGELS ARE SINGING!"

By Margaret Focht

MY MOTHER Frida Lustrup has told me many times that when her father, Peter Emil Nielsen, died in the winter of 1914 she and my grandmother Rasmine knew he saw something extraordinary.

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Peter Nielsen was 53 when he died of stomach cancer. In the terminal stages he was at home in Aarhus, Denmark, and for three months had eaten almost nothing. He was emaciated and too weak to move. No word had he spoken in that time and even his comprehension seemed gradually to disappear. He was just a shell.

The doctors had said his death was near so my mother and grandmother took turns keeping constant vigil. For some reason, however, both of them were at his bedside when the end came.

Suddenly my grandfather, who had been barely breathing, sat bolt upright in bed. Before either of the



Margaret Focht

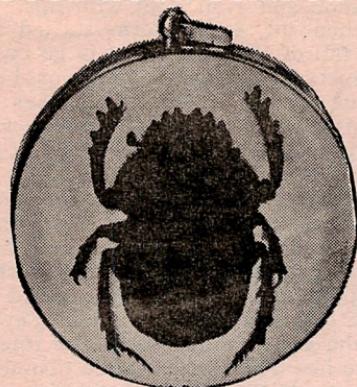
women could rush to ease him back, his eyes opened wide and he exclaimed loudly and joyfully, "The angels are singing! How beautiful it is!" There was a long pause and then he said, "And I'm coming too!" He looked excited and happy as he spoke. Then just as suddenly, quite calmly and peacefully, he lay back on his pillow and died.—Horsham, Pa.

GRAY CAT ON A GOLD RUG

By Helena K. Norton

IN THE YEARS 1957 to 1962 I was teaching school in Surry, Me., and my home was in Harrington, some 40 miles away. I had raised a long-haired domestic cat

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whose white paws and chest sparkled against the beautiful gray of the rest of her coat. I had babied her and spoiled her so she had a loving disposition and even slept with me.

When the school term started in the fall of 1959 and I had to go back to Surry I wondered what I would do about my cat. I felt the number of dogs in the community where I was going to live boded ill for her, since I would be away from home all day.

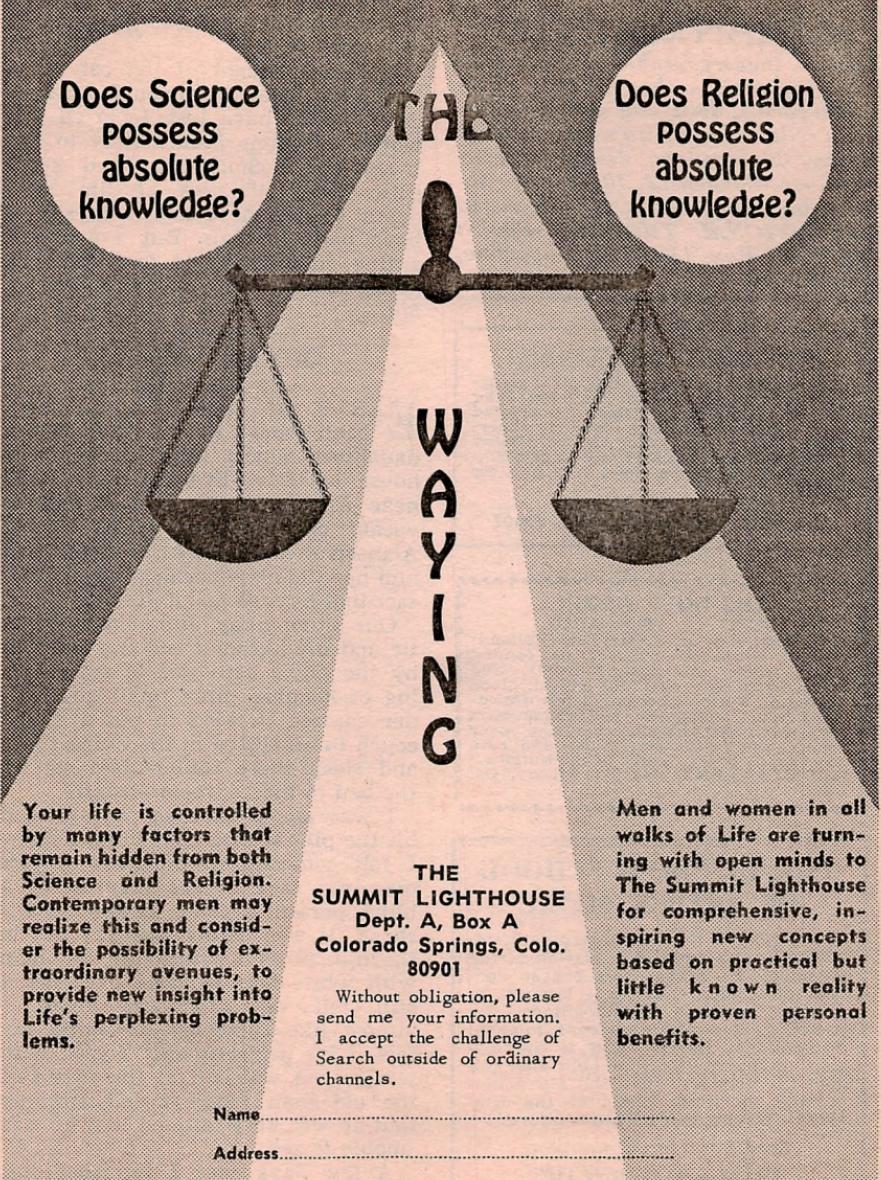
Then one day a Mrs. Dineen, who was my neighbor for a brief time (she and her husband moved frequently, perhaps due to his work), dropped in to see me. She seemed to love cats and made over mine, even to the extent of asking if she might have her. The Dineens were planning to move to Florida within a week and she said she would take the cat with her.

I hated to part with my pet but I reasoned she would be better off with Mrs. Dineen and though I felt guilty about it for a long time afterwards I gave her my baby cat.

In June, 1960, at the end of the school year I returned to Harrington to learn from a friend that Mrs. Dineen had abandoned the cat when she and her husband left for Florida. No one knew what had happened to my cat. Now I really grieved. Suppose she had returned to my house only to find me gone!

But time passed and in December, 1962, I married Ivan E. Norton and we lived in Jonesport, 17 miles from Harrington.

After lunch one day in February, 1963, I lay down to rest. Almost immediately I fell asleep and slept quite a long time. When I opened my eyes I lay for a moment thinking of what I would prepare for supper. I noticed it was 3:30 P.M. and goaded myself to get up and get to work. I put one foot to the floor at the side of the sofa and sat up—and there right in front of me, looking straight



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at me, was my beautiful gray cat! I reached for her but she disappeared into thin air.

I hadn't thought of the cat for a long time. That afternoon I concluded she must have just departed this world and came immediately to me. I am not a Spiritualist and know little about theories of life after death. I never have known myself to have hallucinations. But a gray cat sitting on a 12 by 14 foot gold rug really shows up.—West Jonesport, Me.

OLD MR. NICHOLS

By Inez Porter

EARLY IN June 1938, my husband and I and our three daughters moved into an old farm house on Eden-Evans Center Road near Angola, N. Y. It had become vacant on the death of its owner, Alanson Nichols. We knew nothing of him nor the neighborhood beyond the fact that he died about June 1.

Our moving day, June 8, was chaotic and my husband and I, exhausted by the day's activities to say nothing of keeping three small girls under control, decided to put a studio couch in an alcove in the living room and sleep there rather than set up the bed in the bedroom upstairs.

I was asleep as soon as my head hit the pillow. The next thing I knew I felt someone running his fingers over my face in the manner of a blind person. I came awake with a shock. It was barely daylight but in the dim room I saw a tall old man with white hair bending over me. I still felt the touch of fingers—almost like cobwebs—brushing my face. I lay perfectly still, frozen with terror, and watched as the figure of the old man faded. I felt strongly that he was very tall and that he was unable to see.

A few days later I described this odd experience to a neighbor who said laughingly, "Well, that sounds

just like old Mr. Nichols." She said she happened to have a picture of her husband taken with Mr. Nichols and she went to get it. I couldn't believe my eyes when I saw Mr. Nichols and the old man in my vision were the same person.

According to my neighbor Mr. Nichols had been six feet, six inches tall and in his later years almost totally blind.

I don't understand why he came to me that night a week after his death but he did. I saw him.—*Angola, N.Y.*

PRAYER ON THE THRESHOLD

By Eva Bryant Smith

After extensive surgery in the Southside Hospital in Mesa, Ariz., in December, 1937, I knew I was dying. My doctor, B. F. Neff, had removed my gallbladder and appendix and repaired a hernia. My condition was critical. The doctor, nurses and my husband Clarence were concerned about me, I knew, but I wasn't worried. I felt a lofty detached expectancy.

"Honey, you came through surgery fine. You are all right." My husband's words drifted over me as I floated, I thought, in the arms of Jesus.

Five spiritual beings perched on



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the foot of my hospital bed. They wore robes of purest white silk stitched with pearls. Crowns of light adorned their lovely long hair. Each held a golden wand, sparkling with jewels. They were singing and I cannot describe the beauty of their melodious voices at once thunderous and yet as gentle as a whisper.

I was not afraid nor lonely. Drifting far out on a mystic silver sea the angels grew taller and taller. I felt they covered my whole being, mingling with my body and soul, actually a part of me. My husband called out, "Don't do that, honey. Don't leave me. I'm here, right here." (I had stopped breathing, I learned later. Also the doctor had told my husband to watch me carefully, lest I slip away.)

The spiritual beings again were sitting on the foot of my bed with their wings folded. Then I became aware of a man's voice praying. I forced open my eyes and saw our minister, The Rev. Cardwell, beseeching God for my life. He spoke my baby daughter's name, little Ona Dell, only one year old. It gave me comfort to know the minister was there with my husband.

One of the angels put out a hand to me, saying, "Make ready . . ." With great joy I reached for the hand . . . but then drew back. Wait! What had the minister said? My baby, he was talking about my baby.

A strong need possessed me. I had to know if my baby was all right I mumbled, "Is she . . . my baby . . . ?"

"She is fine. Our baby is fine." It was my husband's gentle voice. I felt the tears wet on his face as he held me close.

In the years since, as a nurse, over and over again I have seen patients return from the threshold of death. Although dying persons may seem incapable of knowing what's happening around them I believe that unconsciously they obtain great com-

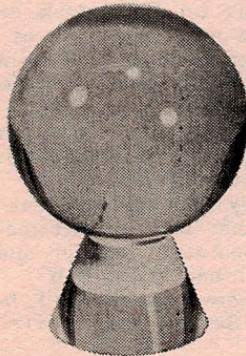
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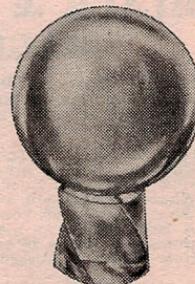
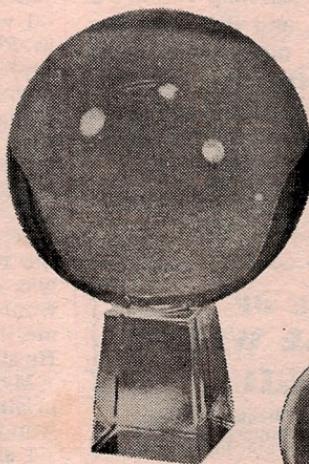
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fort, even a new grasp on life, as I did, when someone cares and takes the time to pray. —Phoenix, Ariz.

BOB

By John R. Valentine

FOR A LONG time I was aware only of blackness and a burning in my side—nothing more. Then I heard my mother say, "His birthday is tomorrow."

I had been born on January 20 so today must be the 19th. What was happening? My last memories concerned the few days before Christmas!

I was in a room in Hurley Hospital in Flint, Mich., and the nurse later explained to me that my brother-in-law, Bob Tyson, and I had been going to Bay City on December 23, 1954, when we had been involved in an accident just north of Flint.

About a week after I came out of my coma my sister Nancy, Bob's wife, came to see me. As she entered the room I saw Bob behind her. He was grinning broadly but because he wouldn't or didn't look directly at me, his grin struck me as sheepish. He stood off at one side of the room.

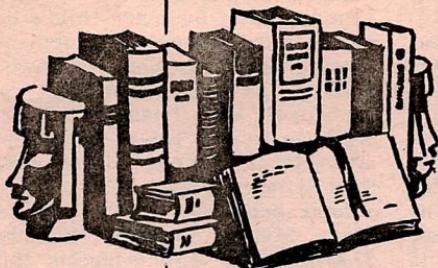
My sister's first words were surprising. She said, "You probably wonder why Bob isn't with me."

I shook my head because Bob had come in with her.

Nancy then told me that the accident that had injured me (broken rib, separated shoulder and loss of speech) had killed Bob.

If there are ghosts I have seen one. —Benson, Ariz.





New Books



By
David
Techter

POSTSCRIPT ON PSI ECONOMICS
IN MY DISCUSSION last month of the economics of paperback-versus-hardback publishing and distribution in the psychic field I did not mention one publishing program that has lasted for some time. Their frequent advertisements probably have familiarized *FATE* readers with Health Research of Mokelumne Hill, Calif. Recently review copies of some new offerings have been received so I am able to make more informed comments as to the nature and quality of their books. They represent a compromise between hard and soft covers, being spiral-bound with a cardboard cover and their contents either mimeographed (in the case of new writings) or offset (in the case of reprints). It is a perfectly serviceable format, provided the volumes are not given hard use (as in a large city's public library).

Health Research selections represent a mixed bag. As the name of the publisher suggests, much of the catalogue is devoted to books on health. Various occult and metaphysical books are next most frequent, with a sampling of psychic books filling out the list. The reprints are predominantly pre-1930, to avoid copyright difficulties, and most are far older than that and long out of print. The

catalogue, incidentally, is almost useless; it is a random conglomeration of advertising flyers and partial lists with no overall alphabetical listing or grouping by subject matter.

Some of their books will be reviewed in future issues but those at hand are probably representative. The anonymous *Spiritual Reconstruction* (reprinted 1968, 168 pages, \$3.00) dates originally from 1924 and appears to be messages received from a "spirit teacher"—if I may judge by the rather vague sugary pleas for love and righteousness. Anita Silvani's *The Strange Story of Ahrinziman* (reprinted 1968, 284 pages, \$5.00) is described as "Spiritualism Philosophy Written as a Novel" and dates from 1908. (Note to publishers: Fiction, even if "based on fact," is off-track for *FATE*). If Health Research published only such trivia I would not be likely to mention this firm. As it happens, they occasionally issue something of con-

siderable importance. At hand, for example, is *The Soul of Things* by William and Elizabeth Denton (reprinted 1968, 370 pages, \$6.00). Offset from the third edition of 1866, this reprint makes available again one of the earliest and most important studies of psychometry. It was originally published only a decade after Buchanan had coined the word for what frequently is termed "token-object reading." This book makes fascinating reading on several counts and I will discuss it at length in a later issue. For the moment I cite it simply as an example of a long-unavailable volume being duplicated by offset printing to sell for a price competitive with a newly-published book. From time to time FATE has contemplated similar reprints. If readers know of specific books they believe would be worth reprinting, they are encouraged to send them to us for consideration in this regard.

TWO FROM LONDON

IN ALL FAIRNESS I should mention the other side of the coin. If I am impatient with publishers for not publishing more worthwhile psychic books, I also must recognize that it is difficult to find first-rate writing in this field. Much writing published on Spiritualism (and occultism, too) is rather pathetic. (That Spiritualist writing need not be stultifying is shown by Coryn Hart's beautifully-written material in *Light* magazine.) Knowledgeable writers like Susy Smith, Pauline Saltzman and the late Alson Smith are just not that common. (Miss Smith's fine study, *The Enigma of Out-of-Body Travel* recently has appeared as a Signet Mystic paperback—a bargain at 60 cents.) The dearth of good writing is much the same, I would gather, in England and for this reason I am happy to report two worthwhile selections from Regency Press.

Margaret Lyon's *And Some Have*

the Gift to Heal (69 pages, \$3.00) is the unpretentious story of a Scots-woman's grief over her child's death and her subsequent development of healing abilities. Some noteworthy healings have come about through Mrs. Lyon, who diagnoses and treats while in trance. The book is impressive for its simple honest writing. The same qualities also mark the second book, *Loving is Living*, by Mary Mytton Downes (150 pages, \$3.75). As the title suggests this is essentially a love story. Indeed psychism enters only in the form of the natural telepathy between two very close persons and the brief mention near the end of Mary's sittings with mediums following Eric's death. But the account of the growing love between the pair, she a widow and he a widower 20 years her senior, is told with an intensity that stamps each minutely-recalled event with an emotional charge too real to be invented. It is a profoundly human document.

THE ANATOMY OF RESISTANCE

IT IS NOT MERE coincidence that my heading here is the same as that of the penultimate chapter of Jule Eisenbud's *The World of Ted Serios*, as I wish to discuss the reception the Denver psychoanalyst's book has been given by psychic researchers. Three of the major journals in the field have presented reviews and there have been a number of articles in periodicals on Serios and his incredible ability to influence photographic film psychically. I should preface my remarks by stating my own convictions: as a witness to the initial controlled tests I am convinced beyond any doubt that Ted's ability is genuine and that the photographs are paranormally produced.

Almost before psychic researchers had an opportunity to examine the Serios phenomenon came a harsh

"exposé" in *Popular Photography* (October, 1967). Reynolds and Eisendrath, two of that magazine's staff, spent a weekend observing Ted, witnessed no paranormal shots, decided that Ted's failure was due to the fact that their surveillance was too sharp to allow the presumed usual trickery and proceeded to devise a method whereby photographs could be produced fraudulently if observation were lax (and Ted were a brilliant and accomplished conjurer). The net effect of the article was to leave the impression (even though they were careful *not* to so state) that Ted had been exposed as a fraud and many critics smugly assume this is so. I have had to debate some of this breed in public, and minds more closed are hard to come by. Even so reasonable a chap as H. J. Eysenck, whose books on psychology have discussed ESP sympathetically, declared (in the British publication *Science Journal*) that Reynolds and Eisendrath had exposed Ted as a charlatan. No one, not even defenders of Ted, seems to have noticed that the following month's issue of *Popular Photography* (November, 1967) contained a reply by Dr. Eisenbud which effectively demolished the arguments and suppositions of these erstwhile critics.

FOOLISHNESS FROM BRITAIN

BUT IF THERE were holes in the Reynolds-Eisendrath schema for fraud, the critic then would have only to turn to that august periodical, the *Journal of the Society for Psychical Research*, London. The March, 1968, issue of that publication includes a review of Eisenbud's book by one Colin Brookes-Smith, which contains a *different* explanation of how it's all done by trickery. The review is rather confusing, but if I follow the gentlemen correctly, his plan depends on the sneaky substitution of a prepared film for that the experimenter thinks

he is loading fresh from the package. He further hypothesizes hours of preparation beforehand, shooting Polaroid shots of slides projected against the wall, with the camera tampered with to produce the blurry effect typical of most Serios photos. Why all this bother, I wonder: why not just sharp clear photos? Brookes-Smith thinks there is something sinister in the use of a Polaroid rather than a standard camera. A little research into the history of hanky-panky in the darkroom by fraudulent "spirit photographers" might enlighten him as to the enormous advantages of having the developing process under tight control. Be that as it may, Brookes-Smith is no more plausible than Reynolds and Eisendrath, and I predict the S.P.R. someday will be wishing someone else had been assigned the review.

In a sense, Eisenbud was asking for this sort of review when he published the book as it reads. It is far too erudite for the general public, as reflected in the disappointing sales record, but far too vague for the scientist. Only too often, he neglects to outline the experimental safeguards employed under the differing test conditions. He says nothing of experiments (many successful) done with a variety of other types of cameras, including movie cameras, or with uncovered film in the darkroom. Psychic researchers as a whole resent the publication of a new discovery in a popular fashion before it has appeared in the scientific literature.

CAUTION FROM DURHAM

IT IS THIS VERY resentment that stands out in the review by J. B. Rhine in *Journal of Parapsychology*. The eminent parapsychologist feels (not without some justification) that Eisenbud has not proven his case: "Facing the claim for Serios made in this book, however far along toward that stage it may

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have progressed, one need not, and should not, be forced into a position of premature conclusiveness at this point." That Eisenbud has not adequately described his experimental conditions to spell out the safeguards against conjuring is only too true. To state, therefore, that the research is "semispontaneous" and needs to be coaxed "into more fully controlled conditions" is equivalent to branding Eisenbud an inept investigator.

This is not what Rhine really intends to say. One must be familiar with the patterns of thinking of Rhine and his school. It is close to dogma with J. B. that parapsychology really began with the founding of the laboratory at Duke. All that went before was merely anecdotal, interesting but not important fancies of the "prescientific era" (as Rhine has termed it in print). Only what can be brought into the antiseptic climate of the laboratory and properly quantified can *really* pass muster. Thus his claim that psychic photography can be seriously entertained only because dice-rolling tests in the lab have demonstrated the existence of psychokinesis. One can only suppose D. D. Home and Eusapia Palladino are somehow made to disappear.

If Rhine feels so strongly about this, why wasn't Ted investigated in the laboratory? Because, J. B. replies, Ted wasn't "ready for an invitation to the Duke Parapsychology Laboratory until he had progressed beyond his freakish manipulations of camera and gismo and the various uncontrollable antics he went through." ("Really, my dear Mr. Chopin, it's quite unnecessary to go to Majorca with that wretched woman to compose. Why, we can offer you the finest piano available, in our soundproof barracks, and all we ask is that you compose a single piece of music each day, assuming, of course, that we consider the quality high enough.") Perhaps the good para-

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ABOUT THE AUTHOR

JERRY L. KEANE is a well-known practicing astrologer, and holds memberships in The American Federation of Astrologers, The Astrologer's Guild of America, The Astronomical Society of the Pacific and the National Federation of Spiritual Healers. Widely respected for her researches, writings, and lectures on Metaphysics, Psychic Phenomena, Spiritual Healing, and Astrological subjects, she is also a contributor and consulting editor to *Exploring the Unknown*. Compiler and publisher of a mammoth ephemeris for Pluto covering the years 647 B.C. to 2067 A.D., she now has in preparation a companion publication for the same dates covering the orbits of Neptune and Uranus. She holds a Ph.D. degree from an English school, and formerly was a designer draftsman in the field of electronics for many years.

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psychologist is correct in his insistence that Ted should be able to perform, whatever the psychological conditions. Perhaps, though, Rhine is simply insisting that psi ability must conform to his own preconceived notions of how it is supposed to operate. I think this is not much advance beyond the conditions the traditional psychologists insist on. Psi abilities have a stubborn way of not following rules — which is the reason we use the term *paranormal*.

I will postpone till next month my comments on the review in the *Journal of the American Society for Psychical Research*, except to comment that in that journal have appeared also the first two papers of scientific caliber on the Serios phenomenon, both favorable to his abilities.

OTHER REVIEWS

THE LAWS OF MENTAL MAGNETISM
by John Treadwell, Parker Publishing Co., West Nyack, N.Y., 1967, 205 pages, \$6.95.

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MYTHS OF THE SPACE AGE by Daniel Cohen, Dodd, Mead & Co., New York, N.Y., 1965, 1966, 1967, 278 pages, \$5.95.

I find it droll that many people think by denying the existence of psychical phenomena they can make them go away. A flat contention by The Amazing Randi that he can cause a picture to appear on a film by using a tricked-up "gismo" is supposed to mean that all the scientists and educators who have investigated Ted Serios under controlled conditions were the victims of fraud. The statement by Daniel Cohen in *Myths of the Space Age* that D. D. Home was "undoubtedly the cleverest and most unscrupulous" character to rush in on the tide of spiritualism dismissed from further consideration a medium who was the center of a great deal of intelligent controversy and who produced some fairly good and favorable evidence.

In *Myths of the Space Age* we find the loaded phrase and the disparaging comment used frequently and often incorrectly. In *Mental Radio*, according to Cohen, author Upton Sinclair's "naïve experiments with clairvoyance" are described. Apparently Cohen does not know the difference between telepathy and clairvoyance. Could he then know what was and what was not "naïve" about the experiments?

Regarding Dr. J. B. Rhine (who abhors the use of the word "supernatural" in connection with any of his work) Cohen states, "To Rhine psi is somehow an integral part of

supernatural religion and fundamentally Rhine is a profoundly religious man."

Even worse is Cohen's totally unsophisticated comment about poltergeists, probably the most blatant error in the book: "The common para-psychological explanation for this is that the poltergeist is the spirit of a dead child and is for some reason activated by the presence of a living child." Such an inaccurate remark can hardly be forgiven a published author. Yet this man who doesn't know the difference between a *para-psychologist* and a *spiritualist* shows throughout his book that he has been taken in by many trite old traditional explanations. He says very matter-of-factly that sailors "often mistook the ugly, walrus-like manatee for a beauteous mermaid." Anyone who has seen a sea cow knows no sailor in his right mind ever mistook one for a mermaid unless the distance was so great or he was so drunk he would mistake an elephant for a breadbox.

Cohen also accepts without question the old canard that the "snapped toe joints" explain the raps on walls and furniture produced by the Fox sisters. He actually says seriously, "Dignified ministers sat in front of large audiences loudly snapping their toe joints to show how the noises were produced." Let us lay this ridiculous assumption now, once and for all. Will any dignified minister who can fool me—or you—by snapping his toe joints *please stand up?*

With just such allegedly demolishing arguments *Myths of the Space Age* heavy-handedly flails at flying saucers, astrology, Velikovsky, prophets and psychics, mythical monsters, and so on.

Furthermore, *Myths of the Space Age* is a badly-edited book containing many misspellings, some of them proper names which Cohen really

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should have made it his business to verify.

To support the argument about "the will to believe," in which he puts great faith, Cohen quotes a report on a study of belief conducted by the University of Minnesota Laboratory for Research in Social Relations: "We are familiar with the variety of ingenious defense with which people protect their convictions, managing to keep them unscathed through the most devastating attacks."

Those who uphold the existence of genuine psychical phenomena have nothing to worry about here; this book is no "devastating attack." It is merely another feeble debunking effort made by a nice man who really should know better.—*Susy Smith.*

AUSTRALIAN GHOST STORIES edited by Frank Cusack, William Heineman, Ltd., Melbourne, Australia, 1967, 177 pages, illus., \$4.50 (Australian).

Journalist Frank Cusack, Lecturer in Humanities at the Bendigo Institute of Technology, has compiled a comprehensive collection of factual ghost stories from Australia and Tasmania which attempts to meet the various needs of folklorists, parapsychologists and the general reading public. While the latter certainly should find the book intriguing and well-written, in no way have the stories been popularized or predigested. Whenever available—unfortunately, not often—original, early and firsthand accounts are included in preference to later, probably more embellished versions. Historical data are supplied when appropriate but evaluations of the likelihood of the occurrences or the truthfulness of the witnesses and writers are absent. Happily, each tale is documented and many cases are represented by more than one account, a treatment that

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permits the reader to draw his own conclusions intelligently.

While most stories concern the usual ghostly figure, some chapters are devoted to mystery lights, poltergeists, ghost ships and wagons and pookas (animal spirits). Cusack notes that many of the tales first arose among Irish or Scottish immigrants whose rich background of Celtic supernatural lore predisposed them to believe in ghosts and perhaps influenced their own tales. No examples of aboriginal beliefs appear in the collection.

Both folklorists and general readers will appreciate Cusack's decision to reprint occasional examples of the subsequent fate—in fiction, folklore and folk song—of such Australian apparitions as Fisher's ghost. Parapsychologists will find that in some of the documents such mundane agencies as the natural inclination to embellish stories of violent deaths and the activities of nocturnal birds probably account for the supernatural phenomena in question.

Although editor Cusack himself is not a professional folklorist or parapsychologist he has produced a volume of interest to both.—Robert Galbreath.

PREDICTIONS: FACT OR FALLACY? by Hans Holzer, Hawthorn Books, Inc., New York, N.Y. (W. Clement Stone, Publisher) 1968, 191 pages, \$5.95.

By his own evaluation Hans Holzer, the well-known "ghost hunter," is a parapsychologist. However, he was trained as a journalist and it is not surprising to find parts of his new book reflect the hasty journalist more than the meticulous scientist. That is, an historical survey which is included and some of the discussions give evidence of either limited homework or lack of concern for precision of statement. However, the role of journalist stands Mr. Holzer in good

stead in the presentation of case material — which constitutes the bulk of the book — for he is an entertaining writer.

Of course the predictions dealt with are psychic precognitive material — insofar as they hold true. Some but not all were made in the course of readings by mediums. One long section evaluates Holzer's own direct experience with mediums which has been extensive. This section, though desirable for its first-hand evidential value, is a little too long for sustained interest especially since it lacks emotional appeal. But much other case material of this kind is distinctly interesting and strongly supports the conclusion that psychic prediction is in significant measure fact, not fallacy. While emphasizing this Holzer does point out that many a mediumistic prediction proves to be erroneous so even with the best mediums one never knows for sure what to believe until after the event.

Practically all of the material presented relates either to mediumistic or personal experience. One chapter deals with predictions of world events. One concerns premonitions, another discusses *déjà vu* — that feeling that "it's all happened before." Holzer suggests that while reincarnation might explain some cases of this kind others may constitute fulfillment of vaguely-remembered pre-cognitive dreams.

One chapter entitled "Who Are the Mediums?" is of special interest because it names and rates a number of prominent United States and English mediums. Holzer also hints as to how one may develop a little psychic sensitivity oneself. In a final brief chapter, "The Nature of Man," he expresses personal interest in the theory of reincarnation and in karma.

A particularly interesting episode in the book concerns a lengthy inter-

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view with a medical doctor who chooses to remain anonymous. According to his account psychic ability ran in his family and he displayed it strongly in early childhood. In later years, it manifested in various striking ways and he claims it is a great help to him in his medical practice. — Harold Steinour.

PAPERBACKS

BAHA'I FAITH by Jessyca Russell Gaver,
Award Books, New York, N.Y., 1968, 222
pages (indexed), 75 cents.

This comprehensive treatment of the Baha'i Faith—its inception, meaning and development—is truly a labor of love. A Baha'i since 1938, author Gaver determined in 1963 to be more than a "believer" and set out as a Baha'i traveler and teacher. In her moving last chapter, "Summation, Personal Comment and Acknowledgments," she writes:

"There are other writers in or out of the Faith who could have compiled this book . . . but I honestly do not feel they could have done it more gratefully, more humbly aware of the privilege than this author . . . I have been able to learn once more that for me, anyway, there is nothing else that can equal the excitement of being a Baha'i.

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Even so, Mrs. Gaver is the first to bring together in one volume the history of the Baha'i Faith, an explanation of its tenets and a thorough-going description of its organization—all overlaid with the tender personal feeling of love for one's fellowman and gentle desire to share the Faith which for Baha'is is a way of life. —*Betty Lou White*.

THE GIFT WITHIN, The Experiences of a Spiritual Medium, by James H. P. Wilkie, Regency Press, London and New York, N.Y., 1967, 97 pages, \$1.50 in United States and Canada.

This little book by a dedicated Scottish medium (now living in Canada) who specializes in healing is primarily a Spiritualist tract. Sermonizing is dearer to the author's heart than the recounting of his mediumistic experiences which are not given in much detail. More detailed, however, and quite impressive are his accounts of sittings with the physical mediums Helen Duncan and David Gordon.

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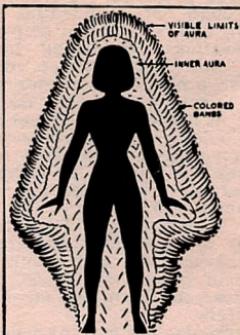


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pious for some readers and the editing, if any, has left some crudities, especially in sentence structure. However, in all probability the book will achieve the author's purpose of giving comfort and reassurance to some, perhaps many, bereaved or fearful souls whose faith in an afterlife is frail.

Mr. Wilkie seems a wholly sincere man with a great desire to use his gifts to help humanity both by healing and by imparting the "glorious truth" of Spiritualism. I have learned from one of my friends who was much impressed during a sitting with Mr. Wilkie that he is not only a healer but has marked clairvoyance among his other talents.—Harold Steinour.

ALSO NOTABLE

THE CHRIST by Charles Guignebert, University Books, New Hyde Park, N.Y., 1968, 321 pages, \$10.00.

A translation from the French of the third of one French intellectual's critical evaluations of the New Testament and the early history of Christianity. His thesis is that Paul and the Hellenistic Jews changed the basic nature of Jesus' faith by adding a foreign theology.

CHEIRO'S COMPLETE PALMISTRY edited by Robert M. Ockene, University Books, New Hyde Park, N.Y., 1968, 301 pages, illus., \$7.50.

Ockene has compiled from six different books by Cheiro (Count Louis Hamon) a comprehensive treatise on analysis of hands and palms. The final section presents Cheiro's comments on the palm prints of various celebrities of the 1920's.

GOD BLESS U, DAUGHTER by Mildred Burris Swanson. Privately printed in 1968 and available from the author: 2500 South Norwood, Independence, Mo., 64025, 169 pages, \$4.95.

A compilation of messages received through the Nona board (a modified Ouija board) by Mrs. Swanson and her husband. Most of them allegedly came from Mark Twain who is listed as "junior author."

MAGIC MINERALS: KEY TO BETTER HEALTH by Carlson Wade, Parker Publishing Co., West Nyack, N.Y., 1968, 229 pages, \$6.95.

An account of how minerals natural to foods can affect health and vitality. Recipes are included.



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OPERATION "ICE"

INFO, the International Fortean Organization, is beginning an international research project, *Operation ICE*, in an effort to come up with a solid scientific explanation on the many masses of ice that plummet from the sky each year.

These tend to be ignored by conventional scientists and we hope that in collecting as many cases as possible and investigating the valid ones, we can arrive at some conclusion. If your readers would be so kind as to report to us any cases that come to their attention — providing samples of the water from the ice if possible — we would appreciate it very much. — *Ronald J. Willis, INFO, P.O. Box 367, Arlington, Va. 22210.*

THE ELUSIVE SHADOW

In reference to Kurt Glemser's letter on page 132 of the July, 1968, *FATE* in which he calls attention to the "mistake" in my article, "Towers on the Moon?" may I suggest that Mr. Glemser does not as he says "actually read" the magazine "besides finding mistakes" in it.

If he had read the article he would know that the "six mysterious shadows" was a quote from the *Washington Post* and in my article in the December, 1967, *FATE* on page 34, column two, appears the statement:



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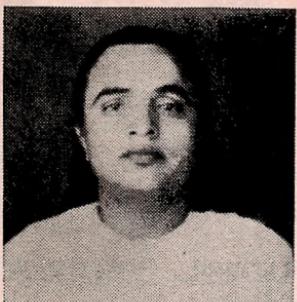
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"One of the first assertions attributed to NASA is that there are six shadows. But inspection of the photo makes it obvious that there are seven, a fact that has been confirmed by NASA . . . in a letter to me but not, to my knowledge, in public."

The height dimensions as I had calculated them for all seven objects appear in column two, page 35.

Had Mr. Glemser read the article as closely as he implies or had he studied the NASA-released photo (which unfortunately was cropped in FATE in a way that almost eliminated the shadow at the top) he would have known that any mistake was NASA's, not mine nor FATE's. Really, Mr. Glemser! — *Judi Anne Hatcher, Los Angeles, Calif.*

AN OBJECTION

I must object to the Unarius Publishers' ad selling *The Confessions of St. Paul*. Isn't it hard enough to separate fact from fiction without lending aid to the advertising of sheer nonsense?

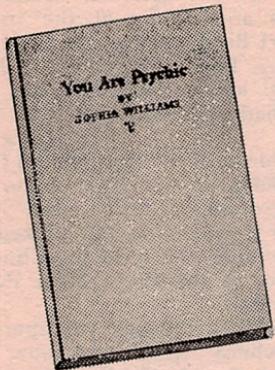
The idea that Christianity is based on Paul's as opposed to Jesus' teachings was thoroughly refuted by J. G. Machen in *The Origin of Paul's Religion*. I don't suppose there's a qualified scholar alive today who would give an ounce of credence to Unarius Publishers' completely unfounded claims — *Paul H. Seely, Philadelphia, Pa.*

THE STRAIGHT STORY

I am deeply disturbed by Ulysses G. Kretzmer's letter on page 131 of the June, 1968, FATE, impugning my husband's abilities as reported in my article, "Pat Michaels, Clairvoyant Newsman."

The facts of the J. C. Tipton case are accurately and truthfully stated in my article on pages 46 and 47 of the August, 1966, FATE. Some 300 people were on the scene; none went in the direction Pat took; Pat went

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behind the house and came back with the murder weapon in his hands. It is true that the little boy (apparently Mr. Kretzmer's grand-nephew) was in the backyard playing when Pat approached. The boy was completely unaware of the soldiers, detectives, reporters and others at the trailer park next door and had no idea that a murder had been committed or that the knife near him on the ground had any relationship to anything.

Pat told the boy, "I'm looking for a knife." Then he asked about the one on the ground. "Is that yours?" The boy said it wasn't so Pat picked up the knife and took it to the Chief of Detectives of the Costa Mesa Police Department.

He also took the boy "Skipper" to verify where, when and how the knife was found. He knew he'd be criticized and accused of planting the knife if he didn't have Skipper's verification. As I reported, this happened anyway and the very article Mr. Kretzmer quotes from the *Los Angeles Examiner* contains the statement attributed to the Chief of Detectives which I reported and you printed on page 47: "Preliminary tests indicated the knife found at the scene was not the murder weapon but probably was planted by an overzealous reporter trying to make a headline."

The *Examiner* developed that line in its next edition and indicated that "Skipper" had been in collusion with Pat. After Tipton confessed and identified the weapon as the one he'd used in the murder, Pat learned that "Skipper" had been the subject of ridicule among his school chums and others. In an effort to help the boy Pat then wrote the feature article Mr. Kretzmer also quotes and described the trials and tribulations the boy had faced after the false accusations of collusion with Pat in "planting" the knife. He shaded the truth a

little in writing, "A boy playing under a Costa Mesa pepper tree yesterday found the kitchen knife . . ." but I think I have made his intention clear—to help "Skipper."

These then are the facts and my original article also is completely factual.—Paula Michaels, Mill Valley, Calif.

MYSTERIOUS SPHERES

In "I See by the Papers" in the June, 1968, FATE, Mr. Fuller refers to the "Satellite Without a Country" and tells of three more such spheres, one found in Argentina, one in Africa and another in Conway, Ark. I know of three more.

On April 8, 1963, a Mr. J. McClure (only identification given) discovered in the Bouilla Station region of New South Wales, Australia, a 12-pound sphere 14 inches in diameter which he turned over to the government. The only details supplied on this one was that McClure stated he found it in an area where no man had been for at least 50 years.

A second sphere was found on June 28 in an area about 60 miles from the region of McClure's discovery. This one, weighing 18 pounds and having a diameter of 16 inches, was said to be made of a bright metal and bore no indications of casting or joining at its equator—if indeed it was cast metal.

The third was found near Muloorina, New South Wales, on July 12, 1963. This one, the oddest of them all, had a diameter of six inches and a small hole in it. These details and no more were supplied by the Australian government.

Both the United States and Russia stepped forward to tell Australia that they employed no such devices in their space or missile activity.

Mr. Allen Fairhall, the Australian Minister of Supply, insisted that the spheres were part of some type of space vehicle and that scientists

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working on the first object had not been able to get it open with drills, hacksaws or files. He reported this on April 30, 1963.

Since both the United States and the U.S.S.R. denied the objects were theirs, and since Mr. Fairhall said the objects were part of a space vehicle, then whose space vehicle? If Australian officials managed to get the objects open, this information has not been released. Has Australia too adopted a policy of shrouding the spheres in secrecy? — Stan L. Buie, Jacksonville, Fla.

MISPLACED COLLEGE

I question the authenticity of Bertha B. Larimore's True Mystic Experience in the June, 1968, FATE. She mentioned that Dr. Hagspiel was a professor at Kearney State College in Kearney, Kans. I have been unable to locate any Kearney State College in Kansas and I cannot find any town by that name on a Kansas map. Did she get her states mixed up? — Ethel Powell, Arkansas City, Kans.

Yes, Mrs. Larimore made a slip of the typewriter and the editors missed it too. Kearney State College is in Kearney, Nebr. — The Editors.

PRAYER AND OUIJA BOARDS?

I have a question concerning the Ouija board. I know a person who claims to make the Ouija board work but she says that a certain prayer must be used before it works. I would like to know if any FATE readers can supply this prayer and I would also like to see more letters in "Report from the Readers" from persons who have successfully used the Ouija board. — J. H., Richland, Wash.

TWO CONS AND A PRO

I refer to the picture purportedly snapped by Henri Matthey in the Swiss Alps in 1947 (page 19, June,

1968, FATE). I've had a snapshot exactly like it for many years. More than 30 years ago a man was selling them here in Fall River. He said he took a picture of lightning and when the picture was developed it showed the face of Jesus Christ. This man sold thousands of snapshots at 10 cents apiece. I bought a half dozen to send to friends and relatives.

I believe the *Fall River Herald-News* printed the picture and described it as a fake. It was a print from crumpled film which when developed produced this pattern of black and white.

Voila, Henri, cela est faux. I think you have some explaining to do.—
Ted Lescault, Fall River, Mass.

On page 19 in the June, 1968, FATE you published a picture supposedly taken in the Swiss Alps. I have an 8 x 10 copy of an identical photo with the following caption:

"A Chinese photographer was riding one day through the snow-covered countryside of interior China. His soul was troubled. He had been witnessing a great movement toward Christianity among his friends since the Japanese invasion. He longed to know the truth of what he had been hearing from Christian missionaries. As he rode along, he said, 'Lord, if I could only see Thy face, I would believe.'

"Instantly a voice spoke to his heart, 'Take a picture! Take a picture!' He looked out at the melting snow, forming pools of water and revealing here and there the black earth. It was an unattractive scene. Nevertheless, being thus strangely compelled, the man descended and focused his camera on the snowy roadside. Curious to know the outcome of the incident, he developed the film at once on returning to his home. Out from among the black and white areas of the snow scene a face looked at him, full of tenderness and

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love—the face of Christ! He became a Christian as the result. And because the Chinese people think that God has in this wonderful way revealed Himself to them in the hour of their trial, many have since found the Saviour through the picture, as the story of it is told in various parts of China."

How could there be two identical pictures with different explanations? Please try to find the truth.—B. Felicia, East Syracuse, N.Y.

The face of Jesus immediately visible in the photograph on page 19 of the June, 1968, FATE impels me to write you.

On June 8, 1967, by accidental intercourse with a whirling bench saw blade my left thumb was so mutilated that it seemed certain there would be very little nail left, if any at all. But when the final dressing was removed, in the scabs which now were rapidly healing, there appeared eight human faces as easily identifiable as printed pictures in your magazine.

My thumb went into a revolutionary spell of healing and rehealing until now the nail is not only of appropriate length but it is an eighth-inch wider than it was before. The additional width is occupied by a more intelligent and realistic face of Jesus than most artists ever succeed in producing.—J. W. Harlow, Burke, Va.

A GEOGRAPHY LESSON

"I See by the Papers" in the March, 1968, FATE with the write-up of our California nymph was pretty good reading. But I must find fault here and there. My beef is about the site. Curtis Fuller, taking his figures from newspapers, has been led astray — more than slightly. A hundred miles northeast of Eureka? Nope. That would put you within six or seven miles of Yreka, way to helen-

gawn out of Humboldt County. Some 60 or 70 miles north of Willow Creek and you again would be out of Humboldt County in the vicinity of Bald Peak in Del Norte County. You also would have left Notice Creek far behind.

Notice Creek, by the way, does not enter Willow Creek except in a highly dilute condition. It first joins Bluff Creek.—C. J. Fortner, Long Beach, Calif.

SOMEBODY'S COUNTING

In the June, 1967, FATE on pages 43 and 44, 19 predictions were listed. Four of them, Nos. 1, 6, 7 and 12, are supposed to happen within the next four years and two should be watched closely. These are No. 1 by Jeane Dixon: "The Russians will coerce the United States into signing a Vietnam peace treaty on their terms within five years by threatening to destroy with newly developed satellites some of our cities." And No. 12 by Irene Hughes: "George Romney, Republican, will be elected president in 1968 with Mark Hatfield as his vice-president."

Jeane Dixon's second prediction relating to the surrender of Free Europe didn't prove out. The greater wars "in the Mid-East, Africa and Latin America" didn't come but there was a short war in the Middle East.

Irene Hughes' prediction of tremendous floods in Chicago and Harold Schroepel's prediction that the United States would suffer earthquakes in 1967 fell through. Schroepel's prediction of Castro's death or disability and "the rising infant mortality rate" didn't work out either.—Kurt Glemser, Kitchener, Ont., Canada.

A CLEAR DUTY

On Good Friday I received clairvoyantly the following message from the late Dr. Martin Luther King:

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Several days later while I was struggling to find a way to get his message made public, these words came from him:

"I gave the message to be transmitted to all mankind so that my people, both black and white, would follow it. I beg you, I beseech you to pass it on as rapidly as possible."

Other messages came about the same time from various people over there. Someone said, "What does it matter to you if you are scorned and spurned and mocked? You have a clear duty." Another urged me to go ahead, saying, "Martin Luther King would desire to have his message given as much publicity as possible, so do go ahead."

I hope you will help me by publishing this letter. I feel that I am not the only one who has "a clear duty."

— Florence Gunn, Hume, Mo.

THE JAMES KIDD MYSTERY

After reading the article about James Kidd's will in the April, 1968, FATE, I must tell you that he himself may have been trying to prove the immortality of the soul as early as 1952.

I am a registered nurse and on March 9, 1952, I went to work as a psychiatric nurse on Ward 12 in the hospital at Patton, Calif. There I had charge of M-2, a floor of male tubercular patients. There were two wings of private rooms of seriously ill (ei-

(Continued on page 144)

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(Continued from page 134)

ther physically or mentally) and the rest of the 140-odd patients lived in two big dormitories within view of my office.

Administrative and nursing problems took too much of my time for me to give individual psychiatric care to so many patients but I have always wished I could have found time somehow to talk more to one man in particular.

Every morning on my rounds I saw and spoke to each patient and every day one wiry little man whose recorded name I have forgotten would answer my greeting with the words, "I'm James Kidd of Flagstaff, Arizona." He always made this same proclamation.

The technicians often talked about him. We looked at his chart and could not learn whether he ever had been in Arizona. I personally felt he suffered from some kind of obsession. Often someone would say, "I wonder if there ever was a James Kidd of Flagstaff, Arizona? It would be interesting if we could find out."

On James Kidd's disappearance in 1949, did he find and possess the body of a demented man to try to prove he was still alive? Why could he not speak more freely? Or was he the real James Kidd? — Irma B. Hall, Atascadero, Calif.

TO PROVE THE SOUL

Your article on James Kidd's will (April, 1968, FATE) is a fine example of the stupidity of our ESP "experts."

I have discovered the best test to prove the existence of a nonphysical part of man. And I think it is amazing that a nobody like me can think of a method that the "experts" overlook.

Three persons would have to participate in this simple experiment: a subject, an expert hypnotist and a doctor. The subject is given a pill or

injection of scopolamine, the drug that in combination with morphine produces "twilight sleep," and erases his memory for a certain period of time. Then the experimenters and the subject might watch a film on television or listen to music or a lecture on radio. In twilight sleep the subject will not be conscious of this activity.

When the drug has worn off the subject will be hypnotized and asked what happened during the experimental period. If under hypnosis he can recall anything of that period, the experimenters have positive scientific evidence of a soul—or at least, a nonphysical component of man.—James A. Woodall, *Grand Rapids, Mich.*

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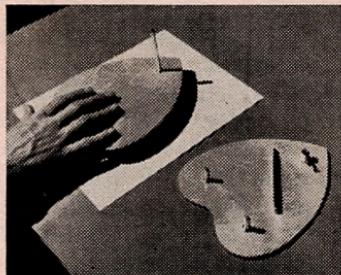
Lately FATE doesn't seem to me to be as interesting and informative as it used to be. A little dull and dry and a little too much science and parapsychology.

In dealing with the phenomena you do, you should veer somewhat toward cosmogonic science, the science of energies and living things, the undimensional. If you continue to try to compress everything into the dwarf limitations of physical science, to weights and measures, time and space and dead matter, nothing shall ever become comprehensible on the higher planes.

For some time I have been studying Martinus's Cosmology, and I have found it beyond question the truest, the most profound and most comprehensive and scientific explanation of the universe and all that's in it yet vouchsafed for this age. It is stupendous. I believe FATE readers would be interested in Martinus's world picture.—Ural R. Murphy, *Charlotte, N.C.*



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