

# the glowing "THING" in moore lake

By Richard Wolkomir 32

# FATE

TRUE STORIES OF THE  
STRANGE AND UNKNOWN

NOVEMBER 1968 50c



## IRENE HUGHES: Portrait of a Psychic at Work

By David Techter ..... 37

### ARTICLES

WANTED: ASTRAL FLIERS ..... By Elizabeth Read 43  
SOVIET UNION SPONSORS ESP LAB ..... By Anita Gregory 65  
JOHN LOVETTE, A TRUE PHYSICAL MEDIUM ..... By Frederic Griscom 77  
THE LANGUAGE OF PARAPSYCHOLOGY ..... By John E. Berke 90

### STORIES

THE VEIL OF THE BLACK MADONNA ..... By Madeleine de la Riviere 52  
DEATH OF AN ENGINEER ..... By E. A. Smith, Sr. 72  
HERB AND ANGIE WON —  
IN A PHOTO FINISH ..... By Carole Hilliard 87

Humphrey Bogart Warned Californians • III-Starred

Lovers • Car Hits Jinxed Jet • A

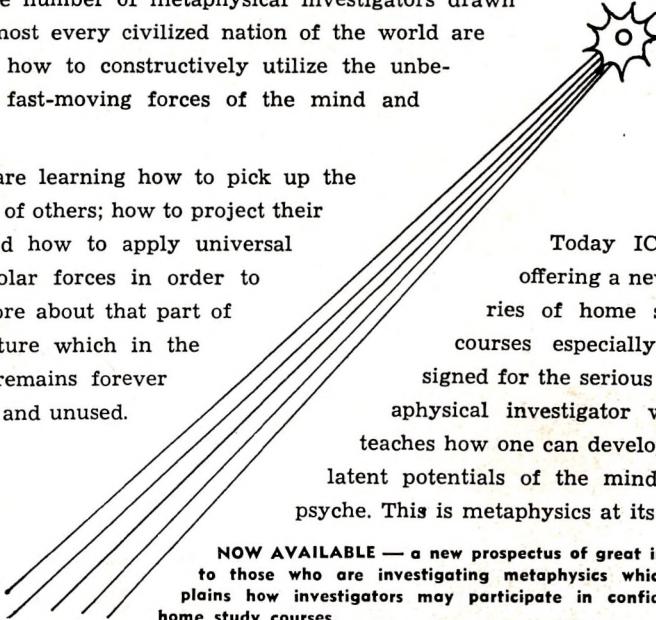
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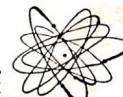
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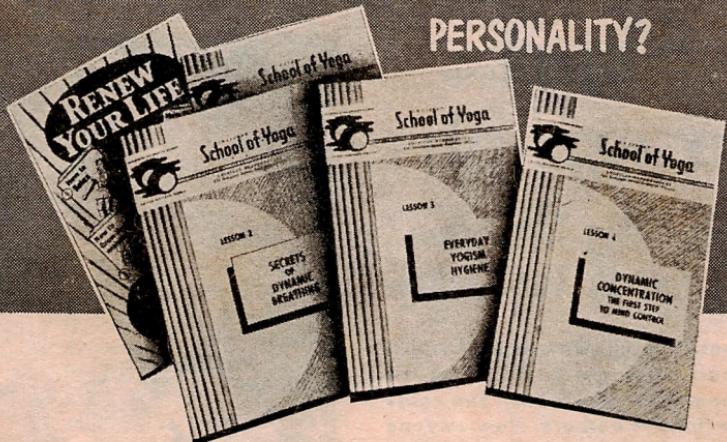
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NOVEMBER  
1968

# Contents

Vol. 21 — No. 11  
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# FATE

## ARTICLES ...

TRUE REPORTS ON THE STRANGE AND UNKNOWN

Irene Hughes — Can a Psychic Help? .....	David Techter	37
Wanted: Astral Fliers for Lab Experiment .....	Elizabeth Read	43
A Russian First in Parapsychology .....	Anita Gregory	65
The Physical Mediumship of		
John Lovette, Part I .....	Frederic Griscom	77
Way-Out Words of Parapsychology .....	John E. Berke	90

## STORIES ...

DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

The Glowing "Thing" in Moore Lake .....	Richard Wolkomir	32
The Veil of the Black Madonna .....	Madeleine de la Riviere	52
Death of an Engineer .....	E. A. Smith, Sr.	72
Herb and Angie Won . . . In a		
Photo Finish .....	Carole Hilliard	87

## FEATURES ...

NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers .....	Curtis Fuller	7
Ill-Starred Lovers .....	Bert Groth	53
True Mystic Experiences .....	The Readers	59
Car Hits Jinxed Jet .....		64
Humphrey Bogart Warned Californians .....	Jack Appelbe	71
The Old Helps the New .....		76
A Call from Home .....	Bert Groth	86
Happily, A Wrong Number .....		95
Fingers of Fate .....	Harold Helfer	96
My Proof of Survival .....	The Readers	99
New Books .....	David Techter	109
Report from the Readers .....	The Readers	125

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# I See by the Papers

## QUOTE OF THE MONTH

"*Ignoramus sed non ignorabimus.*" (We do not know, but we will know.)

L. L. Vasiliev

*Mysterious Phenomena  
of the Human Psyche*

AT THE BOTTOM of the pool there had to be a treasure — all the experts agreed on that. Divers searched its murky depths for years and came up with a few artifacts they managed to scrape off the clay bottom. But the real treasure remained.

Then someone hit on the scheme of draining the sacrificial pool at the great Mayan religious center of Chichen Itza. When the 60 feet of water had been pumped out it looked at first as if the experts had been wrong.

But beneath the bottom surface was 18 feet of clay, every foot rich in artifacts which now have been unearthed by a Mexican expedition. So the experts were right after all. It must have been a sacrificial pool. All evidence suggests that children and virgins dressed in splendid robes and copper, gold and jade jewelry were ceremoniously killed by a knife thrust to the heart and



Curtis Fuller

then hurled from a precipice into the well below. Thus Chac, the Mayan water god, was bloodily appeased.

The excavations so far have turned up hundreds of vases, golden bells and dishes, dozens of jade necklaces, four pair of heavy gold sandals, delicately carved wooden chairs and benches, jade ornaments, fragments of textiles, ceramics depicting gay scenes from Mayan life. And 40 human skulls, mostly of young children.



## IS THIS A HOAX?

ABOUT 10 YEARS ago R. J. Wills, an antique dealer of Monroe, La., purchased an inscribed stone slab which, so the story goes, had been found on a mountainside in Colorado.

Dr. Vincent Cassidy, a history

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professor at the University of Southwestern Louisiana, heard of the stone, investigated it and concluded that the inscription was not Indian hieroglyphics, as Wills had assumed, but Greek letters!

A primitive symbol of a cross preceded and ended the inscription; centered at the bottom was a double cross or a sun wheel. "The inscription appears to be of considerable antiquity," Dr. Cassidy reports, "but within the Christian era."

He translated it to read: "Here lies the Servant of (the) God, Palladis."

All of which raises the old newspaper basics of "Who? What? When? Where? Why?" In addition to: "Is it a hoax?"

**ANOTHER HOAX**

**E**VEN THE METROPOLITAN Museum of Art can be fooled! What Thomas P. F. Hoving, museum director, once said "was considered by scholars as one of the finest ancient bronzes in existence" is a fraud.

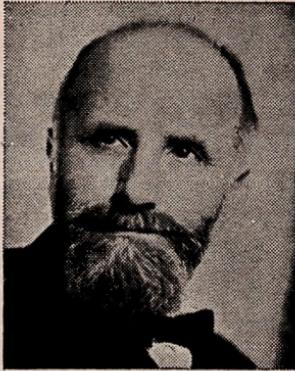
A bronze horse that "has always stood for the quintessence of ancient Greek spirit," which has sold by the thousands in replica, which is described in every book on Greek art and which occupies a full page in color in the *Encyclopaedia Britannica*,

has been exposed as a 50-year-old fake by the museum.

"It's famous but it's a fraud," Joseph V. Noble who discovered the forgery said as the 15-inch statue was wheeled onto the stage at the Museum auditorium last December before an audience of 800 persons attending a seminar on art forgery.

The horse has not been on display in the museum since September, 1961, when Joseph Veach Noble, operating administrator of the museum, noticed a line that runs from the top of the horse's mane down to the tip of his nose. . . "I knew as sure as I was standing there that the piece was a fraud . . . The lines were mold marks that had been filed off. This indicated the horse was cast in the sand-mold process, which was not invented until about the 14th Century, and that it was not cast in the ancient lost-wax process, which we had thought all along."

But Mr. Noble took six years to investigate the horse and its method of manufacture before making his announcement. He made trips to museums in Greece, Britain, France, Italy, and West Germany. A gamma-ray shadowgraph revealed the statue has a sand core held in position with iron wires. This technique is typical of a process not invented until the 14th Cen-



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tury. So now the horse, always thought to date from 480 B.C. to 470 B.C., is now known to have been "made three to six years prior to our acquisition in 1923 by an extraordinarily competent sculptor in the neoclassical field," Mr. Noble said. "I believe it was made in Paris because the piece is an example of the finest of the French sand-casting techniques practiced in Paris."

And so a bronze which was worth at least \$250,000 when it was "authentic" is now worth . . . what?



**ANCIENT SECRET LEARNED**  
**SCHOLARS ATTENDING** the annual meeting of the Archaeological Institute of America learned, again from Joseph V. Noble, how the ancient Egyptians attained the brilliant blues, yellows, greens, and purples on their cosmetic pots, beads, and other ornaments which we all admire in the museums.

The chief ingredient of Egyptian faience, the oldest glazed ceramic material known, was natron, a chemical found in lake beds. Natron also was used by the Egyptians in embalming and the Metropolitan Museum of Art in New York long had stored some left over from the embalming of Tutankhamen, the famous Egyptian pharaoh. The bags of

natron had been at the museum since 1909 but not until Tutankhamen's tomb was opened in 1922 was the embalming material in the museum storage identified through seals and inscriptions in hieroglyphics. The natron that remained from Tutankhamen's embalming had been sanctified and buried and was not intended to be used again.

Glazed Egyptian faience goes back four millennia. It is self-glazing, unlike more modern faience. Egyptian faience contains no clay and has no plasticity. It is made up largely of ground quartz mixed with natron and is relatively brittle. The Egyptian ceramists modeled it into small and simple shapes or pressed it into molds.

Mr. Noble explained that when the mixture dried the carbonates rose to the surface and on firing at about 1,750 degrees, this powdery carbonate layer acted as a flux which fused the quartz at the surface into a lustrous white glaze. An addition of either copper oxide or copper carbonate produced a blue glaze; manganese was used for purple, iron for yellow, and a combination of iron and copper oxide or carbonate for green.

The Texaco Research Laboratory of New York analyzed the natron and listed its ingredients



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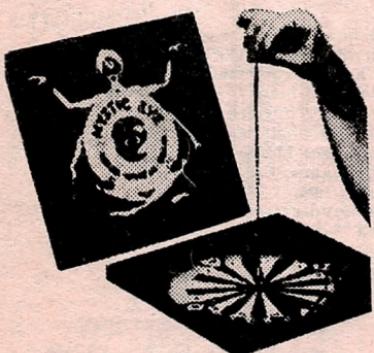
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straight and curved lines, dots, and spirals. They may be centered on the page, put into one corner or spread across the page horizontally or diagonally.

She finds that outlined shapes soon are combined to make designs, such as the mandala — a circle divided by a cross or similar balanced figure — so common to prehistoric, primitive, and children's art. Mandala is a Sanskrit word meaning magic circle and mandalas are among the oldest magical and religious symbols known. "They are also a significant element in the self-taught art of the modern three-year-old," Miss Kellogg says.

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### THE PETROGLYPHS

SOME RECENT work apparently has unearthed clues to the origin and reasons for the petroglyphs which were so patiently pecked, scratched, or

carved into flat rock surfaces by aboriginal American Indian artists. These rock-marks were made anywhere from 1,400 A.D. to 10,000 B.C., but do not represent a form of writing or symbols to express and communicate ideas, scientists now feel. Rather, they believe, the purpose of petroglyphs is linked with the tribes' economic pursuit. Ninety percent of the sites, their location studied in relationship to the migratory habits and routes of big game, showed a correlation with hunting. Trails and migration routes passed through most of the northern petroglyph sites. Other sites gave evidence of large herds of deer. Stone breastworks found near some petroglyph sites have been interpreted as hunting blinds.

At least four sites of petroglyphs have been discovered in Plumas County, California, on the mountainous western edge of the 189,000 square mile Great Basin. More are thought to exist. At least 65 of the 1,400 estimated petroglyph sites in California occur along the eastern flank of the northern Sierra range. A survey made in 1962 shows 52 sites scattered in Inyo, Lassen, Modoc, Mono, Placer and Plumas Counties. Over 100 sites are recorded in northern Nevada.

For many years the study of petroglyphs consisted only of

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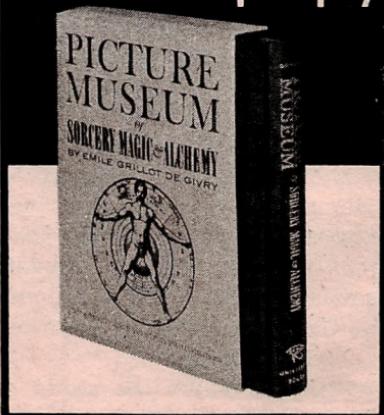
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description and classification. However, within the last 15 years Drs. Robert F. Heizer and Albert B. Elsasser of the University of California at Berkeley, together with Martin A. Baumhoff, have conducted an extensive archaeological study of Nevada and eastern California petroglyphs. It remains doubtful, they believe, that we ever will know the exact meaning of each of the 58 separate design elements found among the more than 165 petroglyphs recorded.

The petroglyphs now are attributed to the Great Basin peoples, prehistoric inhabitants of an area extending from the western third of Utah to eastern California and from southern Oregon and Idaho to the Mojave Desert.

Tom Epperson, 82-year-old Indian of the Maidu tribe living near Quincy, says, "I remember my grandfather and grandmother saying they (the petroglyphs) were here before us." Called Tosi-dum by the Maidus, the "little people" died out when the Maidus came, he said.

The researchers found that the tribes of the areas always have denied making the carvings. From the northern Paiute, Shoshones, Washoe and Maidu, who replaced the earlier tribes between 1,200 and 1,800 A.D., little information ever has been ob-



In the midst of Buenos Aires' July saucer flap, Argentine engineer Ariel Ciro Rietti, 45, announced he has invented a device that can detect and photograph flying saucers automatically. He claims the invention (yet to have a practical test) depends on a magnetic field triggering a camera shutter when the field is broken by a UFO. In his right hand he holds a compass and in his left, a simulated flying saucer which he used in testing the saucer-tracking device.

tained. They have said only that the petroglyphs "always" have been there.

The scientists say that Nevada and eastern California petroglyphs, which are similar in style, are the result of a decorative art practiced for over 5,000 years, probably by a selected shaman or medicine man. The circle is one of the basic characteristic design elements of the pecked petroglyph. It is varied with concentric circles, spokes, sections bisected and chained or connected designs. Additional elements are variations of

chevrons, crosshatching, triangles, zigzags and wavy patterns. The representations of animals and objects make up the third design type.

Two explanations for the disappearance of the petroglyph art are possible. Recent tribes may have come to consider them dangerous or taboo; or as the prehistoric tribes migrated they may have had no further use for them if the hunting was poor in the new area.

According to the researchers study of petroglyphs is just beginning.

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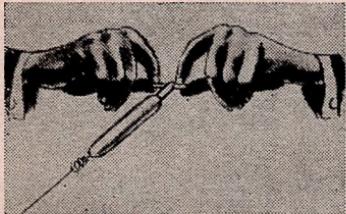
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**EGYPTIAN VIRGIN**

**A** NATIONALISTIC explanation has been given for a vision of the Virgin Mary reportedly seen by thousands of Egyptians — Moslems and Coptic Christians alike — at a small Christian church near Cairo in April.

Bishop Athanassios of the Beni Suef area told a news conference he personally witnessed a 135-minute apparition of the Virgin before dawn on Tuesday, April 30, when "the Virgin moved her arms, blessing the crowd."

The Bishop was unable to discern the features of the apparition, he said, because it was "like looking into the sun."

The vision was reported from April 2 to April 30 at the Church of the Virgin at Zeitoun, northeast of Cairo. It was a complete figure of a "lady" dressed in white and engulfed in light, according to the Bishop, although on several occasions only the upper part of the figure could be seen. On many nights, said the Bishop, thousands of persons crowding the square and streets around the church saw the vision.

The Coptic church is the ancient national church of Egypt, holding to conventional Christian beliefs for the most part. It has about four million members.

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accompanied the vision but a political explanation appeared to take precedence over the religious one. "The apparition of the Blessed Virgin indicates God is with us in our endeavor to overcome the disaster which befell us when the Jews captured the holy lands during the war in June of last year," proclaimed the Bishop Athanassios.

A news report in a Cairo paper that a Vatican envoy in Cairo has verified the vision was denied.



### CONTROVERSY AMONG THE MORMONS

WHEN JOSEPH SMITH, Jr., the Mormon prophet, published the Book of Mormon in 1830 there were many critics among the unbelievers. Smith's story was that he had translated the sacred work from the "Reformed Egyptian" found on gold plates to which the Angel Moroni had led him. But after the gold plates were translated by Smith they were taken back by the Angel Moroni and nothing was left to show the doubters.

At that time, reports Wallace Turner in *The New York Times*, Egyptologists working from the Rosetta Stone were just beginning to make translations that would stand up to scrutiny.

In 1835 the Mormons acquired

an authentic Egyptian scroll and Smith translated it as the Book of Abraham, one of the sacred books of the Mormons. He included in the book hand-drawn copies of three groups of hieroglyphics along with his translation of them.

It had been assumed that all of the original papyri had been destroyed in the Chicago fire. But last November 11 original fragments from this scroll, which had been discovered in the Metropolitan Museum, were given to the Mormons. They were identified by the fact that most of the hieroglyphs from which one of Smith's drawings in the Book of Abraham had been taken were included in these fragments.

Now two Mormon heretics, Jerald Tanner and Grant Howard, maintain that the fragments prove that Joseph Smith could not have translated the Book of Abraham from the papyrus scroll. They report that "Joseph Smith apparently translated many English words from each Egyptian character. The characters from fewer than four lines of the papyrus make up 49 verses of the Book of Abraham, containing more than 2,000 words."

To which the church replies, in the words of Hugh Nibley, a faculty member at Brigham Young University: "Today nobody claims that Joseph Smith got his

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## THE BONES OF ST. PETER

POPE PAUL VI announced on June 26 that bones discovered in 1953 beneath St. Peter's Basilica have been identified to his satisfaction as those of St. Peter, the first Bishop of Rome.

St. Peter reputedly was crucified upside down on Vatican Hill during the reign of Nero. Constantine, the first Christian emperor, built the first church over the tomb of Peter in 319.

Apparently the bones now believed to be those of Peter were found in a marble-encased casket about 25 feet from the area identified in 1950 as being this tomb.

Research indicates that the Christians in Rome less than a century after Peter's martyrdom were sure enough of the identity of the remains to build a monument around them. This monument, unchanged, was in existence after more than a century when Constantine enclosed it with his own church.



## ANIMAL MYSTERIES

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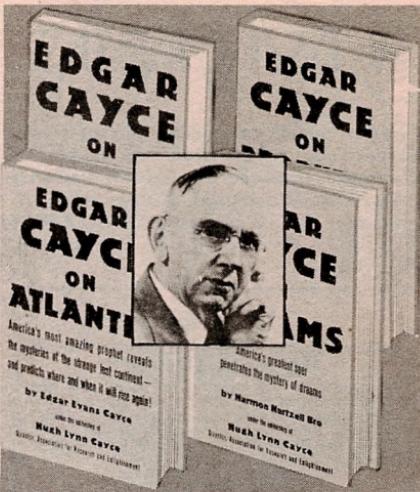
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tales of animals that seek out their owners and find them in places where the animals never have lived or visited?

Last July, according to the Oshawa, Ont., *Journal*, five-year-old Allan Deveau's family moved from Picton, Ont., to Oshawa, leaving Timmy, his three-year-old tomcat, with farm friends five miles from Picton.

Six months later Timmy the cat rejoined his long-lost family in Oshawa — a place where he had never been. Apparently he left the farm about the end of September and managed to locate the Deveaus the week before Christmas. The distance is only 70 miles but it was still quite a feat.

Several similar stories have been collected by Henry L. Norton of the *Milwaukee Journal*. In 1939, for example, Hugh Perkins was taken 100 miles from his home in Somersville, W. Va., to a hospital in Philippi. As he was lying in the hospital bed he saw a pigeon fluttering outside the window and asked the nurse to let the bird in. "Look at its leg quick," he cried. "I'll bet it's my bird — No. 167!" It was.

Another story from Norton is that a Swiss family named Meier moved from Geneva to Zurich leaving their dog Tony with friends. The dog disappeared from its new home and found its

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One of the longest such treks on record took place when the Stacy Woods family moved from Anderson, Calif., to Gage, Okla., late in the spring of 1951. They had a cat named Sugar which they left behind with a friend. Sugar disappeared two weeks later, in June, 1951 — and turned up at the Woods' farm in Gage, Okla., 14 months later.



**A HORRIFYING SEA MONSTER  
EVERYBODY LAUGHED** when **E** Vincenzo Croce, of Campobello on the western tip of Sicily, reported that a strange monster had frightened him out of his wits. This was on the evening of January 14 when Vincenzo had just returned from the sea. He is a fisherman. Some of his friends suggested he'd better go lighter on the bottle during working hours.

Then they forgot about his incredible story when Sicily was rocked by earthquakes which razed several towns in the interior of the island. However, their interest revived a month later, on February 10, when a young student walking with his girl friend on the beach near Campobello, noticed bones sticking out of the sand.

Eventually 35 vertebrae and a flat duck-shaped head were uncovered. Remnants of flesh still clung to the bones and some of the spinal column was intact. First fishermen, then ichthyologists examining the remains of what had obviously been a living animal a short time before said it resembled a lizard, was more than 23 feet long and could have been as much as 30 feet long when it was alive because several vertebrae were missing. About the only other thing they would allow themselves to be quoted as saying is that the "monster" was not a whale, tuna, dolphin or shark.

The skeleton of the monster has become a tourist attraction and more than 1000 cars come to Campobello each weekend carrying people anxious to see the skeleton before it is removed to some museum.

Antonino Filardo, a 91-year-old fisherman of Campobello, says he is not surprised. When he was a boy he was told that a "fish-serpent" is born every 717 years and always comes to the surface at the time of some calamity.

In Campobello nobody is laughing now.

—Curtis Fuller



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#### ABOUT THE AUTHOR

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RICHARD WOLKOMIR was born in Athens, N.Y., and attended public school there. He holds a B.A. in American Civilization and Journalism from Syracuse University. His professional career has included reporting for upstate New York newspapers and several years as an editor for the McGraw-Hill Publishing Company in New York City. After two years as director of publications for the Vermont Education Association he became a free-lance writer and editorial consultant. Now 25 years old, he and his wife live in a country house near Montpelier, Vt.

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# *The GLOWING "THING" in Moore Lake*

By Richard Wolkomir

Something that moves in a red aura of eerie silence and shows  
a taste for horned pout — what could it be?

AT 3:00 A.M. on Monday morning, May 20, 1968, three young people whom Night Officer Victor Miller later described as "badly frightened" burst into the station house of the Littleton Police Department shouting about a "red glow on the water" and a "thing" that had scared them while they were fishing. It was a few minutes before they were calm enough to tell their story.

Since that night most persons in Littleton, N.H., have come to believe that Mr. and Mrs. Richard Hansen and their friend Michael Stinchfield saw something at Moore Lake in the early hours of that spring morning, something that terrified them, but which no one, including the three witnesses themselves, can identify.

It had been a quiet night, just

like any other quiet night in the police department. At midnight officer Victor Miller had flipped his desk calendar from Sunday to Monday and gone back to the reports he was writing. Outside the main street was deserted and the houses were dark.

Most of Littleton's 4000 residents work in the area's small factories, keep shops which serve the surrounding farm region, or cater to tourists motoring through this attractive little town on the Connecticut River. The nearest city of any size is Manchester, 100 miles south. Littleton is a typical New England village and as Miller worked on his reports he had no reason to expect anything but the prevailing quiet in which he would finish up his routine reports before going off duty.

When the young people had caught their breath the tall, dark young man identified himself to the officer as Richard Hansen, aged 20, of Lafayette Avenue, Littleton. He introduced his wife Cindy, a slender blond girl, and Michael Stinchfield, of 9 Bridge St., a fair-haired heavyset 19-year-old.

After hearing their bizarre story Officer Miller decided to drive out to Moore Lake, just four miles west of the station house, with the young people and take a look for himself. As they

rode out of Littleton in the patrol car the three excited witnesses gave Miller a more detailed account of what had happened.

Earlier that evening, they said, they had been visiting together in the Hansen's apartment and eventually had decided to go fishing for horned pout, the local name for brown bullhead. Collecting their tackle they had driven out of Littleton on Route 18 and then, before reaching the big dam across the Connecticut River which backs up the waters for 11 miles to create the Samuel C. Moore Lake, they had turned left on Route 135. After a quarter of a mile they turned right onto the narrow road that twists through two miles of dense forest, passing only a few isolated farms, to a lakeside picnic and boat launching site which is maintained by the New England Electric Company.

It was about one o'clock in the morning when they arrived and the lake was quiet and dark. There was no moon. They began casting into the water using silver-colored plugs as lures. By two o'clock they hadn't caught anything but they didn't mind because it was such a pleasant night to be on the lake. Shortly after 2:00 Stinchfield had pointed to something — a red glow — on the water about a quarter of a mile north of where they stood.

From their wharf the glow was to their right and partly obscured by a rock ledge which extended out into the lake. They thought it was odd but forgot it after a few moments. However, they did begin to notice that the night had become queerly silent.

"There wasn't a sound," Hansen recalled, "no frogs croaking, no animals moving around in the woods, no night noises at all."

For another few minutes they continued to fish, casting the lures into the water and reeling them back while they listened to the gurgling sound the metal plugs made in the strange stillness.

Suddenly Mrs. Hansen exclaimed, "Look at that!"

The red glow had moved from behind the rock ledge and now was in front of them, about 30 feet out from the wharf. At the same time they saw that the glow seemed to emanate from an object lying motionless in the water. They described this object as a whitish mound about two feet wide extending about a foot above the surface. Just above the waterline on the object were two round markings which looked like red glowing eyes. Behind the mound something larger seemed to loom but it was vague in the darkness.

Describing the object to a reporter later Stinchfield said it

resembled the head of an alligator submerged up to its eyes. But the Hansens say that because of the red glow and the darkness, it is impossible to say what it really looked like.

Frightened by the thing Mrs. Hansen and Stinchfield left the wharf to stand on the shore, thus leaving Richard Hansen alone on the dock. On an impulse he cast his lure out towards the thing which up to then had been lying motionless and soundless. But now, as he began to reel in his lure, Mrs. Hansen and Stinchfield saw the object suddenly race toward the wharf and they heard a noise that Stinchfield described as sounding like the bubbling of an aqualung under water.

"Dick, it's coming at you!" Mrs. Hansen screamed.

Hansen threw down his rod and the three of them raced to their car. Without looking back they started the engine and drove down the road. Just before rounding a bend that would take them out of sight of the wharf Hansen stopped the car and they looked back. The area all around the wharf was glowing red. Now as curious as they were frightened, the two young men talked of driving back for another look but Mrs. Hansen demanded they drive back to town immediately.

"For a week after that I

couldn't look at a red traffic light or a neon sign at night without beginning to shake," she remembers.

They drove straight to the police station.

When they returned to the wharf at 3:00 A.M. with Officer Miller the red glow was gone and Hansen's fishing rod was lying where he had dropped it. But all four of them noticed that the strange silence still lingered over the lake.

After waiting for half an hour without seeing anything they drove back to Littleton where Officer Miller noted in his report of the incident that "none of the three witnesses had been drinking and none of them gave any sign of being under the influence of drugs. They seemed genuinely frightened."

The next morning when Mrs. Effie J. Willey, a reporter for the *Littleton Courier*, interviewed the three young people she agreed with Officer Miller that they definitely had seen something that frightened them, although she believes it was a deer swimming in the water.

The Hansens and Stinchfield disagree with Mrs. Willey.

"For one thing," Mrs. Hansen points out, "she wasn't there."

"And who ever saw a deer that glowed red, or had a two-foot-wide head, or chased fishing

lures?" Michael Stinchfield adds.

Other explanations offered by townspeople, that they saw a flock of loons or a large turtle or a pike, also are rejected by the three witnesses.

Chief of Police Stanley L. McIntyre, like the newspaper reporter, is skeptical of monsters in lakes. On the other hand he is puzzled because both Stinchfield and Hansen are big strong young men and experienced woodsmen. McIntyre has known both men for some time and he says, "They don't seem like the type to scare easily."

Adding credibility to their report are some other odd things which have been reported as occurring around Moore Lake.

When police went back to investigate further in daylight Chief McIntyre says they found horned pout strewn along the shore near the wharf. Only the heads, tails and spines of the fish remained. And since then other persons, such as John Smith, a shop teacher in Littleton's public school, who live near the lake have reported seeing red lights on the lake that night. Roger Caswell, who also lives nearby, reports noting the eerie stillness on the night of May 19-20.

A New England Power Company worker at the Moore Dam Station says he has heard rumors of strange glowing red

lights although he himself has seen nothing.

As yet no one else has spotted the thing the Hansens and Stinchfield report but neither has anyone offered an adequate explanation for what they saw. Many persons who believe the witnesses did see something strange point out that whatever it was could have come up from the ocean.

The Connecticut River, beginning in Quebec, flows down between Vermont and New Hampshire and then snakes through Massachusetts and Connecticut, emptying into the Atlantic Ocean at Old Saybrook. Moore Dam was built at Littleton in the early 1960's and forms a lake that is 11 miles long, a mile wide and very deep. Something could have swum up from the ocean before the dam was completed and then been trapped in the lake when the dam was closed.

It would not be the first unknown creature to be spotted in New England's large bodies of fresh water.

At Vermont's Lake Champlain, 50 miles due west of Moore Lake,

people have been reporting a monster since 1871. In that year passengers on the steamer *Curlew* saw something near Barber's Point which they said was about 40 feet long, traveled fast throwing up a wake, had three coils and a large globular head which was dirty-white in color. The Lake Champlain monster was seen again in 1909 by a man fishing in a rowboat and in 1948 by two women fishing at Mallet's Bay. In 1954 a high school principal and three other men fishing in a boat between Alburg and West Swanton spotted it and nearly every year since then others have reported encountering the monster.

Whether the thing in Moore Lake is similar to Lake Champlain's mysterious monster no one can say. For now, intelligent observers can only agree with Littleton Police Chief Stanley McIntyre who, in expressing his official opinion on the strange experience of the three young people, says, "We feel that they saw something and that it frightened them. We don't know what it was."



#### HITCH IN A HITCHHIKE

DURING a ball game at the state prison in Nashville, Tenn., a 21-year-old convict named Carter slipped away. As he was hitchhiking through Nashville, a motorist picked him up—and drove him back behind bars. The motorist, Allen Berry, was a prison correctional officer.

# One of Our Aircraft Is Missing . . . CAN A PSYCHIC HELP?

Hits and misses alike offer evidence that ESP, properly handled, may become important tool of air rescue missions.

When Irene Hughes first heard radio report of missing plane, impressions of the tragedy began to press in. Her first designation of crash site was accurate but badly interpreted.

By David Techter

WHAT STARTED AS a gay ski holiday ended in ghastly tragedy for four members of the Darfler family of Chicago. They left the DeKalb, Ill., airport on Thursday, January 11, 1968, in a four-passenger single-engine Cessna 182. At the controls was Donald L. Darfler, 40, vice-president of Chicago's Beverly Bank. His brother Charles, 45, operator of a 350-acre farm in Sandwich, Ill., sat beside him. Also aboard and exuberantly excited about skiing in Aspen, Colo., were Charles' son; Charles, Jr., 15, and Donald's daughter, Deanna, 14.

They reached Denver that day and in the early morning hours of January 12 they took off on the final leg of the journey, some 200 miles over the Continental Divide to the resort town of Aspen.

Donald had failed to file a flight plan with the Denver airport so not until his wife called the resort the following Tuesday, January 16, was it discovered that the plane had not reached its destination.



The picture was black, for even had members of the party survived a forced landing, the fierce below-zero weather of Colorado's high mountains in mid-winter would be deadly. An air search involving as many as 25 planes began immediately. On hand for the search was Donald's father, Walter F. Darfler, 67, chairman of a brokerage firm and owner of the missing aircraft.

By the 29th of January not a trace of the plane had been sighted and hope was abandoned. The turbulent air of the Rockies in wintertime had claimed previous victims and the party of four were destined to become little more than additional statistics — had it not been for the role played by a most unusual Chicago sensitive.

Irene Hughes, a resident of suburban Chicago Heights, already had achieved a measure of local fame for her psychic gifts. Numerous clients, both noted and obscure, had come to her for spiritual counseling or attended her classes in meditation and psychic unfoldment. She had been asked to write a column on psychic phenomena for a chain of northwest Chicago neighborhood newspapers and she began to include her predictions of coming events. One such forecast gave the date a record bliz-

zard would hit Chicago. The big snow — a never-to-be-forgotten record fall — came on schedule. Once the city was able to dig itself out Irene was besieged by calls from the press and from individuals. In time she retired from her position as managing editor of a psychiatric journal to devote full time to her psychic work, counseling and lecturing before luncheon clubs and radio and television audiences.

She continued to make predictions. Many of them were fulfilled but skeptics delight in pointing to others that were inaccurate. Many of her most remarkable predictions, such as the fire that destroyed McCormick Place on Chicago's lakefront and her more recent foresight of the shooting of Robert Kennedy, were not made public but shared only with a circle of friends and close associates.

When she first heard a radio account of the missing plane, Irene reported later, impressions of the tragedy began pressing in on her. One evening, Irene asked her husband Bill if he had a map of Colorado. He produced an atlas and opened it to the proper page. Irene drew a circle around an area of mountainous terrain south of Montezuma. "That's where the plane went down," she declared with an emphasis born of conviction.



Donald Darfler, 40, his nephew Charles, 15, and his daughter Deanna, 14, met instantaneous death when their four-passenger Cessna 182 crashed in Colorado.

At first Mrs. Hughes shared her impressions only with her family but in a day or so she began to wonder if her psychic impressions might not aid in the search for the plane. She phoned a reporter friend to ask his advice on what to do. As a result his wife called *Chicago's American* and the newspaper was interested enough to phone Irene for the story. The next day (Saturday, January 20) a front-page headline read: "Irene Hughes Tells Where to Find Lost Plane." The article stated ". . . This newspaper transmitted the information to Maj. Gene Wirth, coordinator of the Colorado Civil Air Patrol." Whether the infor-

mation was acted on is uncertain but in any event the published account had misquoted Irene's description of the spot she "saw."

Until this time, no one involved in the search had spoken directly to Irene. Officials at the Beverly Bank, Donald Darfler's employer, discounted the value of "psychic" advice. The emcee of a Chicago radio talk show, however, telephoned Irene while he was on the air and asked her for further information.

Listeners enthusiastically relayed what she said to bank officials and finally George McKinney, a close associate of Donald, phoned Irene. She corrected for

him the information on the area she had picked. He marked a corresponding square on a map he had before him. Then Irene agreed to come to the bank to see what further impressions she might get by using Donald's office to tune in on his vibrations.

Unfortunately, not all of her impressions were written down at the time but both Mrs. Hughes and Mr. McKinney made notes later.

A few days after her call at the bank McKinney and one of the search pilots called on Irene in her Loop office. Irene placed herself in hypnotic trance and her statements were tape-recorded.

By this time the search was in its last days. It was thus impossible to check the validity of her psychic impressions until the plane had been located. It was not found until five months later — on June 24.

What then were Irene's psychic impressions and how did they check with the facts later developed?

(1) The area she picked was correct. The plane was located just south of the Continental Divide in Hall Valley between Montezuma and Webster. This is in the northeastern quadrant of the square drawn by Mr. McKinney in accordance with Irene's verbal directions. This original loca-

tion, however, was clouded by certain other impressions which, it appeared later, had thrown off the search party. At the bank she reported she could hear the firing of a cannon and she tied it in with an impression of soldiers in the area at one time. The mountains of Colorado have been used for army training maneuvers on various occasions so her latter impression is likely to be valid. Unknown to Irene, however, cannons are used in the high passes of Colorado for a quite different reason. The reverberations of the cannon's firing loosen snow clinging to the sides of the passes, thus preventing any dangerous buildup which might lead to an avalanche. The nearest such cannon is some 20 miles from the crash site.

She also spoke of a pine tree and of marshy-looking terrain. The crash occurred at 12,300 feet above sea level, far above the tree line. There are no marshy areas for many miles. The mention of the pine tree, moreover, caused the search party to switch operations to the area around the small town of Pine, Colo., several miles to the east. During the trance session she mentioned railroad tracks. No railroad line comes closer to the crash site than 40 miles and again searchers were misled. However, at the head of Hall

Valley are three abandoned mines, reminders of the days when silver and other ores had made nearby Leadville a prosperous mining center. Had Irene perhaps seen a long-abandoned spur line from the past?

(2) She gave the speed of the plane as 140 miles an hour. This would be a normal cruising speed over terrain of the sort at the crash site. From the violence of the crash, however, it seems more likely that the speed was nearer 180 miles an hour, some of which may have been due to the downdraft that caused the crash.

(3) Irene's notes read: "I saw the plane heading into a mountain of solid ice, saw it fall on the plateau and hit near water." At that elevation there are no permanent streams nor standing water. "Mountain of ice" is a rather poetic phrase which is hard to evaluate. The terrain is in continuous ridges rather than isolated peaks. The plane did, however, hit twice: first on a knoll, then on a rise just below the crest.

(4) During her visit to the bank Irene gave a number of impressions of the occupants of the plane. She stated quite certainly that she saw no life. She conceded that young Charles *might* have survived the crash only to die later, but the crash

was so violent that all passengers were killed instantly. Bank officials admitted they were impressed by the accuracy of her descriptions of Don Darfier and his daughter. Deanna's clothing was described correctly but that of the others much less so. An interesting near-miss was her statement that Don was wearing a brand-new watch which he probably had received as a Christmas gift. It was indeed a Christmas gift but received in 1966 rather than 1967; yet it was still a relatively new watch. It was Don's watch, incidentally, that disproved one of Irene's impressions. She reported that the first trouble developed at 11:10 A.M. but the watch had stopped at 7:18 A.M.

(5) She stated that the wreck would be found first by disinterested parties and that the tail would be the portion sighted first. Due to the violence of the impact, pieces of the aircraft were scattered over a wide area. The strong mountain winds blew pieces of aluminum fuselage some distance downslope. A group of hikers encountered such a fragment in June and reported it to the sheriff's office. At the time it was not tied in with the still-missing plane but the sheriff asked the Civil Air Patrol to fly over the area and on this mission the plane was sighted and identi-

fied by the code number painted on the still-intact tail.

(6) While seated in Donald Darfler's office Irene remarked that she had an uneasy feeling that a gun must be close by. Bank officials knew of no such weapon and a preliminary investigation disclosed none. Much later, however, when Donald's personal possessions were being sorted, far back in a drawer and wrapped in a piece of cloth was a 1925 Colt automatic revolver.

A candid evaluation of this interesting case must remark that except for point numbered six, Irene's psychic impressions, both correct and incorrect, were not contrary to well-informed common sense. Even the area she named, perhaps her most striking hit, was a logical choice. It was the most rugged stretch on the route from Denver to Aspen. The search planes suspected the area before hearing Irene's report, for there they encountered the severest air turbulence. It is interesting that her first impression of the area was accurate, whereas her later designations, in part due to faulty interpretation, were off mark.

Other correct impressions—that the plane hit twice, that no one lived and that the wreck would be found by disinterested parties—likewise are not contrary to conclusions a reasonable person might draw without the use of psychic ability. The fact that Irene was completely unfamiliar with the area of the crash strengthens somewhat the likelihood that her statements drew on extrasensory perception. The descriptions of Don and Deanna were probably paranormal, aided by the psychometric effect of the surroundings in the office. Irene's awareness of the gun seems especially striking.

It would make for a more dramatic story, of course, had the plane been located directly as a result of Irene's information. The square on George McKinney's map was roughly 30 miles on a side, an area of 900 square miles to be combed under adverse weather conditions. If Irene had pinpointed the crash site, however, it is doubtful if the plane could have been spotted. Snow was falling heavily in the area and the wreckage probably was blanketed in a matter of hours.



#### A RELIABLE ALARM CLOCK

IN LUTON, ENGLAND, Charles Cane was sentenced to a month in jail for stealing an alarm clock from a local department store. Before he made good his escape the alarm clock sounded in his pocket and he was arrested.

# **WANTED:**

## *Astral Fliers for Lab Experiment*

Out-of-the-body experiences are too numerous to be "just dreams." Psychologist's pioneering studies now prove it.

By Elizabeth Read

DR CHARLES T. TART, assistant professor in the psychology department of the University of California at Davis, is conducting a pioneering series of laboratory experiments hoping ultimately to confirm that out-of-the-body experiences (usually called astral projections) are not "just dreams." His testing so far does seem to show that some part of the consciousness may leave the physical body on explorations which are verifiable.

In a field that for centuries has been associated with mysticism and occult practice, Dr. Tart is attempting to bring the phenomenon of astral flight down to — or perhaps up to — the level of scientific investigation. And he has had some positive, if not

necessarily conclusive, results.

His work, as yet only preliminary, with two subjects, one man and a woman, in the laboratory experiments seems to corroborate the stories of persons who claim to travel astrally to near or distant places, leaving their bodies behind.

In their simplest form these reports are quite alike. The subject says he has found himself — that is, his center of consciousness — hovering near the ceiling or floating above a bed where his physical body lies. He observes the sleeping body, frequently feels fear and then is drawn back into his body.

Other persons relate that the mere thought of another place draws them to some distant spot

where they may observe activities and gather information which they bring back and incorporate into waking consciousness. Sometimes these reports are verifiable.

An example of this is an account by an Air Force reserve colonel — in civilian life, a telephone company executive — Walter H. Cronk of Los Angeles. In his book, *The Golden Light* (DeVorss & Co., Los Angeles, 1964), he tells of an experience he had one Saturday about noon while waiting for lunch. He was resting on a sofa. "I had scarcely closed my eyes and started to doze," he said, "when, instead of being in Los Angeles, I found myself almost 2000 miles away entering my parents' living room in Omaha."

It was "more real than a dream," he declared. His mother was sitting alone at the end of a sofa as he entered. He walked over and lay down on the sofa, placing his head on her lap. He remained there several minutes without speaking until he heard his wife call him for lunch. He was immediately back in Los Angeles.

He told this experience to his wife, describing the dress his mother was wearing and mentioning many things he had noticed in the living room in Omaha.

So far this is similar to numerous reports of out-of-the-body experiences and might be labeled fantasy — but on the following Monday he received an airmail special delivery letter from his mother, saying she had seen him come into the room about two o'clock Saturday afternoon (noon Los Angeles time). She said that as he often had done when he was a boy, he had lain down on the sofa with his head in her lap. She had the feeling she should not speak and after several minutes he had "dematerialized," she wrote. In subsequent correspondence she confirmed his description of her dress, both as to color and style, as well as his ideas of the arrangement of furniture and other objects in the room.

The process of astral flight often appears to involve more than a mere projection of consciousness. The person having the flight — and this may be a once-in-a-lifetime experience — frequently not only sees the physical body left behind on a couch or bed but then becomes aware his consciousness now occupies a second body, which floats and travels in response to thought.

\* \* \*

**D**R. TART performed the first of his experiments in the electroencephalography laboratory at the University of Virginia

Hospital. The male subject, a "Mr. X" who had claimed the ability to produce an out-of-the-body experience (OOBE) voluntarily, succeeded only on the next to the last of nine nights when the tests were made. However, he was unable to read a five-digit number that had been placed on a shelf in the equipment room of the laboratory out of the range of his normal vision.

More important were the psychophysiological responses, both in the case of this male subject and a "Miss Z" who was tested at another time with more complete equipment in a sleep laboratory.

In the experiment with Mr. X electrodes were attached to his head for electroencephalograph (EEG) recordings. (The EEG apparatus is a brain wave recorder.) Equipment also was used to measure rapid eye movements (REMs) which are prominent in the early state of sleep but generally absent in later stages. (It is usual, however, for a person to revert to the first stage several times during a night's sleep.)

The REMs seem to be associated with the dream state and evidence indicates that the eye movements follow the dream imagery. Since REMs have not been recorded in other stages of sleep it has been concluded these

are relatively dreamless.

An electrocardiogram (EKG) also was made during the experiments.

On the night Mr. X reported he was successful in leaving his body, he did so twice within a few minutes. He was lying on a cot in the sleep room which was separated by a window and doorway from the equipment room where a technician normally manned the controls. His first OOBE occurred, he said, when he found himself with three strangers, a woman and two men. They did not respond to his efforts to attract their attention by gentle pinchings. Failing this, he decided to return to his body and start over. This first episode could not be confirmed.

As he left his body the second time Mr. X said he went through the open door into the equipment room. Not finding the technician at her usual place he went on to a brightly-lighted office section. The technician and a man unknown to Mr. X were there. He noted the man's appearance and tried to attract the couple's attention by touching them. There was no response. Then he was drawn back to his body.

As he awoke he called to the technician and told her he had seen her with the man. She replied that the man was her husband. She now removed Mr. X's

electrodes so that he could walk to the outer office where he was introduced to the husband and confirmed his "astral" observations of the man's appearance.

The EEG record showed that both times when Mr. X indicated he was out of the body (within a few minutes of his awakening) he was in a state of Stage One dreaming. The experiences were accompanied by rapid eye movements but no unusual change in heart rate appeared on the EKG chart.

The out-of-the-body activities of Mr. X in the laboratory seemed to have some objective confirmation. It later was verified that (1) the technician was not in the laboratory when Mr. X entered from the sleep room and (2) the technician's husband was with her in the outer office at the time Mr. X claimed to have seen him in the OOBES state. Nevertheless, Dr. Tart was forced to conclude that his subject's OOBES (at least those experienced in the laboratory) seemed to have occurred during Stage One dream states — that is, not during other stages of sleep nor during the borderline period of mere drowsiness, but in the stage when dreaming is known to occur.

Yet was Mr. X dreaming when he had his clearly remembered and evidently real-to-him ex-

periences? If so, then one must suppose that other persons reporting various kinds of OOBES also were only dreaming.

\* \* \*

**I**N THE CASE of Miss Z, however, Dr. Tart demonstrated the importance of the laboratory approach. Of her experiences he said:

"It can be stated with some certainty that Miss Z's OOBES do not occur in a normal state of Stage One dreaming."

She showed normal well-developed Stage One EEG and rapid eye movement patterns but she did not report OOBES in conjunction with these patterns unless they changed into an "alphoid" (slowed alpha wave) pattern, associated with a borderline state without rapid eye movements (i.e., without dreaming).

Miss Z was studied in the sleep laboratory on four nonsuccessive nights over a period of approximately two months with far more dramatic results than in the study with Mr. X.

On one occasion she seemed able to read a number placed where she normally could not have seen it. This occurred on the final night, when the young woman became angry at herself for previous failures and determined to succeed on this occasion. The results, Dr. Tart

noted, were not conclusive because of the lack of absolute controls but the study was a conditional success.

In a report to the American Society for Psychical Research the California professor told of wiring Miss Z not only for the usual EEG and REM recordings but also with apparatus designed to measure basal skin resistance (BSR) and galvanic skin responses (GSR) and a finger photoplethysmograph for recording heart rate. The leads from all of the electrodes were bound into a common cable running off the top of her head and terminating in an electrode box at the head of the bed. Although this arrangement caused her no discomfort, it prevented her from raising her shoulders more than two feet without disconnecting the wires and this would have shown up on the recording equipment. Thus her movements were well controlled and she was generally under observation through the window separating the sleep room from the equipment room of the laboratory.

Miss Z was a college student in her early 20's who had reported numerous OOBES throughout her lifetime. Mostly she had had the commonly-reported experience of leaving the body and floating, apparently in a duplicate body, near the ceiling of her room —

although sometimes she would find herself in distant locations.

One traumatic dream experience was to have its sequel in the laboratory. The dream or nightmare she related to Dr. Tart had elements of extrasensory perception as well as astral travel.

She told Dr. Tart that in the dream she was wearing a checked skirt of a type she did not own and she felt as if she were walking down a street in a deserted part of town in another girl's body. She became terrified when she realized someone was following her. The footsteps caught up with her and she dreamed she was raped and stabbed to death. She awoke with a full memory of the horrible events. It had seemed "terribly real."

The following day a newspaper reported that a girl wearing a checked skirt had been raped and stabbed to death during the previous evening in a part of town corresponding to the scene of Miss Z's nightmare.

Most of her laboratory experiences centered on her efforts to see the five-digit randomly-selected number that was placed flat on a shelf several feet above and completely out of reach of where she slept.

Before the tests began Dr. Tart had asked Miss Z to perform several tests herself away from

the laboratory to see what possibilities might result. She was instructed to place 10 slips of paper, each bearing a number from one to 10 in a box. She was to shake the box thoroughly and draw a number and without looking at it place it face up on a bedside table. From her position in bed she could not see the number but from a point several feet above the bed, she could.

She was to attempt to remember the number on awakening if she thought she had seen it while floating above her body. She reported she had tried this on seven nights and found on checking in the morning she had been correct each time.

On the second night in the sleep laboratory Miss Z awoke to report she had not been able to read the target number placed where she could see it if she floated above her body. In her preoccupation with the number she failed to report a nightmare which occurred just before she awakened. She felt it had no relation to the experiment.

However, she did report it one day later, after seeing a television newscast describing the murder of a young girl in Marin County north of San Francisco. Miss Z then set down details of her sleep laboratory nightmare:

"Sunday night, vague nightmare, recalled previous experi-

ence? Blocking of much of memory — young girl (13 to 16?) — outdoors — stabbing, but not knife, more slender — head hurt (slapped?) — not stabbed, surely. Expanse of white, car white? Knew fellow (she knew, not I!) also youngish. Horrible experience but no support in papers this morning. So far, so good."

Later Dr. Tart checked newspaper files and determined that nothing was published until April 20, 1965, whereas Miss Z's nightmare had occurred in the laboratory on Sunday, April 18. He found the following parallels between Miss Z's notes and the news account:

(1) The victim was a young girl.

(2) The body was found outdoors (in the Muir Woods).

(3) She had been stabbed with a "sharp, thin instrument" — not found — more like an ice pick than a knife.

(4) Miss Z said her "head hurt (slapped?) — not stabbed" but in reality the victim had been stabbed in the head and her skull was crushed.

(5) The suspected murderer had been driving a large white car corresponding to Miss Z's impression, although she herself questioned whether the "whiteness" represented a car.

(6) The suspect, for whom police were searching, was a

young boy friend of the girl.

Whether or not Miss Z had had another out-of-the-body experience, of course, is only a matter of conjecture, but the fact that the "nightmare" occurred during one of the testing sessions gives the incident at least anecdotal value.

\* \* \*

**A**T THE OUTSET Dr. Tart discovered that Miss Z was an unusual subject for sleep testing. Her EEG pattern sequences were "unusual" in comparison with most subjects' and on the first night Dr. Tart found she had REMs during Stage One drowsiness — the beginning of sleep.

"Rapid eye movements almost never occur in normal subjects during drowsiness, although they have been found to occur frequently in narcoleptics," he said. "There is no evidence that Miss Z suffered from narcolepsy, however."

Dr. Tart also found Mr. X an unusual subject in that "his sleep EEG patterns looked very atypical. A general characteristic of all the experimental sessions was the finding that Mr. X's EEG showed such a variety of changes that it was quite difficult or impossible to classify it in the conventional waking and sleeping patterns on many occasions."

On the second night of the ex-

periment with Miss Z, she awoke at 3:15 A.M. after an unusual EEG sequence and called out, "Write down 3:13 A.M." Subsequently she reported she had been able to "float" high enough above her body to see the clock but not high enough to read the target number on the shelf. Thereafter she went back to sleep and "the record (EEG) became rather difficult to classify." On later analysis this appeared to coincide with the time of the nightmare-murder sequence previously described.

On the third night another unusual EEG pattern sequence was recorded and Miss Z said she had had an OOOB during which she had visited her sister in another city, but this could not be verified.

The fourth and last night of testing Miss Z was relatively uneventful until about 6:00 A.M. when she awoke after still another unusual EEG recording and correctly specified the target number: 25132. Reporting her experience later Miss Z said that she had some difficulty floating high enough within the room to read the number but finally succeeded. However, Dr. Tart, with an abundance of scientific caution, decided it might have been possible for her to read the number reflected in the black plastic case of the clock. While he does

not believe this — nor any other in-the-body explanation — actually enabled her to obtain the reading he found it necessary to classify the test as inconclusive. The clock case reflection (under strong light which she did not have during the tests) might have provided a "subliminal stimulus" leading to a correct guess, he said.

Dr. Tart has found that OOBEs in the laboratory seem to be associated with borderline sleep states. More research is required to determine more precisely their relationship to the sleep states. Dr. Tart particularly wishes to study subjects who employ voluntary OOBE techniques, such as those involving dream control. In this method the dreamer must recognize that he is dreaming and attempt to convert the dream into an OOBE.

Another technique involves fixing in the mind the idea of having an OOBE while allowing oneself to drift into a hypnagogic (drowsy with vivid imagery and no REMs) or other sleep state. Still another technique seems to require inducing a trance.

"In conclusion," said Dr. Tart, "I would like to point out that the most important aspect of the present investigation is not the tentative findings about Mr. X's and Miss Z's OOBEs; rather it is

the demonstration that OOBEs and similar 'exotic' phenomena are not mysterious happenings beyond the pale of scientific study.

"With a proper respect for the phenomena and the persons who experience the phenomena, the advantages of scientific investigation can be gained, adding a valuable facet to our quest for understanding the nature of man. If these studies will encourage other investigators to work with people who have such experiences, rather than automatically dismissing their experiences as 'weird,' they will make a lasting contribution."

He added significantly, "Out-of-the-body experiences always have been a peripheral problem in psychical research despite the fact that their important implications for the questions of survival as well as their inherent interest have long been recognized."

Once established as a recognized form of psychical phenomena the OOBE may prove to be the verifiable link between man's conscious state in the body and the long-debated nature of the state of his consciousness and existence when he has left the body permanently.

AUTHOR'S NOTE: Dr. Charles T. Tart, now working under a grant

from the Parapsychology Foundation of New York City, is seeking other subjects who have had out-of-the-body experiences. He is interested in all types of such experiences (even those occurring only once in a lifetime)

which seem to fall into the OOOE classification. He would like to receive written accounts and he may be addressed in care of the Psychology Department, University of California, Davis, Calif. 95616.



### ILL-STARRED LOVERS

*By Bert Groth*

THE GHOSTLY figures embracing—while cries of despair fill the woods near Samlesbury Hall in the English county of Lancashire—have been observed time and time again since the Reformation, when the Catholic daughter of the manor and her Protestant lover met a tragic end.

Dorothy Southworth, daughter of Sir John Southworth, the master of Samlesbury Hall and an inflexible Catholic, fell in love with a young Protestant. After they had met many times in the woods, the young man went to her father to ask for Dorothy's hand in marriage. Sir John sternly refused, because of his religion, and forbade the lad ever to return.

Nevertheless the lovers continued to meet in the woods. But on the day they planned to elope, Dorothy's brother surprised them together with two men who were friends of the young man and planning to aid the lovers' escape. Before Dorothy had re-

covered from her astonishment at seeing him, her brother had slain the three men with his sword. The bodies were buried on the grounds and Dorothy was sent to a convent in Europe where she soon died.

Shortly after her death, her image began to be seen on the main staircase of the manor. The apparition would pass through the walls to the spot where her ghostly lover awaited her. While they embraced, reenacting their love, woeful cries of sadness filled the air.

Protestants and Catholics in England often opposed each other violently during the period of the Reformation. It has been suggested that such times of intense emotion are propitious for the creation if not of ghosts surely of superstitions and legends of ghosts.

However, it is true at least that in the 1860's workmen digging on the estate discovered three skeletons shallowly buried near a wall of Samlesbury Hall.





#### ABOUT THE AUTHOR

COMTESSE MADELEINE de La Riviere is a free-lance writer who for many years has researched strange happenings and beliefs. Now living in Canada, she was born and raised in Hungary. She was married in 1937 and her husband, a fighter with the French Resistance during World War II, died in 1945 in Mauthausen, a German concentration camp. The author herself was imprisoned during 1944 and 1945 in the camp at Lundenberg.

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## THE VEIL OF THE *Black Madonna*

By Madeleine de La Riviere

By what miracle could young Shomi Schwarz survive Third Reich's determination to rid his Hungarian town of Jews?

ONE OF THE oldest churches in Szeged, a flourishing Maros River port in Hungary a few miles north of the conjunction of the borders of Rumania and Yugoslavia, is well-known for its painting of a "Black Madonna." It is a painting from early Byzantine times. Such pictures, mellowed and blackened with age, show the features of the Virgin darkly, often only faintly, and give her face a swarthy hue.

Many legends surround these ancient pictures and miraculous powers often are attributed to them.

The Black Madonna of Szeged is no exception. Among the townspeople she has the reputation as a powerful protector of young lovers and of families. A "wishing chair" stands in the church and it is said that a girl who wishes sincerely and prays devotedly to be married to her

true love, after lighting her candle and sitting in this chair, may be granted her wish, Young wives pray to the Black Madonna that they may conceive children and she is reputed to have cured fatal illness and reunited separated families. And today many votive offerings testify to her powers.

Even in our cynical, ruthless, modern times it appears the Black Madonna has the power to perform miracles of protection, for she did so in the mid-'Forties.

Toward the end of World War II, under the rule of Hitler's Germany, Hungary underwent a ruthless persecution of the Jews. They gradually were deprived of their rights, then of their properties and finally their personal liberty was at stake. Forced to live in ghettos they were arrested at night, loaded like cattle into trains and taken away — no one knew where, although horrible stories filtered back about extermination camps where people were cremated by the thousands.

Some of the Jews could not stand the anguish and suspense and committed suicide. Others went into hiding, using forged identity papers and working as servants or laborers for the peasants who took pity on them. Jewish mothers begged Christian families to save their children by

adopting them — but to tell the truth not many charitable souls were found.

When the time came one night for another roundup of Jews, Sara Schwarz and Mozsi, her husband, felt their hour had come. Hearing the jackbooted patrols on their street they huddled together in terror and their little son, Shomi, aged eight, clung to his mother. Sara thought of a desperate plan to save her son.

She tied a scarf around his neck, hurriedly stuffed some food into his pockets and helped him out of the window to the fire escape. Shomi was small and agile; he might slip unnoticed through the police guard.

"Go quickly, my darling," whispered Sara. "Run! Go to your uncle and aunt on the other side of the river and ask them to hide you."

"What will become of you, Mother?" whimpered the scared little boy, "Can't you come with me?"

Sara cast a sad look at her husband who was ill, almost an invalid.

"I must stay with your father. If God wills, we will meet again. Now obey your mother. Run and hide. Do not let the soldiers catch you. Try to get away. You will promise this?"

"I promise," the child murmured through his tears as he

slipped from her arms. A few minutes later the heavy footsteps of the police approached the Schwarz's door.

Sliding cautiously from the fire escape and peering around the corner of the house Shomi could see his fellow-Jews herded roughly amid blows and jeers into trucks. The little boy did not see his parents or despite Sara's command, this surely would have halted his flight. With her pathetic injunctions ringing in his ears the small fugitive profited by a moment of the guards' inattention. While they supervised the loading of their human cargo, he sidled around the corner and ran as fast as his trembling legs would carry him.

Past the familiar streets he sped. He was saying good-bye to all he had known in his short life. Now he was farther away than he ever had ventured before. He passed the school, the playgrounds, the grocery shops. Timidly, carefully, trying to remember the way to the bridge over the river he entered strange territory.

His furtive speed proved his undoing. This was indeed a night of terror. Patrols of police and soldiers who guarded the town all were engaged in a large-scale raid, an effort to rid the town of Szeged of all Jews.

A small boy out at this hour,

running for his life, could not fail to attract attention. What else could he be but a young fugitive Jew who somehow had escaped their dragnet?

At their first sight of little Shomi, stealthily keeping close to the wall, terrified and out of breath, a shout went up from the approaching patrol.

"Here goes another, lads! Let's catch the kid!" And the chase was on. Fear lent Shomi a fleetness no little boy ever possessed. He felt himself flying as in a nightmare when one performs superhuman feats of daring to escape from a terrible relentless pursuer . . . except this was reality.

The child's strength could not last long. Shomi began to stumble. Long ago he had lost his sense of direction. In his headlong flight he instinctively chose the quieter streets, hoping thus to avoid meeting another patrol.

The cruel pursuing shouts came nearer as he faltered. He sought shelter in the shadow of an old building. Gasping for breath he shrank into its tall arched doorway. A forged iron door handle was almost within his grasp. Desperately he tried it and the door opened.

Yellow, flickering candles, oil burning in hanging chandeliers before statues and pictures, wooden benches, black with age.

... Shomi did not know he was in the church of the Black Madonna. What would a little orthodox Jew know of such places? He knew only that a door had opened and here he might find sanctuary.

But alas, already he could hear the shouts of the patrol and in despair he looked around for a place to hide. There were not many. True, the place was dark, filled with brooding shadows, dimly lit, but how could he escape the searching eyes of the pitiless soldiers?

The small fugitive crept farther and farther back toward the deepest shadows. Even there, he was sure, they would find him.

Outside the soldiers had halted at the entrance of the old church.

"This door is open," Shomi heard. "He might have gone in there."

"A Jewish boy — into a Christian church?"

"Why not? He is running away. Anyplace he can hide is good enough. He does not come here to worship, you can be sure of that."

A coarse guffaw rewarded the joke.

"All right, we four will go in and search the church. You will turn left and see if he has gone that way."

A trembling Shomi heard the door open. Then the soldiers

halted at the threshold.

"This is the church of the Black Madonna," said one, his voice hesitant.

"What of it?"

"She is very powerful, my parents told me. We must not offend her."

"Are you superstitious, then?"

"We of the new era," said a new Teutonic voice, "believe only in the Third Reich and the power of our Führer. If there is a Jew in there you must find and arrest him!"

"But this is a holy church," protested the same young soldier, obviously not yet a brute. "I have heard there is such a thing as the right of sanctuary."

"If you do not obey orders it will be the worse for you. Take this!"

Shomi heard a blow, a cry of pain and a heavy fall.

"You two, seek left and right. I myself will go to have a look at this famous Black Madonna!"

It was the end. Little Shomi sank to his knees, lifting supplicating arms — to whom? Well he knew they would have no pity on him.

Then it happened, according to Shomi's tale.

A kind hand reached out and grasped his own. Cool fingers soothed his burning brow.

"Do not be afraid," a loving voice spoke close to his ear. And

now a smooth silvery veil descended over him, enveloping and hiding him completely within its folds.

The soldiers were at the doorway again.

"Well?" They all stood oddly silent.

"Did you find anything?"

"Nothing, not a thing. All we saw were the holy statues and the candles burning for offerings. It is dark but surely we could have found the boy. How about you? Did you dare to go so far as the Madonna?"

"I did," retorted the German. "There was nothing but a picture. A very old picture, almost black, of a woman wearing a veil. That was all."

\* \* \*

**D**AWN WAS BREAKING when Istvan Kovacs slowly opened the door of his house to go out for a breath of air. It had been a bad night, a night of sorrow. He had not slept but kept guard at his wife's bedside. She was vanquished at last by fatigue and grief after fighting in vain for the life of their little son.

Yesterday they had buried him. They had been alone in the graveyard except for the priest. Istvan had dug the grave, for this was wartime and even the gravedigger had been called up.

What would this day be like and all the tomorrows for a man

without a son and a woman half-crazy with sorrow?

Istvan opened the door and stepped out, then stumbled and almost fell. On his threshold huddled a small sleeping boy. He recoiled in utter surprise. Where had this child come from? They had no near neighbors and their little farm was far from town.

He touched the boy's thin shoulder. "Who are you, my son? How did you come here?"

The boy awoke and opened wide black eyes which reminded Kovacs of his own son. But while his little Pista had been red-cheeked, strong and healthy before his illness this child was thin and pale and his dark eyes were sorrowful. "Bacsi (uncle), I came. Mother told me to run. I hid but the soldiers came after me. Then the lady took my hand and I do not know any more. Perhaps she brought me here." Istvan hugged the little waif. Of course, he thought, this was a Jewish child, driven from his family. He picked up the boy and carried him into the house.

"Istvan," his wife called, "to whom are you talking? Is anyone here?"

Kovacs walked into the bedroom where his wife was sitting up in bed and put the child into her arms.

"It is a little Jewish boy. He will tell you his story."

Lovingly held by Mrs. Kovacs, Shomi told the tale of his mother's command, his flight and the lovely kind lady who had hidden him. At first Mrs. Kovacs hardly could believe him. Then, little by little, she remembered. A very old church—yes, she knew it—an arched doorway, holy statues, eternal lights burning, and a very old black picture of a lady with a veil.

"It was our sainted Mother, the Black Madonna herself," whispered Mrs. Kovacs, crossing herself.

"You have had Heavenly protection, my son," said Istvan, "or you couldn't have gotten out of the city and come this far when all the streets are guarded."

"He must stay with us," his wife said.

More cautious, Istvan reflected, "There is danger . . ."

"There always is. Are we not at war? I am not afraid of the Germans nor their laws which say we must persecute our neighbors and kill little children like this one. Istvan, the Madonna has sent us this boy to take the place of our son who is dead. We will keep him safe."

So it was decided. No one knew little Pista was dead except the good priest who would keep silent. Shomi's hair was shorn and his pallor could be attributed to

illness and convalescence. Dressed in Pista's clothes, answering to his name, Shomi soon filled the aching void in the hearts of the Kovacs.

For conscience's sake when Shomi begged him for news, Istvan, on one of his infrequent visits to Szeged, made cautious inquiries about the boy's parents and his uncle and aunt. His questions met only embarrassment and silence from the Schwarzes' former neighbors and suspicious stares from the police. The Jews were gone. Who could tell where? It was best not to ask.

Gently Kovacs broke the news to Shomi. The little boy sobbed on his adoptive mother's lap and vowed silently he never would forget.

\* \* \*

LIFE WENT on. For more than a year "Pista" knew only generous kindness from his foster-parents. Mrs. Kovacs often marveled that they indeed had Heavenly protection. Never had their harvest been so good and soldiers and police never came near the farm. And she, who had been told she never could have another child, conceived and bore a son who added to their happiness and in nowise diminished their affection for Shomi.

In 1945 when Hitler's war came to its inevitable end the Allied troops liberated the prisoners in

the deadly concentration camps. The surviving Jews drifted slowly back to their homes looking for their lost loved ones.

Shomi, now freed from fear, walked many times to the town to consult the lists of returning deportees posted in public places, looking for someone who by chance might know of his parents. He learned for certain that his father had perished in the gas chambers but still he had no news of his mother.

One day on his way to consult the lists Shomi saw an old woman whose bearing was familiar. Her hair, raggedly short, was snow-white and she walked with the dragging weary steps of age. Even so, Shomi knew it was Sara, his mother.

He took her to the Kovacs where the pitiful story of her suffering moved them all to tears, despite the joyful fact of the reunion of mother and son. But it was evident to the Kovacs that now their "Pista" would leave them.

"We will go to Palestine and be with our own people to build a new land," vowed Sara, "but we never will forget what you have done. When Jews talk of the persecution we always will tell this tale of the generosity and courage of such rare people as you."

"I will always love and re-

member you, dear Father and Mother Kovacs," asserted Shomi. Then, drawing closer to his mother, he added gravely, "But there is yet another to whom we owe thanks."

"Who can that be?" asked Sara.

"Before we leave Szeged will you accompany me to a place where no orthodox Jew goes — to a Christian church?"

When Sara protested Shomi told her in simple words what had happened on the night he escaped. "And so you see," he concluded, "I must go and render thanks to the Black Madonna."

"Of course I will go with you, my son."

Now Mrs. Kovacs said, "I have often pondered on what the Madonna did. And I believe that she, a Jewish woman who had known through her own Son's suffering, what persecution and the loss of Him meant, protected Shomi, a descendant of one of her own people. She took his hand, told him not to be afraid and spread her miraculous veil over him to save him from his enemy."

"But did the Madonna really speak?" asked Sara curiously. "Did you hear her, Shomi? How could you hear her voice?"

"I heard her," Shomi replied simply, "with my heart."

# 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 NARROW ROAD

By Flora Chambers

**T**ERROR CATAPOULTED me upright on my side of our king-sized bed. I was bathed in cold sweat and my eyes were wide — staring not at the blackness of the room but focused on the scene of my nightmare.

My husband grasped my arms and began to shake me gently. Then when he knew I was awake he snapped on the light.

“You must have had a terrible nightmare — but it’s all over now.” He patted my back, soothing me as if I were a baby.

With difficulty I concentrated on bringing myself back to familiar surroundings. But I couldn’t stop shaking and now the tears started.

“Tell me about it. It will help,” my husband said.

“It was so real! I was dreaming about Mac and Jean.”

“Mac?” Amazement was in his voice. “Why would you

dream of Mac, of all people?”

Mac and my husband were police officers working out of the same station house and it was no secret that I despised Mac. Not yet an alcoholic, he was well on the way to becoming one. On his drinking sprees he was loud, vulgar and abusive. I loved his timid little wife but I came close to hating Mac.

“It was terrible, John,” I said. “Mac was driving his car and he had been drinking. Some man was in front with him and Jean



Flora Chambers

and another woman were in the back seat."

I shuddered as I recalled the vivid details of my dream. Mac had been driving along a very narrow road. On either side were trees which I really couldn't see — just their round, tall trunks, close together and evenly spaced.

Mac kept going faster and faster. I could see Jean's terrified face as she begged him to slow down but he just laughed and swore and drove faster than ever.

Then, all of a sudden, he lost control of the car and smashed into one of the tree trunks. The doors of the car sprang open and Jean and the other woman were flung through the air like two rag dolls. The man beside Mac went through the windshield and Mac . . . Mac was crushed in the car which now appeared to be accordion-pleated.

As I finished telling the details I began to cry and shake again. John led me to the kitchen where he began to measure coffee into the percolator. "A cup of coffee will settle your nerves," he said.

We weren't more than halfway through our first cup of coffee when the doorbell rang. My husband went to the door.

"Who was that, this early in the morning?" I asked when he returned.

"It was the police," he said slowly. He seemed stunned.

"Police?"

"Yes."

"Well?"

For a minute John stared at me. Finally he spoke. "At exactly three o'clock this morning Mac wrecked his car. The hospital reported it was a miracle that no one was seriously injured."

"John!" I clutched his arm. "It was three o'clock when I had the dream. How did the accident happen?"

A puzzled look crossed his face. "It happened just as you said. The only thing different was that it wasn't a narrow road bordered by tree trunks. It was the narrow space between the round pillars supporting the elevated train tracks."

His eyes meeting mine were unfathomable.

"How could you have 'seen' the accident? It's impossible! You actually saw that accident when it happened — but you were 10 miles away, asleep here in bed beside me. Weren't you?" — *Wauchula, Fla.*

#### THE TOUCH OF A HAND

By Emily Myers

MY PREMONITIONS and the heeding of them long have been part of my life. I feel God has given me a gift — an ability to get impressions in the course

of human relationships which somehow relate to the future. And when I touch a person's hands, thoughts of that person's future come to me.

Jane Blackwell, a friend of mine who was happily married and living with her husband and two sons in Long Beach, Calif., once told me she always had wanted a little girl. In January, 1956, I took her hand and told her I felt she was going to have a little girl.

Jane replied that it was impossible. She couldn't have any more children, according to her doctor, due to severe adhesions which had resulted after the birth of her last child.

I said that regardless of this she would have a little girl of her own and that the baby would be born with a little hole in the lower part of her spine. This, I said, would be nothing to worry about as skin would be grafted to close the hole.

Jane said I was crazy.

I said, "I have other news for you. You and your husband are going to get a divorce."

Now a little huffy, she said, "You're completely wrong. Ray and I are happily married."

Several months went by. One day Jane called to tell me she was pregnant and the next time she called she said she had separated from her husband.

On October 11, 1957, I received another call from Jane. She was in a hospital and had given birth to a baby girl the day before. As I had predicted the baby had a hole in the lower part of her spine. The doctor said it was the first time he had ever seen anything like that but that they could graft skin to close the opening.

Jane and Ray were divorced shortly after the baby was born.  
— Norfolk, Va.

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#### A PASSING THOUGHT?

By Rolland B. Moore

I SERVED IN the Railway Mail Service in the early 1900's on the run between Burlington, Iowa, and Albert Lea, Minn., on Rock Island Railroad trains that made only a few stops between terminals. To facilitate the movement of these fast mail and passenger trains, a long passing track had been built in



Rolland B. Moore

northern Iowa for the sidetracking of freight trains. The sidetrack, called Root's Siding, was very near the main line and in the summer when the mail car door was open, the noise was deafening when we roared past a freight train.

On the morning of August 10, 1907, as we passed a freight which had sidetracked for us I reflected that some day a freight engineer would misjudge the length of his train and leave the caboose and one or two cars jutting out on the main line. Something told me this was bound to happen so I decided to transfer to another run. When we reached Albert Lea I wrote to the Chief Clerk's office asking to be transferred. My application was acted on quickly and I was moved to the main line of the Chicago Rock Island Railroad which crosses Iowa east and west.

On long hard runs mail clerks work six days on duty in mail cars, then get six days off for rest and study of mail distribution for different states in the general area of their runs. Thus I had a few days off before my new duty.

While I was making the first run of my tour of duty on the new line, the clerk who had replaced me was making his first northbound run. His train was wrecked at Root's Siding just as

I had envisioned might happen. The clerk who had taken my place, the engineer on the passenger train and the baggage man were killed and other men in the mail car (always the first car behind the engine) were seriously injured.

A passing thought — or a premonition — had spared me the same fate. — *Allerton, Iowa.*

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#### A NIGHT-SINGING BIRD

By Karen Kelley

**T**HE FIRST DEATH in my family that I witnessed came on April 24, 1956, a bleak damp night.

Although it was spring the rolling hills of Grandpa and Grandma Price's farm near Century, W. Va., remained snow-covered. My grandmother's father, James L. Lewis, who lived with us, was recovering from a bout with influenza. All of the family sat up with him until almost midnight and then we wearily took to our beds.

I hadn't been asleep long when I started from my bed. I noticed it was only 12:30 just as I heard the odd sound of a bird feebly singing outside my window. A bird singing at night? I thought it might be hurt and unable to help itself to shelter so I dressed and went outside to find the bird. When I brought it into the warmth I found it was a pretty

little robin — but it was dead.

As I thought what a shame it couldn't have lived until the weather was warmer I heard a gasping noise coming from my great-grandfather's room. Running to him, I called for help. As the family gathered at his bedside Grandpa Jim drew his last breath.

Five years later, at midnight of March 9, 1961, another robin sang at my window. Its haunting song seemed strong so I made no effort to help the bird. Instead I flashed a light onto the snow-covered windowsill. The startled bird flew away. About an hour later my great-grandmother Molly Lewis died as suddenly as had her husband.

Time went on and my grandparents moved from their farm to a smaller one near Alton, W. Va. I graduated from high school and married — but my husband and I always spent weekends with the folks.

On April 29, 1966, we arrived to spend a few days with them. Grandpa had a severe case of the flu but he didn't want to go to a hospital. We took turns sitting up with him that night. This April night was warm and moonlit and the strong scent of pine floated through the open window. Suddenly a robin began to sing outside Grandpa's window.

A chill went through me and I



Karen Kelley

began to tremble. I tried to wipe from my mind the foreboding thought of death but I couldn't. As the robin stopped chirping, Grandpa rose halfway up in bed, then lay back and quietly slipped away.

I hope I never hear another robin singing at night but I suppose I shall. — *Grant Town, W. Va.*

#### THE NEAR CALAMITY

By Joan Riley

IT WAS ONE OF those hectic days that follow the birth of a new baby. Timothy had joined our growing brood on April 17, 1962, and I had been home only a few days.

Dinner wasn't started, my husband would be home soon and the children were fussy. I wasn't listening for any "voice." In fact I could hardly hear myself as I counted aloud the change to pay my baby-sitter, Shirley Donohue.

But over the din I heard the voice — not once, but three separate times!

"Go find Andrew! Go find Andrew!" The words drummed into my brain.

"Don't leave, Shirley," I said. "Something's wrong!" For no understandable reason I ran to the bathroom. There was 20-month-old Andrew clutching an empty medicine bottle in his hand, his lips stained by some red liquid. Frantically I took him to the living room just as my husband walked in the door. He calmly assured me Andrew would be all right. But suddenly I heard the voice again:

"Call the doctor! Call the doctor!"

I dialed. "Get that child to the hospital immediately," the doctor said. I tore Andrew from my husband's arms, offering no explanation, and rushed him to Grossmont Hospital, the one

nearest our home in El Cajon, Calif.

Andrew lay limp in my arms, his breathing irregular. I pleaded with the nurse. "I'm sorry," she said. "We can't do a thing until the doctor comes."

"It may be too late!" I sobbed.

"You help them! You help them!" the mysterious voice urged.

"Let me help you," I begged. Andrew was very still. The nurse's indecision lasted only seconds. She handed me the tube. "We'll start pumping now," she said. Color slowly came back to Andrew's face and he began to cry lustily. He was alive!

I could only nod when the doctor said I had saved Andrew's life because I was silently giving thanks to a "voice" from somewhere which deserved all the credit for saving my son. — *El Cajon, Calif.*



#### CAR HITS JINXED JET

THE PIEDMONT AIRLINES 707 jetliner that collided with a private plane near Hendersonville, N.C., on July 19, 1967, killing 82 persons, had been involved in a previous collision — with a car. In fact, it had been dogged by trouble for weeks before the fatal crash.

The \$5.5 million Boeing-built plane known as the "Manhattan Pacemaker" was struck by a car May 25 while being towed to

maintenance facilities across a public road from the Smith Reynolds Airport at Winston-Salem, N.C. The woman driving the car was hospitalized and the plane sustained \$25,000 damage.

The Friday before the jet met extinction, its landing gear functioned oddly three times. The pilot's warning light showed the nose wheel was not down although ground observers said it was.

# A Genuine Russian First in:

# PARAPSYCHOLOGY

By Anita Gregory

IT CAME AS a complete surprise to most people interested in parapsychology in the early 1960's to learn that the Russians had, in the 1920's and 1930's, conducted a large number of systematic and sophisticated parapsychological experiments under the most respectable scientific auspices.

In 1959 Prof. L. L. Vasiliev, Professor of Physiology at the University of Leningrad, published a long essay entitled "Mysterious Phenomena of the Human Psyche" which took for granted the actual occurrence of paranormal phenomena and alluded to Russian experiments undertaken decades before. A scientific account of these exper-

iments was not published until September 18, 1962, under the title *Experiments in Mental Suggestion*.

This book was published in English in 1963 by a small private research institution, The Institute for the Study of Mental Images, owned by my husband, the late C. C. L. Gregory, and me. We arranged for a translation from the Russian and then submitted this to Professor Vasiliev in Leningrad who went through it line by line. He made quite a number of minor alterations and eventually passed the final translation as correct. The book unfortunately now is out of print.

Why was there such a long gap

in time between the occurrence of these experiments and their publication?

No official explanation ever was offered. The reason given by Professor Vasiliev for its publication when it did appear was that it was essential for the Russians to claim scientific priority. It was Russians who first of all had established that telepathic transmission was not stopped by electrical insulation and just then — that is, in 1959 — reports were getting around that certain Americans had established telepathic contact with persons inside the atomic submarine *Nautilus*. And of course an atomic submarine and many feet of seawater would constitute an even better electrical screen, except for radio waves, than the equipment that had been devised in the Russian laboratory.

There have been so many stories, denials and counter-affirmations in the case of the alleged *Nautilus* experiments, several of them from American naval sources, that it is impossible to tell for certain whether such experiments ever were conducted. But it is quite certain that Professor Vasiliev made admirable use of the opportunity thus offered and at last succeeded in publishing his scientific findings which, I have no doubt whatever, were quite simply

suppressed when his superiors found that the experiments did not yield the expected conclusion, namely that telepathy was mediated by some form of radio waves.

Vasiliev himself embarked upon the study of mental influencing entirely convinced that he would establish the so-called electromagnetic theory of telepathy, in other words that thought was transmitted by waves on much the same frequency as wireless waves. When he discovered that this was not so, that it could be completely ruled out as an explanation for his results, the work was not heard of again in Russia or abroad until the 1959 *Nautilus* claims and the "ideological thaw."

I am told by persons who tried to correspond with parapsychologists in Russia in the 1940's and 1950's that all magazines on the subject were returned by the Russian censor as forbidden reading and that the official attitude, as expressed in encyclopedias and textbooks, was that all psychical phenomena were benighted superstition, religious and decadent capitalistic nonsense. All this seems to have changed almost overnight when Vasiliev pointed out that American scientists might claim the credit for a discovery which he, a Russian scientist, had made

and recorded in the early 1930's.

The Soviet Union did not start by being hostile to psychical research. The study of telepathy had been encouraged in Russia under the most respectable scientific auspices. The celebrated physiologist, V. M. Bechtereiv, second in renown only to I. P. Pavlov (the international authority on conditioning in dogs) in the years immediately after the Russian revolution, was engaged in studying thought transference in dogs at the Institute for Brain Research in Leningrad. Bechtereiv was collaborating with Vladimir Durov, one of Russia's great circus promoters, clowns and animal trainers.

Durov was immensely popular before the Russian revolution. Friends of mine, Russian emigrés, tell me that he was a man of immense wealth who had his own box at the ballet night after night and that he was renowned for his lavish champagne parties. He seems to have moved with the times for he emerged a champion of the revolution, having suitably made fun of wicked reactionaries, tsarists and capitalists at the right time. He continued a darling of the people, a great entertainer and, perhaps a little surprisingly, a man of science. As a matter of fact he was a most impressive expert on the training of animals and made a

number of interesting discoveries in the realm of animal behavior. There is a very charming children's book by Emmanuel Dvinsky called *Durov and His Performing Animals* which details Durov's career and describes some of his observations and experiments.

Durov's dogs were trained by means of a supersonic dog whistle; dogs can hear the sound but men cannot. However, as a matter of fact, young children can hear these very high-pitched whistles and this has led some parapsychologists to suspect that a supersonic whistle was used by certain young boys who were claiming to transmit thoughts to each other by telepathy. No evidence ever was produced that this trick was in fact used by the boys in question — but that is another story.

Durov, in any case, did use the whistle; quite admittedly and officially he was doing circus tricks, not demonstrating psychical phenomena! He was an experienced animal handler and had the impression that the dogs responded rather more sensitively than could be expected if they were responding to the whistle alone. He thought that the rapport between animal and man sometimes went beyond what was transmitted by the physical signals and Bechtereiv set out to

discover whether this could be established under laboratory conditions.

Bechtereiv became convinced that such extrasensory rapport did occur and he published a number of scientific papers on the subject. One of these was published in the United States in the *Journal of Parapsychology* (Vol. 13, page 166, 1949). Vasiliev in his *Experiments in Mental Suggestion* describes some of these dog experiments and I must confess that I do not find them particularly impressive. There may have been something there but I cannot imagine that any skeptic would have been convinced. Perhaps the other evidence he had was very much better but what was published was (or so it seems to me) suggestive at best.

Other Russian scientists also evidently got results with dogs that convinced them thoughts could influence dogs. Among these were P. Flecksor, A. G. Ivanov-Smolensky and B. B. Kajinski. In 1921 Bechtereiv published a paper on his investigations of the effects of psychic suggestion on a young girl. This paper appears also in his large scientific work called *General Reflexology*.

In the spring of 1922 Bechtereiv, as head of the Leningrad Institute for Brain Research, or-

ganized a special commission for the study of mental suggestion which included three psychologists, two medical hypnotists, two physiologists — of whom L. L. Vasiliev, then a young researcher, was one — two physicists and one philosopher.

These scientists decided that telepathy was worthy of further scientific investigation and submitted a report to this effect to the Second All Russian Congress of Psychoneurology held in Petrograd in January, 1924. This was quite a celebrated occasion because Dr. Konstantin I. Platonov gave a public demonstration during which he put his subject, an ex-patient of his, to sleep by telepathic instruction in front of a large audience of scientists, doctors and teachers.

Today Platonov is Russia's foremost expert on medical hypnosis. He has published a huge volume on this subject called *The Word as a Physiological and Therapeutic Factor* which amounts to "suggestion and healing by means of words." On not a single page of this tome is there even a hint that its author was fully persuaded that suggestion and hypnosis can occur at a distance by thinking alone — a fact which surely can be deemed highly relevant to our discussion of the Russian attitude toward parapsychology!

However, despite this no doubt prudent silence, Platonov remained convinced of the validity of his observations and communicated this fact to Vasiliev in 1961 when the latter's work finally was receiving public attention.

This Second All Russian Congress of 1924 passed a resolution noting the necessity for further experiments in so-called mental suggestion. The work of the commission was carried on by the Society for Neurology, Reflexology, Hypnotism and Biophysics which was attached to the Institute for Brain Research in Leningrad.

In 1926 two reports were presented, an experimental paper on telepathy by A. K. Chechovskiy and a theoretical paper by L. L. Vasiliev called "The Biophysical Foundations of Direct Thought Transmission." This latter expounded what its author called "a materialistic approach to the phenomena of mental suggestion" and was duly published in the Russian *Science News* No. 7, 1926. This "materialistic approach to the phenomena of mental suggestion" was based on the brain wave theory of Dr. F. Cazzamalli, the famous Italian parapsychologist who was also a psychiatrist and a Roman Catholic. Cazzamalli believed telepathy occurs by means of electro-

magnetic waves just like wireless waves. He conducted a great many experiments which seemed to support this view. He seems to have championed the view that certain of the psychic phenomena were "natural" and others such as the miracles of the saints were "supernatural." So he was concerned to find a *natural* explanation for the "natural" phenomena — such as a wireless theory of telepathy.

Still another commission was appointed in 1926, this time under Bechtereiv's own chairmanship, and several further specialists were added — more physicists, physiologists, psychiatrists and other experts.

In 1932 after Bechtereiv's death, when he had been replaced at the Institute for Brain Research in Leningrad by Professor Ossipov, a skeptic as regards telepathy, the Institute received official instructions to study mental suggestion in order to establish its physical basis on the lines of the brain wave theory of Dr. F. Cazzamalli.

Vasiliev set out to repeat Cazzamalli's experiments and failed completely. No brain waves of any type were ever recorded by the instruments set up for the purpose. It then was decided to introduce electrical screening in order to see whether or not this would stop telepathy — which it

should have done if transmission had been by radio waves as envisaged by Cazzamalli and Vasiliev.

A massive research program was started. At first they set out to find a sufficiently stable and reliable psychic phenomenon, always the bugbear of all parapsychological investigation. Obviously before it could be discovered whether electromagnetic screening cut out telepathy it would have to be demonstrated that telepathy exists.

After much trial and error Vasiliev's team discovered that the most consistent scoring was obtained in experiments that consisted of mentally suggesting to a subject at a distance that she (the star subjects all were female neurotic patients) should go to sleep and later that she should wake up from sleep.

Of course it already had been claimed in the 19th Century by numerous French psychiatrists, notably Janet, Richet and Joire, that persons could be put to sleep and wakened by a hypnotist at a distance and some of these experiments had given rise to the most extravagant ideas as to what people could be made to do by distant suggestion without their knowledge. It was this work that was pioneered in Russia by Platonov.

Once this finding was accepted

the next step was to turn this into a reliable phenomenon which could be repeated at will, which to some extent could be measured under laboratory conditions. Vasiliev succeeded in this task; instructions to "go to sleep" could be instrumentally recorded, as could all the physical indications that the subject had in fact complied with the instruction to go to sleep and the time interval between instruction and compliance could be measured.

Vasiliev's initial great achievement consisted in turning a qualitative anecdotal type of observation into quantitative experimental material: subjects were instructed to press a hollow rubber bulb so long as they were awake and thus it could be recorded objectively whether a subject was awake or asleep; the time could be measured that elapsed between a command to "go to sleep" and the command to "wake up" at different distances, under different conditions and with or without electrical screening.

It was found that it did not matter whether the distant hypnotist knew where the subject was or in what circumstances, or whether either or both were screened from each other electromagnetically, or how far apart they were. But it did mat-

ter that the hypnotist and the subject know each other.

The upshot of several years' experimenting was that the effect was stable enough to lend itself to thorough examination; that electromagnetic screening did not make any noticeable difference to the rapport between "sender" and "receiver." A few experiments conducted at considerable distances apparently yielded the same results. Vasiliev thought these showed that distance made no difference at all to the transmission of thought but I personally hardly think that the dozen experiments that he cites constitute enough quantitative evidence for such a sweeping conclusion.

So far as one can see, the minute Vasiliev communicated to his superiors the fact that he had disproved his own "materialistic" brain wave theory his work disappeared and was not heard of again until 1959. Evidently no one held the work against him, however, for he rose to great eminence in the Soviet Union and became Professor of Physiology at the University of Leningrad and a Corresponding Member of the Academy of Medical Sciences of the U.S.S.R. His contributions to science have been called "heroic."

He died in the spring of 1966 shortly after the publication in English of his work on mental suggestion.



### HUMPHREY BOGART WARNED CALIFORNIANS

By Jack Appelbe

**H**UMPHREY BOGART has warned his friends of impending earthquakes in California, according to Mrs. Ethel Meyers, a medium. She claims that Bogart, who died in January, 1957, recently communicated with her during a seance held in his boyhood home. He had lived in an apartment on 103rd Street in New York with his father, a surgeon.

Mrs. Meyers says Bogart warns not to "stick around" California between July and September, 1968.

He also said he was pleased that his wife, Lauren Bacall, had remarried. She is now the wife of Jason Robards, Jr. "There is no jealousy here," he told Mrs. Meyers. "She knows what I said before I left."

Bogart expressed amusement at the cult developing around him and his old movies and concluded with these words about his death: ". . . And then you come to the portal of the real, the reality, and it is indescribably wonderful, an ecstasy when soul meets soul."





Author Smith and "friend."

to the southwest, he was engineer on the first train to make the run. He promptly dubbed the new railroad "The Ticknor, Tooten & Hellwestern," a name the now abandoned roadbed bears to this day.

Like all railroad men he had stories a-plenty to tell of the early days of steam and brake-less engines and cars. One I like best concerns a collision on a river trestle. In his logging days he was coming in late with a heavily-loaded train pulled by an engine of Civil War vintage. Neither engine nor cars had brakes. The crew consisted of

## *Death of an Engineer*

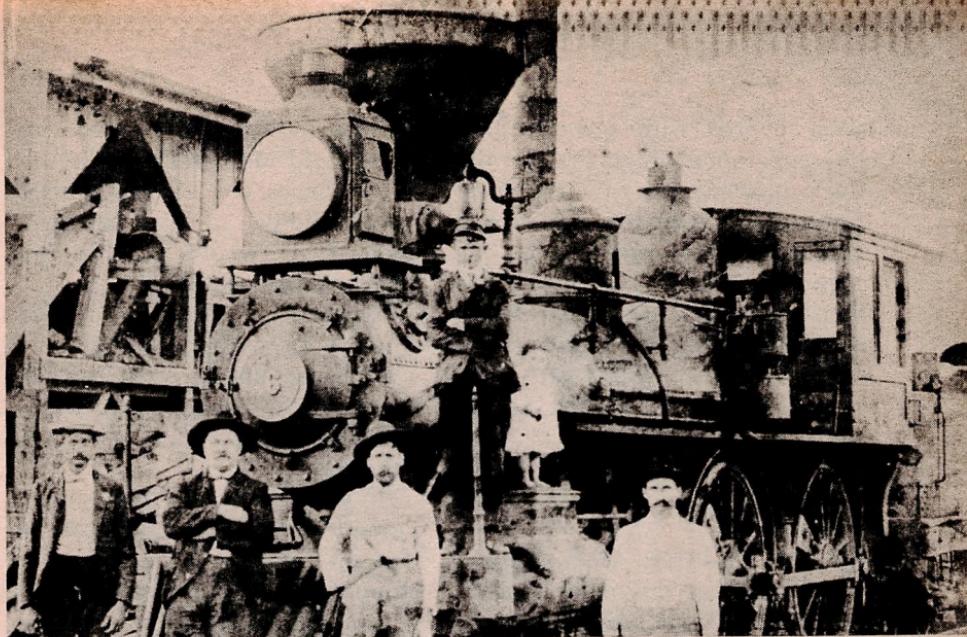
One of the grand old men of Georgia railroading, "Stuttering Dick" Smith became a legend in life — and in death.

By E. A. Smith, Sr.

"**S**TUTTERING DICK" Smith, my father, was well-known among steam railroad men in the southeast at the turn of the century. He had pulled logging trains for years and in 1903 when the Flint River & Northeastern Railroad opened a short-line passenger route between Ticknor, Ga., and Pelham, 25 miles

my father and his fireman (also his brother-in-law), William D. Sumner, who was a great-uncle of the well-known J. D. Sumner, Gospel Quartet bass singer.

Turning down the steep hill to Little River a few miles west of Pineville, Ga., Dad saw what he believed to be a kerosene lantern on the rear of the company's



In picture taken in early 1900's "Stuttering Dick" Smith stands at far right. He piloted this engine (No. 6) until new assignment to Mogul No. 2.

other engine. He immediately concluded the other train was backing out in search of them because they were so late and had no crew. Having already turned down the hill with the heavy train shoving from behind, they were rolling fast and had no chance of stopping.

Dad reached for the whistle and tried to blow the other engine down. Again and again his whistle wailed but the light kept coming. He and Uncle Will held a hurried consultation in the dark cab of the speeding engine and decided to ride it out. The track lay between big pine stumps and to jump in the dark would be

suicide. The old engine sped on — toward inevitable collision with the oncoming light. They hit on the river trestle — but nothing happened. No crash, no screech of metal, nothing — except their oil-burning headlight went out.

Relieved but mystified, Dad opened the throttle once more and maneuvered the train forward in the dark until the cars hung over the next hill and the engine slowed to a stop. He and Sumner walked out on the front of the ancient locomotive. The headlight glass was unbroken and the lamp was still burning. It had seemed to go out because the entire front of the headlight

was covered with a dark jelly-like substance which even in the dark glowed with a dull green light. Dad wiped the glass clean and the lamp again shone as bright as ever. But his knees were shaking and Uncle Will's teeth were chattering as he said, "Come on, Dick. Let's get out of this damn place as fast as we can."

After that, Dad always joked about hitting a will-o'-the-wisp.

\* \* \*

**YEARS LATER**, when Engine No. 2 was put on the short line ("Old Ticknor and Tooten"), "Stuttering Dick" Smith was at the throttle. There was a ceremony and pictures were taken at Pelham Station the day of the locomotive's official inauguration run. However, No. 2 didn't actually pull a train that day because at the time the bridges on the east end of the Flint River & Northeastern Railroad would not support No. 2, a 40-ton Davenport Mogul. They needed to be reinforced.

Dad had operated No. 2 for years without trouble of any kind and like all steam engineers, including myself, he loved his engine. Once the bridges had been reinforced, its operation continued trouble-free on the short line as Dad plied back and forth between Ticknor, our home, and Pelham.

Then in December, 1904, my father told Mother he would like to celebrate the coming Christmas holidays in his own way because it would be his last Christmas on earth.

"Nonsense," Mother scoffed. "You're in perfect health."

Dad was definite. "It will be my last Christmas and I would like to get just drunk enough to have fun."

He was so serious that Mother agreed to go along with what she thought was a gag. He had stopped drinking several years before. All she asked was that he provide for the children and then he could make a fool of himself if he wanted to. And this he proceeded to do — in his own way.

On December 24, 1904, a neighbor named Jolly who worked as a convict guard came to our home to sample a quart of whiskey Dad had on hand.

"It could be your last drink with me," said my 36-year-old father, "because I shall not live to see another Christmas."

"You're crazy, Dick," said Jolly. "You are not yet middle-aged and you have everything to live for."

"Yes, but I won't," said Dad. "Just wait and see."

Dad had hidden the whiskey in the kitchen but Mother had found it and substituted a quart of vinegar in a similar bottle. Say-

ing hurriedly, "Drink quick before the old lady catches us," Dad passed the bottle over and Jolly swallowed a stiff drink. It came right back up, bringing a lot more with it. When my outraged Mother appeared with the mop Jolly staggered off home and Dad set off to spend Christmas Eve in downtown Pelham.

His first act of celebration was to throw a lighted firecracker under the Chief of Police Bill Crowe. Chief Crowe immediately gave chase but Dad had a friend in every store in the small town. He simply hid behind the old-fashioned counters while the merchants silently pointed to the back door. Crowe finally caught on and told his one deputy to forget "Stuttering Dick" who was only having fun at their expense. Without a cop to chase him Dad gave up on the police force and after buying nine cannon crackers at \$1.00 each he hired a hack home.

It was nearly midnight when he arrived and Mother had waited up to learn whether she would have to doctor him up or go downtown to bail him out of Chief Crowe's calaboose.

Next morning Dad was meekly penitent but the whiskey inside him was not. When she asked him to put fuel in the old-fashioned cookstove Dad filled the firebox with roman candles.

When they went off, some went through the house and shot cats from under the beds. Others went out through the kitchen door to give the chickens a scare they never got over.

My redheaded mother's patience snapped. She told Dad she didn't care whether he lived to celebrate another Christmas or not.

When things calmed down Dad remained positive he would die before the year was out but Mother wouldn't believe him. Gradually the matter was forgotten until the following June. We had moved to Cotton, Ga., in the meantime and one night we were all in bed but not asleep when Dad's photograph, a big enlargement in a huge gilt frame crashed to the floor from the mantel in the living room. The glass was not broken and no scar marred the gilt frame.

"There, now, Mother," said Dad, "is proof that I will not survive this year." Mother didn't argue, for she was frightened by his uncanny persistence. Dad insured his life the next week and paid premiums for the rest of the year.

In late fall, true to his prediction, he contracted typhoid fever and died in Ticknor on December 8, 1905, just two weeks and three days before the Christmas he had said he would never see.

And then a strange thing happened. Engine No. 2 was decked in crepe but sent out on another run so Mother wouldn't see it. Another locomotive, also decked with crepe, pulled the passenger train on which Dad took his last trip in the baggage car.

Four days after Dad's funeral Engine No. 2, still bearing crepe in his honor, turned over and rolled down a bank into Lost Creek Swamp, seven miles northeast of Pelham. When salvaged from the mud and rebuilt to like-new condition, No. 2 seemed jinxed. It would fall off a straight track and couldn't pull a

light train. It was sold to the short line's parent road, The Georgia Northern, to be used for switching in the yard at Moultrie, Ga. It did no better there, continuing to fall off the rails for no apparent reason.

Finally, No. 2 was sold to a lumber mill at Noma, Fla., in 1907. On her second trip into the woods she spread the rails and plowed to a stop buried in big pine logs — her own cargo. That was the end; the engine was junked.

I've always thought old No. 2 insisted on following her master into the great unknown.



### THE OLD HELPS THE NEW

SPACE RESEARCH is accepting indirect help from an age-old technique, one not fully understood even today. Water witching or dowsing seems to have developed only in Europe and was utterly unknown to Indians, Eskimos and Asians. It crossed the Atlantic in the 18th Century and after 1775 began to be mentioned in connection with witchcraft.

Nevertheless, whenever the Royal Aircraft Establishment's satellite tracking station at Lasham, Hampshire, England, wants to begin excavation work, the first man over the ground is Maj. Harold Spary. The 62-year-old dowser uses a couple of sticks, some string and a

"thingummyjig" to locate underground pipes. He walks along, his antennae delicately balanced, quivering and swinging before him. Suddenly the two rods swing inward and cross and the major calls out, "Don't dig there or you'll hit a cable." The spot is marked and he goes on.

During World War II the Royal Engineers used Major Spary's talent when they were laying a pipeline in Libya and again after the war when new cables were run to gun emplacements on the south coast of England.

Major Spary might have used his talents for detecting mines during the war but he points out, "Mines have a habit of detecting you first."

John Lovette's psychic gifts appeared when he was 19, a dockworker in London.

In the 100 years since England's Golden Era, physical mediumship has fallen into disrepute. But this cautious report by recognized parapsychologist presents amazing evidence which may turn the tide.



# The PHYSICAL MEDIUMSHIP of JOHN LOVETTE

By Frederic Griscom

## PART ONE

**P**HYSICAL MEDIUMSHIP is the most suspect of all psychic phenomena. Indeed, I once was told by an eminent American parapsychologist whom I do not care to name that there is "no such thing as physical mediumship," that it always has proved fraudulent.

In 1964 while working as a researcher for the Psychical Research Foundation, Inc., at Durham, N.C., I had an opportunity to interview and study more than 60 mediums in all parts of Europe. I found no evidence of

physical mediumship in any of these. Nevertheless, on returning to Mexico I found that an old friend of mine, the English medium John Lovette, was said to be "progressing" in his physical mediumship. Although I already had come to admire and respect his rather remarkable clairvoyant abilities it was a year before I had a chance to attend a direct voice session. After this remarkable session I concluded either the medium is one of the most masterly magicians I have ever seen or he possesses certain tal-

ents that science in these times does not admit exist. This is an account of that session and a discussion of the phenomena witnessed. Each reader must weigh my observations against the possibility of error and make up his own mind concerning their authenticity.—The Author.

ON MAY 19, 1965, my fiancee, Sharon O'Donovan, and I were invited to John Lovette's apartment at 626 Chapultepec Ave., Mexico City. When we arrived at 2:30 P.M. I asked permission of Mrs. Josefina Pinzon, Lovette's assistant and translator, to search the seance room.

The room is about 10 by 20 feet and joins the rest of the apartment through only one door. There is one closet near the entrance to the room which I searched carefully for paraphernalia — costumes, clothes, beards, masks, etc. I found nothing. I inspected walls, ceiling and floor looking for possible wires, electrical connections and concealed microphones. I found only one wall plug, again near the entrance. I looked beneath a small rug which partially covered the floor for possible hidden wires, paraphernalia, or a trapdoor. I found none of these things. The trapdoor theory would be farfetched anyway as in May, 1965, the apartment be-

low Mr. Lovette's was occupied by an employee of the Russian embassy and his family. As a last precaution I searched the furniture in the room for suspicious fixtures and found none. There were six chairs, two of them armchairs and the rest ordinary upright kitchen chairs. There was a small couch on which my fiancee and I were to sit.

Suspiciously enough, everyone was assigned a fixed place, designated by cards on which our names had been written. However, at no time during the session did the medium ask us to hold hands or in any way restrain us in our frequently unorthodox exploratory tactics — such as reaching out into the semidarkness with our legs, partially crawling on all fours farther from our seats than we were intended to, a tactic perhaps "unfair" but necessary because of the darkness.

On a small table there was a tape-recording machine which was not yet connected to the wall plug near the door. I looked the machine over scrupulously for possible hidden electrical appliances, loaded magnets, etc., and found it to be a perfectly normal tape recorder with a tape in place ready to record. The tape was to record the various "voices" heard during the session and

alternately to provide background music at timed intervals to help achieve the atmosphere Spiritualists strive for. An objection to the idea that the session had been pretaped and simply played out on the recorder is that during the most dramatic phenomena and most of the rest of the time the background music, semireligious choir music and popular Montovani-type, was being played from the tape.

I stood directly outside the entrance door as the five persons, not including my fiancee, myself and Mrs. Pinzon, who were to attend the session arrived. Thus I made sure no more than eight persons entered the room during the time we waited for the sitting to begin.

Meanwhile Mr. Lovette had been told by Mrs. Pinzon that I had searched the room. This upset him because it seemed to him I distrusted the phenomena he had produced at a previous session I had attended. But it was time for the seven guests to be seated. My fiancee and I took our places on the small settee facing the medium's chair which was screened by small canvas curtains. These curtains were set up by Mrs. Pinzon in our presence. After she left the room to entreat Mr. Lovette to appear I inspected the canvas curtains and the medium's upright chair to

see that nothing else had been brought into the room. When Mrs. Pinzon returned she put three lightweight aluminum trumpets, a pencil, several sheets of paper and a bunch of baby's bells on the floor in front of the medium's chair and the canvas curtains. The trumpets were about 10 inches long with small tin mouthpieces. I looked these items over carefully, especially to see if the trumpets contained hidden magnetized metal parts but found no evidence of this. Small rims of white phosphorescent plastic had been mounted on the circular tin mouthpieces. While we continued to wait for Mr. Lovette Mrs. Pinzon brought in a pair of "reflecting boards" to be used by so-called "materializations," the better to show themselves in the darkness. These were small white opaque squares of plastic. Examination showed me nothing suspicious about them.

Mrs. Pinzon announced that the medium was delaying his appearance because of my having searched the room. He not only was emotionally discomfited but felt that possibly I had created an inhospitable atmosphere. So our small assemblage of five ladies and three gentlemen began to chat. I had not known any of them before, except my fiancee (now wife) and Mrs. Pinzon.

Approximately 40 minutes later, at 3:10, Mr. John Lovette appeared wearing nothing but a sweat shirt, gym pants and sandals. With sarcastic good humor he asked me to look him over before the assembled company. This I did. Mrs. Pinzon then shut the door, turned off the lights and the session began. The medium appeared to go into a light trance immediately.

First there was a prayer in the Spiritualist manner by the medium. Then I could tell from the slow, seemingly deep breathing of the medium, as compared to his initial rapid inhalation and exhalation, that the medium had fallen into a deeper trance. A "voice" speaking through Lovette declared itself to be "Holy Holy". Mrs. Pinzon interpreted this to mean an alleged former Father of the Roman Catholic Church. This voice, very different from Lovette's own in tone and accent, began to alternate in prayer with Lovette's usual guide, Greyfeather. Greyfeather spoke with a mixture of solemnity and official levity in the manner of an emcee. He informed us that the medium had been upset at my "distrust" but now was recovered and if we wished a good presentation of the phenomena we should try to build up an atmosphere of harmony and cooperation. During the rest of

the session Greyfeather broke in from time to time to assist the medium and to guide the order of events.

The medium showed us with the aid of a flashlight with a red bulb (not infrared) the supposed manufacture of ectoplasm from his mouth. To this investigator it looked suspiciously like cheesecloth drooping to the floor in slightly undulating folds, expanding and contracting, as if the medium's breath flowed through its folds. The medium displayed this material several different times and then the room once again returned to darkness. (A crack between the doorjamb and the door and an opening between some curtains on a window directly behind us let enough light into the room so we really were in a state of only semidarkness. Thus I could have made out any suspicious movements and could observe the door some 10 feet away to be certain no one came in or went out. During the entire session Sharon and I took turns watching this door.)

From my point of view nothing remarkable happened until several of the trumpets, showing their luminous mouthpieces in the semidarkness, rose swiftly from the floor and began to dance around the room. At this time soft, rather vapid back-

ground music was being played on the tape. Sharon and I could find no evidence that the medium had moved outside his curtained alcove nor any sustaining wires or cords by which the trumpets could be propelled. Whenever a trumpet appeared before us we reached out behind it to feel for possible appendages. Three of the trumpets were in the air at the same time moving erratically toward and away from each other in different parts of the room. Then all at once, as if on signal, they began to demonstrate purposeful visits to individual sitters to deliver sometimes brief and sometimes long messages. These messages were spoken quietly through the trumpets. Thus the trumpets displayed a motivational, rational and individual behavior which surprised us, particularly when they chose correctly those persons to whom they delivered their veridical messages. (Of course it can be argued, and rightly so, that the place cards would facilitate such seemingly surprising localization in the semidark, but not so easily explicable is the rapidity and apparent spontaneity of the numerous, truly clairvoyant messages they gave out. Thus the mechanism may be questioned but not the results.)

A Grandfather Patrick came

to my wife (she has a deceased paternal Grandfather Patrick) who spoke in a weak quavering voice. Then an independent voice called "Daffodil" which moved about the room apparently over the heads of the sitters voiced the opinion that Grandfather Patrick spoke so weakly because it was his first time in such a session. Grandfather Patrick talked of coming from Ireland and of having had many relatives there, all of which was correct.

Here many readers will suggest that the medium could be a ventriloquist of exceptional skill who tapped the minds of the sitters telepathically (no mean feat in itself). But a curious feature of the independent voice which seemingly was roaming the ceiling and corners of the room at will is that it sometimes spoke out to offer an opinion at the same time that a trumpet voice was trying to speak. Indeed, several more independent voices which appeared to be known to other sitters in the room, although not to me, spoke, so that at times a babble of different voices came from different directions and moved with apparent deliberation from one side of the room to the other. In my opinion, this type of multiple ventriloquism would be difficult to perpetrate without the help of

moving microphones or highly sophisticated electronic mechanisms stored or hidden in the room. (I wish to emphasize that the tape recorder, a most suspicious object to some, was without added electronic or amplifying gear. It seems unlikely to me that effects were being relayed from another room by outside circuits when there was only one electrical connection in the room and the tape machine was constantly attached to it throughout the session.)

I received a puzzling message from a remote figure in my past, a Scottish nurse from my infancy whom I scarcely could remember named Molly McPhee. She spoke through the trumpet presumably as one of the departed; yet her actual death did not occur until two years later, on April 17, 1967.

Before crying fraud please understand the sometimes confounding mechanism of mediumship that often slips from past to present to future without distinguishing between them. Nevertheless, even if the medium got the name from my mind telepathically — seemingly pulling it out of my own subconscious memory — I would not necessarily consider this fraudulent. At least it is an unexpected and seemingly undriven phenomenon and as such a hit in the

terms of present-day parapsychological research. The more remote and seemingly insignificant the veridical past-figure, whether living or dead, the more convincing the phenomenon. (Mr. Lovette, unlike many popular trance mediums, has no historical celebrities manifesting themselves during his sessions.)

Perhaps the most significant message I received purportedly came from Leonore Piper. Mrs. William Piper, herself a well-known medium before her death in 1950, was an intimate friend of my mother when they were young girls. And Lovette's Leonore Piper did seem to have precise knowledge of certain painful problems within my immediate family circle. Also she spoke of the enormous difficulties of communication between the living and the dead.

Various other sitters received apparently veridical messages from friends and relatives they believed actually were speaking to them from the "other side." Only one sitter of the group was completely unconvinced by the personality of her son who, although correctly calling himself Fred, expressed himself in English rather than in the Spanish he grew up with and had spoken all of his life.

After the trumpets lay still and the independent or direct voices

had ceased Greyfeather stated, through the voice of the medium, that the sitters now would be visited by spirit manifestations or materializations. We were startled after perhaps 10 seconds to see a materialization appear just to the right of us in front of the man seated closest to Sharon. All of the sitters could be seen sitting in their chairs, including Mrs. Pinzon, who had to be present to operate the tape recorder. There was no possibility that anyone in the room, with the exception of the medium, had slipped into a costume. The materialization was a female with distinctly feminine features, dressed in a flowing robe with some sort of circlet on her forehead. She walked around the room allowing each sitter to inspect her. In an amazingly adroit movement she held up the reflecting boards so that the already distinct features of her face could be seen even more clearly. She seemed made of some vibrating white substance which emitted a definite coolness when she approached. When she had completed her tour of the room she immediately disappeared and instantly a tall broad priest materialized. At least Greyfeather said he was a priest. (Both the girl and the priest were a head taller than Mr. Lovette is. Of course height can be enhanced

by high heels or small stilts but this does not explain how one materialization could follow another *instantly*.)

The priest picked up the luminous plates from the center of the room where they had been dropped by the preceding materialization and showed features quite different and distinct from those of the feminine materialization including what seemed to be a copious shining beard. His expression was one of good humor combined with patience for the sitters who were trying apparently unsuccessfully to touch him. Sharon and I thrust our legs out in an attempt to trip up anything solid and alive but we touched nothing. I moved out into the semidark room on all fours but encountered nothing except the question by an adjacent sitter as to what I was doing. After showing himself around the room with the aid of the phosphorescent plaques the priestly materialization vanished — to be *replaced immediately* by the tiny form of a little girl who could not have been over two and one-half feet tall (about 30 inches).

The little girl, like the two previous materializations, showed herself carefully to each of the sitters in turn with the aid of the luminous plates which in the semidarkness seemed just to ap-

pear in her hands rather than to be picked up off the floor. My wife and I were surprised by the childlike quality of her movements, her surprisingly small size (no one in the room could have played her part) and the striking delicacy and beauty of her small feet which were more distinct than the feet of the previous materializations. (Of all the materializations we witnessed she seemed the most authentic and puzzling to me.) When the little girl had toured the room she, like the others, disappeared as if someone had turned off a light bulb.

Once again another figure appeared abruptly, this time directly in front and only a few inches away from me. Indeed, Sharon gasped because of the dramatic contrast between the miniature form that just had disappeared and the figure of a man Greyfeather introduced as formerly an Egyptian priest and now my guide. This new figure seemed to tower right up to the ceiling of the apartment and in order to eliminate the possibility that his height was an illusion I stood up. I was forced to calculate that he stood at least two and one-half feet taller than my physical height of six feet.

This materialization of an Egyptian priest was the first of the apparitions to speak. If there

was a moment during the sitting when for an instant I might have lost my proper sense of objectivity it was when this enormously tall and wide "personage" spoke in a booming voice which seemed to rush through the air like a draft. Although daunted, I tried to hold a conversation with the materialization — in vain. The figure spoke slowly and majestically about the "hour and trial" of his appearance (I understood little more because of the murmuring in the room) and without warning or picking up the luminous plates vanished — to the relief of Sharon who confessed this apparition was "a bit too much" for her.

Greyfeather now stated that the session soon would end and spirit voices, including that of a Miss Clara Bott — apparently a well-known, late 19th-Century singer in London — asked us to join them in singing *Swanee River*. Miss Bott used one of the luminous trumpets which again was suspended for the purpose. After the song was concluded there was a rustling sound directly in front of where I sat. Sharon and I heard what sounded to our ears like the frantic scratching of a pencil across paper. Straining my eyes I could not see the actual paper or the pencil which Mrs. Pinzon had placed on the floor before the session began in

the act of writing but I could make out that there was no crouching human figure nearby as I had suspected there might be. The scratching lasted five or six seconds at most, terminating with a cool rush of wind and the falling of a small folded piece of tissue paper exactly into my lap between my two legs. (Any reader can try throwing a piece of folded, thin onionskin paper to see with what accuracy he can hit a limited target. The message which fell into my lap crossed a space of about five feet!)

The message, 140 words long, was general and religious in theme. Written out in about six seconds, all the words were connected, run together in one flow as it were. Some readers will point out that it probably had been prepared before the session began but it is hard for me to believe this as I took care before the session began to look carefully at both sides of each sheet of paper put into the room with the pencil. I later showed this purported message to a graphologist who appeared baffled by it because it betrayed little of what she called "human" qualities. Also it was written in darkness without even slight margins, on a small piece of onionskin about the size of an office memo pad. Considering afterwards that this might not have been fraud I

remembered F. W. H. Meyers pointed to the supposed fact that after death the vibrations of the mind are said to greatly increase both in speed and expression. Of course this is not evidence but merely an interesting observation.

After I received the message Greyfeather gave his benediction to the session and it came to an end. Mrs. Pinzon turned on the light and Mr. Lovette, seemingly exhausted, came out of his curtained cubicle and asked if the session had been fruitful. Scarcely waiting for an answer he left the room. The sitters compared notes and reactions but these cannot be considered evidential, of course, since they concerned subjective impressions about testimony given individual sitters. I do wish to state that, with the exception of one loud, rather vulgar woman who never had "sat" before, the participants seemed pleased and convinced something beyond normal human cognition had taken place.

It should be noted that, as if some kind of psychological overcompensation occurred and the medium was out to impress and convince his most skeptical viewer, I was the recipient of three messages, the one from Grandfather Patrick whose trumpet first tapped my knee, the visit of my so-called guide

and finally the purportedly ap-  
ported written message.

\* \* \*

*The author's discussion of these unusual manifestations in John Lovette's seance room will follow next month. At that time Mr.*

*Griscom will consider all the possible explanations for these phenomena. Were they fraudulent? Produced by suggestion? By mass hypnosis? With the aid of confederates? Or were they paranormal phenomena?*



### A CALL FROM HOME

By Bert Groth

**A**LEXANDER SKIRVING, a master mason, was employed by the firm of Mowlem, Burt and Freeman in the 1850's. His firm had the government contract for all masonry work in London at the time. Skirving was working at the gate in the northeast corner of Regent's Park, east of the zoo, so far from his home that he brought his lunch to work every day.

One morning about 10:00 A.M. the impulse to return home struck Skirving with extraordinary force. He tried to deny the impulse, telling himself he had no reason to go home and that his wife Mary Ann would laugh at him. Further, if he left his work he would lose his pay of sixpence an hour. Despite his arguments with himself the desire to leave continued to grow.

Finally, half an hour after he first thought of it, he seemed to be forced to give in and he left his work. The walk home took about an hour.

When he reached his door, his sister-in-law, Mrs. Vye, who lived a few streets away, greeted him.

"Why, Alex, how did you know?" she asked.

"Know what?"

"Why, about Mary Ann," she said.

"I don't know anything about Mary Ann," he replied, growing anxious.

"Then what brought you home at this moment?" she asked.

"I can hardly tell you," he replied. "I seemed to want to come—but what is wrong?"

Mrs. Vye then told him his wife had been run over by a cab about an hour and a half before. Mary Ann had continued to call for him while the doctor and neighbors tried to ease her suffering.

Skirving hurried up the steps. His wife recognized him, held out her arms and pressed his head against her breast. The crisis seemed to pass with his appearance. She immediately became calm and fell asleep. From then on her condition improved.

At the very moment his wife had been struck by the cab Skirving seems to have experienced the impulse to go home. He didn't hear a voice telling him to return nor did he see a beckoning figure. All he could recall was the irresistible desire to go home and luckily he yielded to it.

# Herb and Angie Won . . . IN A PHOTO FINISH

Help from an unexpected quarter determined the course of the lives of a widower, his teen-aged daughter and the woman he loved.

By Lorraine Hope  
As told to Carole Hilliard

". . . a photograph, not yellowed and faded, fluttered to the floor. Instant recognition gripped me. I had seen before the sculptured face, the outmoded coiffure . . ."



ALTHOUGH I WAS bone-weary I knew I wouldn't sleep. I had too much to think about. Somehow I had to reason out a conclusion satisfactory to all of us. Herb had proposed and I had promised to give him an answer tomorrow — yes or no.

Would I be able to compete with the memory of a dead wife and cope with a spoiled headstrong 12-year-old daughter?

My mind was in a whirl, thoughts spinning round and round, colliding and erupting in spurts of panic. I loved Herb and wanted to be his wife. I enjoyed

Angie, his daughter, but she had been spoiled rotten — yes, rotten — since her mother died. Did I have the strength to help her over the difficult period ahead and make her a happy emotionally-healthy woman?

I slipped between the cool sheets and settled on my soft pillow. The wind was blowing violently outside — in tune, I thought ruefully, with my troubled mind. For a long while I lay listening to bare branches brushing the bedroom window of my Los Angeles apartment. The moonlight cast eerie shadows on

the wall opposite me. After what seemed like a long time I drifted into a restless dream-filled sleep.

Sometime later I awoke, feeling that someone was sitting on the edge of my bed. Because I lived alone I was startled. A sense of panic came over me like a shower of needles. With great effort I opened my eyes.

Seated on my bed was a young woman whose auburn hair was arranged in an outmoded fashion. She had green eyes and a beautifully sculptured face visible in the soft light that seemed to envelop her. Looking at her smiling lips and serene expression I was no longer afraid. I closed my eyes and relaxed.

She spoke softly and compassionately, "Lorraine, I'm Angie's mother. I know you're troubled and I've come to help you."

I tried to speak but words would not come. For a long time I have known of extrasensory perception but spirit manifestations are beyond my comprehension.

She continued, "Angie needs you just as you'll find you need her. You'll have some problems, of course, but you'll work them out. Herb loves you dearly and will make you happy. I can assure you he'll not compare us. He's not that kind of man.

"I can tell you this too: you will not have children of your

own but Angie is yours for the taking. You'll be as a natural mother and daughter."

Opening my eyes I noticed the soft light she had brought with her was gone, the room was in darkness, the wind had died down and she no longer was there.

Rather than feeling fear in the realization that my visitor had been exactly who she said she was, I was completely calm and content in my decision to marry Herb and take Angie for my daughter.

At 8:30 the next morning when I was sure Herb would have reached his office I called and gave him my answer. I didn't mention what had taken place the night before. I knew him well enough to know he'd laugh at me and say it was all a dream. Perhaps it was — but it gave me the strength and hope I needed.

Herb was delighted that I said I would marry him. He suggested we have dinner at his parents' home that evening. I dressed carefully in my most becoming suit.

When we arrived I was introduced to my prospective mother-and father-in-law between interruptions from Angie who was not getting enough attention. Suddenly she left the room and returned with a well-worn leather scrapbook, another way of

reaching center stage.

I sat down beside her and began looking at the pictures. Then, her aim accomplished, Angie arose from the overstuffed sofa and headed for the kitchen for a snack. Herb took her place beside me and together we looked at the faded pictures of aunts, uncles, sisters, brothers — some having come from the old country. It was great fun hearing anecdotes about Herb's various relatives.

As I readjusted the heavy old book on my lap, a photograph, not yellowed and faded, fluttered to the floor. Instant recognition gripped my throat. "That's she. That's the woman! Who is she?" I gasped.

"Why, that's Angie's mother. I don't know how that photo got in here but I've got a good idea,"

Herb said thoughtfully.

I told him of the happening of the night before. He was as skeptical as I thought he'd be but when I described her clothing and jewelry a strange expression clouded his face. "Good heavens, those are the things she was buried in," he said.

Maybe it all was fantasy or coincidence — but I think not. If I hadn't been sure before, that photograph proved it was indeed Angie's mother who came to tell me I would have a wonderful life with the husband and daughter she had left behind.

Time and again I worried that the incident might disturb our relationship or spoil our marriage in some way. Now, 30 years and two beautiful grandchildren later, I guess it's time to stop worrying.



#### WHAT'S IN A NAME?

EVERY SCHOOLCHILD knows that 70 years ago the world was thrilled to learn that the message to Garcia had gotten through. The story has been used for decades to demonstrate the virtues of courage and perseverance to the nation's youth.

United States Army Lt. Andrew Rowan is the hero who delivered the message assuring Cuban rebel Gen. Calixto Garcia deep in his mountain stronghold that the United States was back-

ing him in his war against Spain.

Recently, in a Richmond, Va., hospital, Carlos Garcia-Valez who had been injured in an accident told a nurse that his name indeed was spelled as in "message to Garcia."

"He was my great-grandfather," said Carlos, to which the imperturbable nurse, Mrs. Regina Rowan Hola, replied, "The man who carried the message to your grandfather was my father's cousin."

# WAY-OUT WORDS . . .

## The Language of

## PARAPSYCHOLOGY

Would you like to practice a little erudite term-dropping? You'll find some stunners here.

By John E. Berke

**P**ARAPSYCHOLOGY concerns itself with matters that have interested human beings since prehistoric times. Mysticism, survival, occultism, the foretelling of the future—indeed, all branches of psychic phenomena—have their place in the legends, literature and cultures of all peoples. Thus, while its name is relatively new, parapsychology is an old science.

Possibly as fascinating as the science itself are the words of parapsychology although many of the concise, exact terms are little known even among serious students. Would it surprise you to learn that you have read arti-

cles on *phyllomancy*, *chiromancy*, *cartomancy* and *crystalomancy* in these very pages?

These four aspects of parapsychology are very popular and well-known throughout the world by their more common but less esoteric names. It is difficult to find a city of any size where one cannot find practitioners of all four.

After a light snack in a gypsy tearoom in New York I saw an interesting demonstration of *phyllomancy*—the art of telling fortunes with tea leaves.

Had I taken no tea that day and offered my gypsy host an empty cup for a reading, she

#### ABOUT THE AUTHOR

JOHN E. BERKE is a free-lance writer whose work has appeared in religious magazines, medical publications and trade journals, among them "The Christian Herald," "The Living Church," "Suburban Life," "Salesmen's Opportunity," "Specialty Salesman," and in Spanish translation, the newspaper, "El Tiempo."

He has spent many years studying the esoteric terminology of various sciences and his pursuit of odd and hard-to-discover words has led him to lecture podiums at numerous colleges and universities. He also has appeared as guest on many radio programs, among them the Long John Nebel Show.

His sources for the parapsychological terms discussed in this article include Webster's Dictionary, The Scofield Reference Bible and Nandor Fodor's Encyclopedia of Psych Science.



would have had to turn to *scyphomancy*, a means of telling the future from a cup.

On the other hand, if I had drunk wine and asked that she predict my future from the liquid in my glass, *enomancy* or divination through wine would have come into play.

Fully as popular as phyllo-mancy is *chiromancy*. The chiromancer demonstrates her skill at fairs and carnivals. Looking at her client's palm she can tell him about his character and something of his past, present and possibly his future. *Chiromancy*, then, is the parapsychologist's term for palmistry. He also has a synonym for chiromancy: *chiognomy*.

Similar to chiromancy is *podomancy*, the art of divination through study of the soles of the feet. Probably a podomancer's

reading is as accurate as a chiromancer's but some persons seem reluctant to remove their shoes for a reading. This difficulty is overcome in *ichnomancy*: divination through examination not of the feet but of footprints.

Almost all parts of the human body lend themselves in some way to character reading. In *phrenology* character is determined by the shape of the head and its protuberances. In *physiognomy* bodily features, especially facial, reveal character.

In practicing *cartomancy* the reader is not concerned with the physical person of the client. Rather, cards are her tools and she makes her predictions as she turns them face up and lays them out.

*Crystallomancy* is the parapsychologist's word for crystal gazing. This particular craft

uses a relatively large sphere as opposed to *margaritomancy* which depends on pearls for its revelations.

Man has passed up no natural phenomenon in his quest to know the future. By way of example, the future is told by fire in *pyromancy*, by thunder and lightning in *meteoromancy*, by water in *hydromancy*, and eggs in *omancy*. After the eggs are hatched we might turn to *ornithomancy* to see what we can learn from the flight of birds.

Neither has man neglected the things he has made himself as instruments of divination. Not surprisingly in *lampadomancy* the flame of a lamp is the seer's tool; in *machairomancy* he makes his predictions by means of swords and knives.

Jules Verne's novel, *Michael Strogoff*, offers us an interesting example of how material objects can be used to obtain divine guidance. During the course of the tale Michael finds himself captured by his Tartar enemies who want to punish him as a Russian spy.

To determine a suitable chastisement his judge summons a copy of the Muslim holy scriptures, the Koran. Opening it at random he places a finger on a line and reads, "And he will no more see the things of this earth."

Cruelly though logically the Tartars took the words to mean that Michael was to be blinded. However, his sight was saved when the tears in his eyes blocked the heat of the executioner's red-hot sword.

According to Jules Verne the people of Central Asia call such a use of the Koran by the word *fat*. In English we call divination through the lines of books by one of two terms, *bibliomancy* if the book involved is one of sacred scriptures and *stichomancy* when any book at all is employed.

Our own Bible presents numerous examples of divination and other parapsychological phenomena. We can take the fourth chapter of the Book of Daniel as an example.

This chapter recounts that King Nebuchadnezzar turned to the prophet Daniel for interpretation of a dream which troubled him. In obeying the King, Daniel practiced *oneiromancy*.

Unfortunately for Nebuchadnezzar Daniel's interpretation involved a prophecy that the King would live as a beast — and he did. He was afflicted with the delusion that he was an ox and he lived as one, fulfilling the prophecy.

Bible scholars have coined a term for Nebuchadnezzar's delusion: *boanthropy* to describe the

condition of one who thinks himself an ox. This term brings to mind the more familiar *lycanthropy*, the parapsychological term for the state of a werewolf. Another similar affliction is *cyananthropy* or *kynanthropy*, two versions of a word describing a human being's delusion that he is a dog.

*Phenomenology* obviously means the study of psychic phenomena. Most intriguing are the manifestations of the human mind's power to accomplish something beyond purely physical limits, so intriguing in fact that *clairvoyance* (the ability to see beyond normal vision in space or time) and *clairaudience* (the ability to hear sounds beyond the range of physical hearing) are words in the everyday vocabulary of persons who know nothing of parapsychology.

One of the best-known marvels encountered in a seance with a spirit medium is "spirit rapping." The proper word for the study and manifestation of spirit rapping is *typtology*. However, the spirit invoked by the medium may make himself known not by rapping but by *automatic speaking* or *automatic writing*, using the medium's voice or hand and pen as if they were his own.

On occasion a medium may speak in a language unknown to her. In such a case the tongue

may be one simply foreign to her or as some parapsychologists have claimed, foreign to this earth and native to the spirit world or possibly to another planet. When a medium speaks in such a manner the phenomenon is called *glossolalia*. If she writes in an unknown tongue the proper term is *xenoglossis*.

The medium's ability to move objects without touching them is called *telekinesis*. One manifestation of telekinesis is "spirit writing" (also called "direct writing"). This describes a pen, pencil or piece of chalk writing without being touched by the medium or any visible agent. Two words describe this function of the spirit world, *pneumography* and *psychography*.

*Skotography* is the term for that type of spirit photography in which some emanation from persons who possess psychic powers affects photographic film.

Less romantic possibly than the medium or psychic photographer is the dowser. Well-known to farmers and cattlemen, the dowser with divining rod in hand seeks out the water they so sorely need for crops and livestock. But prospectors, too, have turned to him for help in finding deposits of precious metals. It is assumed that the divining rod works due to a power emanating from the earth — an energy

called *rhabdic force*. From the same Greek root which means "rod" we derive the parapsychologist's word for dowsing, *rhabdomancy*.

In the world of parapsychology certainly there are many more interesting and useful terms not given here for want of space. Indeed to print all of them would require a small book. However, I think I should define some words that seem to mean what they do not. Some words are completely clear, of course. *Phantasmology* is the scientific study of ghosts and specters and part of the word itself, "phantasm," tells us at once exactly what it means.

On the other hand *hexicology* and *hexiology* are not the study of hexes. They relate to the branch of biological science that deals with the relationship of organisms to their environment.

*Halomancy* is a parapsychological word but it doesn't have anything to do with halos. No, indeed. The halomancer is one who practices divination with one of nature's most common and useful substances — salt.

Another confusing word is *sideromancy*. The word *sidereal* pertains to the movement of the stars and it would be reasonable to assume that sideromancy is divination based on observation of the motion of stars. But it is not. Sideromancy is divination

by watching straws burn on red-hot iron plates. The correct word for divination from the movement of stars is *astromancy*. Its connotation is not the same as astrology. Astromancy refers to any prediction based on the stars' movement while astrology concerns itself directly with the star chart of an individual.

*Psilanthropy*, unlike other words ending in "-anthropy" has nothing to do with the assumption of animal traits by a human being. It is a word used by theologians to describe the belief of those who accept the humanity of Jesus Christ but deny His divinity.

*Therianthropism*, while properly applied in art and mythology, also has parapsychological meaning. It refers to the condition of a being that is part-beast and part-human or part-beast and part-god. Thus we might describe the Egyptian goddess Isis as *therianthropic*, for often she is represented as having the body of a woman and the head of a cow.

*Pythonism* relates to parapsychology but has no connection with the snake we now know as a python. Pythonism is the prediction of the future in the manner of the Oracle of Delphi. A pythonist is a prophet or conjurer and a pythoness, a seeress.

The giant snake we call the

python is named for Python, the great serpent of Greek mythology slain by Apollo near Delphi. Thus, the word *pythonic* may mean either prophetic or python-like — not simply snakelike but specifically like a huge snake.

We should not neglect one final word — *Ouija*. The inventor of the Ouija board created the word from the French and German words for "yes" — *oui* and *ja*. And curiously, the British novelist Louise de la Ramee used an identical method in making up her pen name, "Ouida." It consists of the French *oui* and the

Russian *da*, both meaning "yes."

I find parapsychology the most interesting of all sciences. And why not? It touches — even encompasses — the entire realm of human life and endeavor. Thus it was important to me to research these "way-out" words for the sake of exactitude. The terms included here I have found useful in my writing and particularly stimulating to listeners when I lecture. Try them on your friends and enjoy their mystification — until you explain, for example, that phylloomancy is a scholarly word for tea-leaf reading!



### HAPPILY, A WRONG NUMBER . . .

**P**RINCE, a poodle owned by the Stuter family of St. Albans, W.Va., had a girl friend. One afternoon some 18 months ago he walked off in the direction of the lady poodle's house and never was seen again. Mrs. Elaine Stuter and her two children advertised and searched for him, checking regularly at the dog pound, without success.

One day this spring a poodle turned up in South Charleston and followed a girl home from school. The girl's mother telephoned the pound and learned the number of a family — not the Stuters — who recently had reported their dog missing.

The South Charleston mother, who asked to remain unidentified, telephoned the family but made a mistake in dialing and reached Mrs. Stuter's mother, Mrs. R. W. Mason.

At Mrs. Mason's request, the caller checked the dog's tag and found the name "Prince," scratched on by Mrs. Stuter's daughter years ago, still was there.

Reunited with the Stuter family after a year and a half Prince remembered the house, the children and Mrs. Stuter. Now the question is, "Does he remember his erstwhile sweetheart — or will he stay home?"



# Fingers of Fate

By Harold Helper

One year after William Harrell of Topeka, Kan., fell down a flight of steps and broke his right ankle, he tripped on the same staircase, broke the same ankle and wound up in the same hospital.

Richard Sanorto and his twin brother Ronald enlisted together in the United States Marine Corps. Richard stepped on a Viet Cong mine near Da Nang while on patrol and his left leg was amputated above the knee. Four months later, on patrol near Da Nang, Ronald stepped on a mine and his leg had to be amputated above the knee.

Mrs. Annie Winter of Barnsley, England, died from eating salted peanuts in bed. The coroner ruled, "She choked on the excess salt."

Mrs. James Maxwell of Torrance, Calif., gave birth to a baby girl on the sixth day of the sixth month of 1966 at 6:06 A.M. The baby weighed six pounds, six ounces.

When Jim and John Brown of Great Bend, Kans., were boys, each had girl friends whose names were Katy Price. Jim finally married a girl named Sandra Kay. So did John.

Mrs. Albert Risch of Covington, Ky., and her daughter, Mrs. Thomas Schabler, gave birth to boys on the same day — Father's Day.

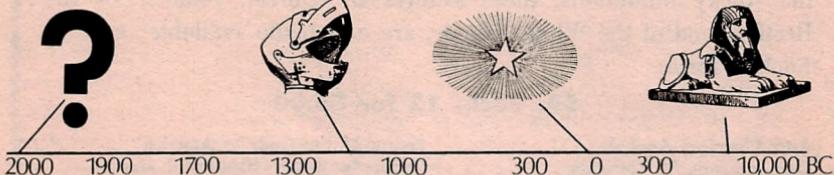
Donald I. Byer of Rozel, Kans., and his son Donald L. both were born on April 28, 28 years apart. They also were graduated from high school 28 years apart, in classes having the same colors and the same motto.

As he was reading Truman Capote's book, *In Cold Blood*, David Whitmore, a New York City hotel clerk, was shot to death.

Two persons were killed when their car was struck by a truck in Texarkana, Tex. The victims, Lynn and Clint Otwell, were in a funeral procession en route to a cemetery.

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## GOOD-BYE, PAL

By Joyce L. Martin

PAL, AN EIGHT-WEEK-OLD toy shepherd, was given to my mother Opal Tucker on July 14, 1950. He grew into a beautiful golden brown and white silky-coated dog.

Most of the time during Pal's life my mother lived within a few blocks of me and when Mother knew she would be away from home all day she would bring him to me. Therefore, Pal and I grew quite fond of each other.

Mother and my own family traveled from Michigan to Arizona together and in 1962 Mother bought a house trailer and moved to Mesa, Ariz., while I continued to live in Phoenix. Thus during the last two years of Pal's life we lived 25 miles apart.

When he was 13 years old, Pal's movements became slower, his eyesight dimmed and his hearing failed. When arthritis shortened his temper and he became very cross he had to be kept tied up.

On July 14, 1964, I was hanging laundry on the line in my backyard when I saw Pal come bouncing around the corner of the house. I was surprised to see him so frisky because Mother had written me about his aging and bad temper.

When I spoke to him he came to me playfully. His cry of sheer delight rang in my ears while he romped at my side as I started toward the front of the house to greet my mother. I expected her to be waiting at the front door but she was nowhere in sight. I turned to Pal and said, "How did you get here? Where's Mother?"

As I spoke he started down the street and disappeared from sight. I called and called but he did not return. I ran into the house and telephoned Mother. When I heard her voice I knew she had been crying. I asked what was troubling her and she said, "Pal is gone."

When I told her Pal had just been here she asked me the time. It was



Joyce L. Martin

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exactly 3:20 P.M. She told me he died at 3:10, 14 years to the day after he had been given to her.

Pal had come to me to say goodbye.—*Phoenix, Ariz.*

**CHEETAH WAS "READY"**

By Clyde Bonnell

ONE DAY IN September, 1967, my daughter Floy found a beautiful golden Persian cat in the backyard of our home in Jacksonville, Fla. She brought him in and we fed him, planning to keep him until we could find his owner. We watched the "Lost and Found" column in the paper but never was there an ad for a cat of his description. So we kept him as a companion for our female cat Patti, a part-Persian.

We named him Cheetah and he soon became an important part of our household. When he took cold in early March, 1968, we were distraught. His cold seemed to get better but then turned into pneumonia.



Mrs. Clyde Bonnell

He was much worse before we realized it. He died just as Floy got him to the hospital.

The loss of Cheetah broke our hearts. He was constantly in my mind and a few days after he died, I received a powerful communication—as if from outside myself: "When Cheetah is ready to come

back you will see him." I quickly asked, "When?" The answer: "Don't ask questions."

On April 19, 1968, Patti, who had been Cheetah's constant companion, gave birth to five different-colored kittens. One is a replica of Cheetah.

Floy and I are firm believers in reincarnation and we believe that when Cheetah was "ready" he came back. — Jacksonville, Fla.

### DEATH'S PERFUME

By D. Ann Price

**M**Y GRANDMOTHER, Martha Ann Patton, was 81 years old and gravely ill. Doctors gave her only a short time to live. My husband and I took her from her home in Kirksville, Mo., to our farm near Macon, Mo., to care for her. My mother, Catherine Goodwin, came from Eldon, Mo., to be at Grandmother's bedside when the end came.

We had lovely neighbors who came

and helped us out. One neighbor in particular, Esther Snodgrass, came two miles over the muddy, sometimes icy roads every day. Once a day her son John would bring her in a wagon and then call for her to take her home.

Grandmother seemed to be better but I felt she was slipping away. I called my family together and told them she would be leaving us soon. Everyone said, "No, she is better!"

"I know different," I said. "Don't you smell that perfume?" An exotic aroma pervaded the room. Esther said, "Yes, I smell it. Isn't it wonderful?" My mother then declared she never had smelled such a heavenly scent.

About six o'clock that evening John came to pick up Esther who said, "I'll run home and come back later this evening." A very short time later I looked out of the window to see Esther getting out the wagon.

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She and her son came running into the house. Esther was out of breath but she continued rapidly to Grandma's room. We followed close behind.

Grandmother smiled, opened her eyes wide—and was gone. I began to weep but Esther put her arm around me and said, "Don't cry. Listen to what I have to tell you. Your grandmother is all right and happy because the perfume followed me all the way home. When I went into the closet to hang up my coat it became so strong it nearly choked me. I made John bring me right back. I knew her time had come."

Death came for Grandmother December 16, 1946. All the doors and windows of the house were closed but as she drew her last breath a strong breeze laden with that heavenly perfume blew through the house.

From that time to this the perfume accompanies the death of any member of our family. Sometimes it is very faint but always noticeable and the moment of death is marked by the movement of air, either a faint breeze or a strong flow, carrying the heavenly scent.—Joplin, Mo.

## THE SOUND OF SILENCE

By May Napier Burkhardt

WE BOUGHT SAM, our black and white Chihuahua, in April, 1952, from a Texan who was living in Ketchum, Idaho, a mile from Sun Valley. He let us have him for \$20 because he was the largest in a litter of three pups and the smaller ones went first. Our four-pound bundle of canine energy was our constant and adoring companion for 15 years, until his death from cancer December 19, 1967. Sam's purpose in life was to love and be loved and he fulfilled himself admirably.

He suffered intensely the last month of his life and we suffered with him. When he died we buried him in our backyard and returned to our empty home.

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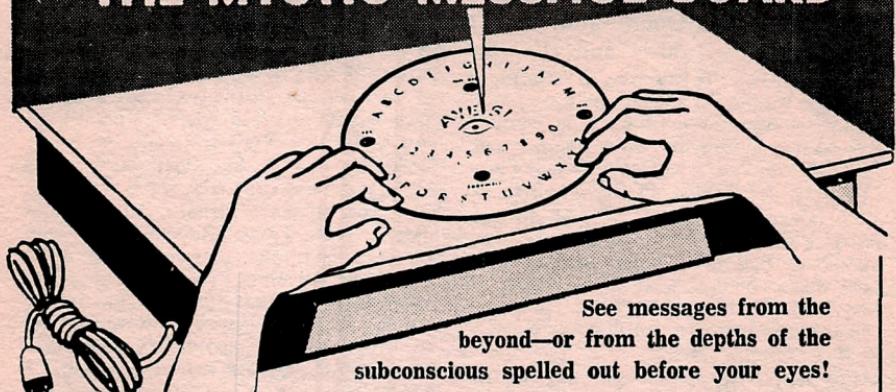
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While Sam stood beside my bed I held my breath and said nothing. After what seemed an eternity he did what he always had done to gain my attention when he wanted to go out. He put his paws on the edge of my mattress, shivered so hard he made the bed shake, then shook his head from side to side, flapping his large ears. I was petrified and goose pimples covered my body. Here was a ghost I could not see but one I could hear. It could be no other ghost but Sam's.

I listened to him pace the floor for a long time and then finally I slept. The sound of his flapping ears awakened me at dawn and the sound came from the exact spot where his basket always had been.

Sam repeated this performance for the next four nights and I grew haggard from lack of sleep. I also feared for my sanity but at breakfast on the fourth morning I yawned so much my husband remarked, "What's the matter? Didn't you get any sleep last night?" When I told him what had been taking place he replied, "Yes, I've heard Sam too—flapping his ears and walking through my room. This made me feel better and that afternoon I lay down on my bed to take a much-needed nap—which I didn't get.

I had scarcely covered myself with an old quilted bathrobe when Sam jumped up on the bed, tramped back and forth across it several times and began to burrow under the robe. I

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saw nothing but the indentations made by his feet and the movement of the robe but that was enough! I flung the robe from me and left the room.

No sooner were the lights out that evening than Sam's spirit returned. He flapped his ears and yawned a big, noisy yawn and began walking around as usual. I went to sleep. I was getting used to his pacing by this time and I was tired.

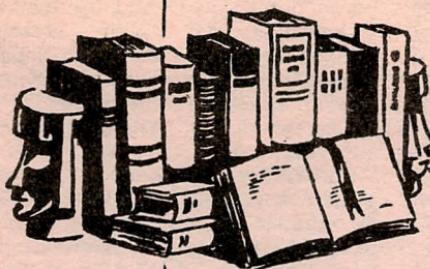
Sometime during the night I was awakened by an unmistakable "Ooh, ooh" sound. Sam had always made that sound when he was cold and needed to be covered. Bravely I turned on the light. The room was empty and silent. I turned off the light and Sam oohed again. Again I turned on the light and this time I asked, "Sam, what do you want?" Only silence answered me.

At that moment my eyes fell on the old blue bathrobe lying over a chair. I remembered that often I had covered Sam with it and I knew at once this was what he wanted. I arose, folded the robe and placed it beside my bed. When I was safely under my own blanket, I turned out the light and there was no more noise the rest of that night. At dawn Sam shook his ears and evidently left.

Every night after that I folded the bathrobe and put it where Sam's basket had been—and slept peacefully from about 11 o'clock when he came in until dawn when he left. After the first week in April, although we listened for Sam to "come home for the night" he did not come again.

Chihuahuas are timid dogs. Could it be that Sam preferred familiar people and places and the comfort of his old blue bathrobe for a time—until he became acquainted in Heaven? — Buhl, Idaho.





## New Books



By  
David  
Techter

### SERIOS CONFIRMED

I DISCUSSED last month the reception of Dr. Jule Eisenbud's book on the paranormal photography of Ted Serios in the parapsychological journals. In summary, Colin Brookes-Smith in the *S.P.R. Journal* was extremely negative towards Ted's ability while J. B. Rhine in *Journal of Parapsychology* was non-committal but unimpressed. It came as rather a surprise to me that the most favorable reception appeared in the *Journal of the American Society for Psychical Research*. The research officer of that august organization had personally investigated Ted and had produced a report that was highly negative. Yet in the July, 1967, issue of the *A.S.P.R. Journal* appeared the first scientific article by Dr. Eisenbud on his investigations of Ted's abilities. This reported a session opened by the official observers, professional colleagues of the Denver analyst, writing on slips of paper suggested targets for Ted to try to produce on film. These never were revealed to Ted but were kept with Dr. Eisenbud's notes on the session. Not much further attention was paid to them, for none of Ted's resulting photos, although some were apparently paranormal, seemed to match the targets. Many months later by chance a photograph was found from

which one of the enigmatic subjects so frequent in Ted's work was identified. What at the time had been labeled "spider" was in fact a World War I stagger-wing aircraft, precisely the target suggested by one of the observers.

The book itself was not reviewed, however, until April of this year. The probable reason for the delay is that researcher W. G. Roll was not content simply to review the book, but produced a 24-page article summarizing the research reported by Eisenbud and commenting on the various criticisms of it. He has performed a notable service by tabulating the results in the fashion that Eisenbud neglected to do. Besides strengthening the case for Ted's ability, Roll's tabulations also have bearing on various hypotheses involved in analyzing the phenomenon.

Amongst other points, Roll discusses whether Ted's paranormal productions are indicative of so-

called astral projection. Eisenbud and others have remarked on the fact that many of the paranormal photos appear to be taken from a point above the ground-level view, thus possible only from a helicopter or plane, or else by an observer who had projected his consciousness to a point in space. Roll points out that only six of the 41 subjects illustrated in Eisenbud's book (*The World of Ted Serios*) show such a "bird's-eye" view. Ted's subjective report is that even though initially he was trained under hypnosis to project his consciousness (the story is not reported by Eisenbud but by Polly Oehler in the December, 1962, *FATE*) he now does not experience leaving his body, but rather hallucinates an image before his eyes. The odd angles of his photographs, some from above down, others from below upward, remain a psychological problem but add a complicating factor for those who claim the shots are produced fraudulently.

#### THE STEVENSON-PRATT RESULTS

IF ROLL'S constructive article were not enough the same issue of the *A.S.P.R. Journal* contains a report by Drs. Ian Stevenson and J. G. Pratt of their initial investigations of Ted made at the University of Virginia Medical School. During Ted's brief stay in Charlottesville there was time for only six sessions. During two of these ostensibly paranormal photographs were produced. A selection of these are reproduced and a thorough account of the sessions is reported. It is clear that the Reynolds-Eisendrath "exposé" in *Popular Photography* had placed the two researchers on the defensive. They hedge on the question of whether they believe the results to be paranormal: It is still remotely conceivable that Ted could have placed a microfilm image into the gismo undetected by two wary observers. It

is to be hoped that further tests will be conducted in Charlottesville.

Once more this reviewer must salute Dr. Stevenson for his willingness to tackle the really challenging problems in psychic research and for his ability to do so with thoroughness and care.

The Serios picture can be rounded out by a reading of The Rev. Allen Spraggett's chapter on Ted in his recent book *The Unexplained*, now available in paperback (Signet Mystic Books, New York, N.Y., 1968, 224 pages, 95 cents).

#### THREE ON PSYCHEDELICS

MERCIFULLY, THE frenzied controversy over LSD and other psychedelic drugs has died down sufficiently that one is not daily bombarded by newspaper headlines. This last year has witnessed the gamut from the LSD-blindness hoax to a rash of stringent legislation against psychedelics. There is scant evidence that the restrictive laws have had any notable effect on the incidence of drug usage and indeed many of the state laws are practicably unenforceable. Meanwhile, scientific investigations with LSD have come to a virtual standstill.

Two serious charges against LSD have had considerable airing amongst scientists (primarily in the A.A.S. journal, *Science*). First came the claim that LSD caused chromosomal abnormalities in the white blood cells (and by implication in the germ plasm also). Other scientists repeated the original studies, getting mixed results. Some reported confirmation; others reported no evidence of chromosome damage. More recently, experiments have demonstrated that LSD is not the only culprit: chromosomal damage can be caused by a wide variety of psyche-affecting chemicals. The second charge was that LSD produced abnormalities in embryonic develop-

ment and in births when injected into pregnant mice. This would appear to be a physiological effect, however, rather than a genetic one. LSD is related chemically to ergotamine, traditionally employed to shrink the uterus after childbirth, so ingestion by a pregnant female is risky business in any event.

As the public controversy relaxed somewhat, the appearance of books on the psychedelics likewise diminished. Three noteworthy volumes have appeared in recent months, however. (Some further books, probably of value, have not been submitted for review, so I am unable to comment on them.) The three vary widely in approach, though all are excellent.

#### HOFFER AND OSMOND TO THE DEFENSE

**T**HE MOST IMPOSING, at least in pages and price, is Abram Hoffer and Humphrey Osmond's *The Hallucinogens* (Academic Press, New York, N.Y., 1967, 626 pages, \$25.00). Hoffer was a pioneer in treatment of alcoholism with LSD and Osmond coined the word *psychedelic* (or "consciousness-expanding") so one can expect they will be sympathetic to the drugs. The approach here though is to produce a reference volume which "comprehensively describes the chemistry, pharmacology, and toxicology of all known classes of hallucinogens." The most space is devoted to LSD, in which the psychotherapeutic uses are thoroughly discussed as well. If the reader desires information on such native drugs as kava kava, cohoba, and ololiuqui (morning glory seeds), this is included along with mescaline, DMT and psilocybin. Unfortunately, the text was completed too early to discuss the charges against LSD. Nor is "STP," the latest (and probably strongest) hallucinogen, included.

Criticisms of the book within scienc-

tific circles have not been concerned with LSD, however. Hoffer and Osmond have chosen here to defend their belief that schizophrenia may be chemical in origin, being caused by naturally-produced hallucinogens related to adrenaline. Critics maintain that these chemicals are not produced in sufficient quantity and that their hallucinogenic nature has not been proven anyway. Much more research needs to be done, obviously, but the Hoffer-Osmond theory has much to be said for it. Meanwhile, this volume will remain as the standard reference for hallucinogenic drugs.

#### HASHISH REVISITED

**A** FAR MORE serious criticism of Hoffer and Osmond is their total omission of marihuana, the Western variety of the worldwide drug cannabis. This probably is due in part to the fact that so pitifully little is yet known scientifically about cannabis, despite its centuries of use in Asia. This extract of the hemp plant (*cannabis indica*) is consumed under a multitude of names (bhang, kif, hashish, etc.) and may be drunk, eaten or smoked. Much interesting material on cannabis may be found in the recently-issued *Roll Away The Stone* (Llewellyn Publications, Saint Paul, Minn., 1968, 241 pages, \$7.50). The title page names as author the well-known British occultist, Israel Regardie, but only the first 65 pages are his writing. The bulk of the book reprints four articles from *The Equinox*, a periodical published many years ago by Aleister Crowley. One is by Crowley himself; another is his translation of Baudelaire's "The Poem of Hashish" (actually a prose essay rather than poetry). There is also an article "A Pharmaceutical Study" (of hashish) by E. Whiney. The volume concludes with excerpts from H. G. Ludlow's *The Hashish Eater*.

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This was my first experience with the writings of both Regardie and Crowley and I must confess I am much impressed with both. Regardie's essay is a long introduction to the four later selections. He gives the background of Crowley's interest in hashish, the Order of the Golden Dawn, parallels between the magical, mystical and psychedelic experiences, and a thoughtful discussion of the current use of psychedelics. His writing is clear, well-ordered and marked by much good common sense. Whineray summarizes the scientific knowledge of hashish as of the time of his article (about 1910) and pitifully little has appeared in the meantime.

The various activities that made Crowley notorious as "the wickedest man in the world" came many years after the initial publication of his essay "The Herb Dangerous." But it is already evident why his critics were so many and so vehement. Perhaps one reason is envy over Crowley's masterful command of the English language, as fresh today as when the words were penned. More important, surely, is that Crowley is impossible to "pin down" or categorize. He could be at turns satirical, poetical, serious or metaphysical and glides so smoothly from one to another that the reader is often uncertain whether or not to take him at face value. His description here of the different levels of meditation, by judicious use of humor and analogy, makes clear what tomes of more erudite writings fail to elucidate. His argument that hashish can aid the prepared individual in achieving the mystical state predates the similar assertion by Tim Leary by over half a century.

TELLING IT HOW IT IS  
THE MATERIAL by French poet  
T Baudelaire and by Ludlow describes the subjective experiences

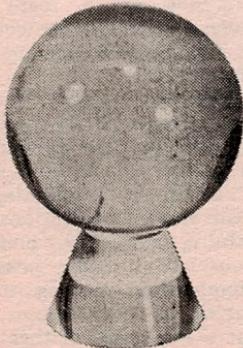
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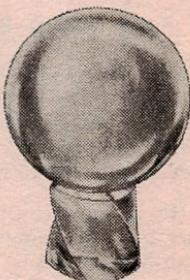
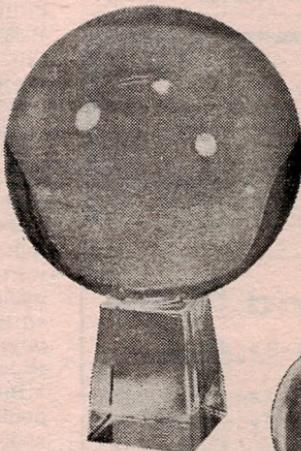
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induced by hashish. The descriptions have much in common with accounts of LSD "trips" but it is interesting that both stress the danger of psychological addiction to the drug. This accords with the general impression one gets from the East that usage of cannabis is habitual rather than occasional. Both accounts are beautifully written and worth reading. Realistically, however, it will be the names Regardie and Crowley that will sell this book.

The "firsthand" description is also the substance of *The Ecstatic Adventure* edited by Ralph Metzner (Macmillan Company, New York, N.Y., 1968, 306 pages, \$6.95). In retrospect, this volume seems such an obvious project that I am amazed no one has tried it before. Dozens of LSD accounts have been published and many hundreds more are on file with the researchers who worked with psychedelics before the public outcry forced a halt. I would say offhand that about 18 months ago this volume would have been a best seller, whereas now that the furor has abated it won't do nearly as well (especially in competition with the available paperbacks).

Be that as it may, Metzner has done his work well. The accounts are well-chosen and his introductory remarks to the 25 chapters are excellent. The most interesting to me were the three descriptions of problem-solving under LSD and the final three, which describe possible psychic happenings during the "trip." The accounts that weren't written out but were obtained through interviews by Metzner do not seem to me quite as interesting as the others. The plates of "psychedelic" art suffer greatly from reproduction in black-and-white and really don't add much (except to the price, I suspect). Accounts under psilocybin, mescaline, ayahuasca (the drug of the Amazon Valley Indians), and

even "STP" are included. All in all, a worthwhile collection and one which likely will be imitated before long.

## OTHER REVIEWS

**UFOs OVER THE AMERICAS** by Jim and Coral Lorenzen, Signet Books, New York, N.Y., 1968, 254 pages 75 cents (paperback).

At an earlier date a student of the flying saucer mystery would have had no choice but to give *UFOs Over the Americas* a rave review. Judged by old standards Jim and Coral Lorenzen's latest contribution to UFOlogy literature would be an excellent book. It is a great improvement over last year's disappointing *Flying Saucer Occupants* and every bit as good as Mrs. Lorenzen's classic, *The Great Flying Saucer Hoax*.

Unfortunately times have changed and the Lorenzens have not. They persist in believing exactly as they did in 1952 when they founded the Aerial Phenomena Research Organization: that UFOs are interplanetary spaceships sent here to conduct reconnaissance operations. Once this seemed a reasonable hypothesis. Now, in the light of the direction UFO research has taken recently, it is one of the least tenable. And a book based on obsolete assumptions cannot be really valuable.

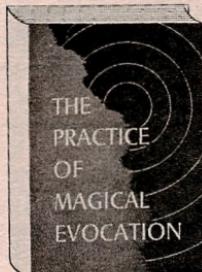
Ironically, in the areas the Lorenzens once were most correct they are now most wrong. In the past, APRO steadfastly has maintained that the idea of widespread government censorship of UFO information (the pet theory of NICAP followers) is ridiculous. But they suggest in their new book that the enigmatic "men in black" really are agents of the Central Intelligence Agency! Whatever the "MIB" are, one thing they are not—CIA agents. Had the Lorenzens remained consistent, this would not have come up.

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reader most about *UFOs Over the Americas* is its courageous presentation of the fantastic and then its studied rejection of the implications of the fantastic. By the time one has finished the book, he has reviewed with the authors some astonishing reports and then gone over conclusions drawn from them that are incredibly and annoyingly mundane. Understandably he feels less than satisfied.

This is not to say the book is not worth reading. It is. If you can ignore the naive speculation you will find a wealth of fascinating information about some extraordinarily interesting new UFO incidents, including the transcript of a lie detector test given a man who claimed he had inspected an abandoned craft. (He passed.) The book pays much attention to some fairly well-documented contact claims, which is to its credit, and it is well-written, which is more than can be said for most other saucer epics being ground out these days.

*UFOs Over the Americas* is a fairly good work. If its authors had been more sensitive and a little more perceptive, it could have been superb. — Jerome Clark.

A GUIDE TO AWARENESS AND TRANQUILLITY by William Samuel, Mountain Brook Publications, Mountain Brook, Ala., 1967, 291 pages, \$6.95.

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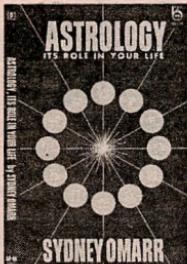
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non-judging and non-comparing, in a balance Samuel calls true "Tranquillity." This thick and verdant philosophical mantle is draped over a sociomoral structure of the Sermon on the Mount and is described as if observed through the Judaic eyes of the Psalmist.

Some sample premises: *Life of the senses is illusion.* "Fear, suffering, poor health, lack and limitations—even death—are self-inflicted foolishness. They are an unnecessary unreality that *seems*."

*Education is growing up the hard way.* "We do not possess an awareness; we are Awareness—and Awareness does not have to be educated."

Existing without desire, comparison, judgment or aspiration sounds like catatonia to me but Mr. Samuel insists I can't knock it until I've tried it. It is difficult to imagine an existence in which I eat without noting whether food is salty or sweet, cross the street without judgment of my chances in the traffic or read a book without judging whether it makes sense or not. (That might be just what he's counting on.)

This is a long book and I believe it is worth reading twice if one would deal intellectually with its strange concepts. Each chapter challenges you to think, once you can overcome an automatic urge to reject.

Questions and challenges which come to mind usually are negotiated for you later on. Only one major blemish remains without reasonable resolution. Answering a posed question—"... after reaching this no-desire, no-judging Awareness, just what should I do?"—Mr. Samuel advises that one simply engage in whatever activities *seem to be intelligent* things to do. How does one recognize and avoid the *unintelligent* things without making judgments?

Mr. Samuel does not get around to explaining that.—*Tom C. Lyle.*

**DIARY OF A WITCH** by Sybil Leek, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1968, 187 pages \$4.95.

I began reading this book with all my anticipatory reflexes aquiver. After all, here is the autobiography of a fully-ordained witch in the old tradition. What secrets will she impart? How far will she go before she strains her oaths?

Well, members of the Craft need not be disappointed in their spokeswoman, for she divulged nothing. This was rather a letdown for me but perhaps I set my sights too high, expecting possibly a continuation of the various Gerald Gardner books. (Gardner, I should point out, was duly chastised for putting too much into his *The Meaning of Witchcraft* and a novel, *High Magic's Aid*.)

I always have had a rather open envy of anyone who grew up in an occultism-oriented family. And I retain it even in light of Mrs. Leek's descriptions of the difficulties she had in obtaining a formal English education beyond her family's semi-formal and occult teachings. The passages concerning the faculty's perplexity when young Sybil bilocated into another classroom are hilarious.

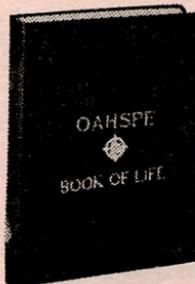
"And what exactly is a witch, anyway?" the average reader is asking. Mrs. Leek's descriptions of the Craft in her highly readable style answer this question. But in the larger sense, her style—at once warm, forthright and sincere—leads me to believe that here is one of those rare persons who has learned to live well and within her public image. The reason for this, I believe, is that she has let her public adapt itself to her. This is not often the case when the occultist hits the mass view.

The anecdotes are full and rich and if the "teachings" are not up to expectations, they nevertheless are there subliminally—a subtle object

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lesson in how the occultist should conduct his or her life.

Pore long and leisurely over this autobiography, for that is its spirit. And for it I say, "Blessed be Mrs. Leek." — *Henry Cole.*

**THE DIVINING ROD, An Experimental and Psychological Investigation**, by Sir William Barrett and Theodore Besterman, University Books, New York, N.Y., 1968, 336 pages, \$7.50.

This book is a reissue of a long out-of-print classic on dowsing which first was published in 1926.

Sir William Barrett was a founder and president of the Society for Psychological Research and Theodore Besterman is an eminent bibliographer and author of many works on parapsychology. Their combined efforts resulted in this comprehensive work on an esoteric subject which lies on the borderline between magic and science.

Usually the divining rod is a forked stick. When loosely held in the hands of the diviner or dowser its movement is believed to reveal the presence of water, minerals, lost objects or whatever else is being sought. Diviners have used rods of many shapes and substances and some even have dispensed with the rod entirely, using only their hands.

Following a brief historical survey of dowsing — from primitive beliefs to the great burgeoning of activity and interest in the 15th Century — the authors give detailed attention to the work of the renowned European dowsers, Jacques Aymar, Barthelmy Bleton and the Abbe Paramelle.

The heart of the book is concerned with the work of water finders in England and Sir William Barrett actually observed many experiments testing the ability of dowsers. Such a mass of detailed evidence is presented as to remove all doubt of the ability of certain gifted persons to

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arcane only serves to emphasize that  
the mystery still remains. — William  
G. Wedlake.

**THE POWER OF YOUR SUPERMIND** by  
Vernon Howard, Parker Publishing Com-  
pany, West Nyack, N.Y., 1967, 214 pages,  
\$6.95.

This book is either visual evidence  
of the versatility of one of Parker  
Publishing Company's most prolific  
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count of a sudden religious conver-  
sion. After numerous volumes ex-  
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niques—suddenly comes a book  
propounding Buddhism and specifi-  
cally Zen. The effect is somewhat  
similar to General MacArthur turning-  
ing flower child.

After his other books this title, *The  
Power of Your Supermind*, seems  
like a bone-crunching introduction  
for a dissertation on the thoughts of  
Gandhi and Kahlil Gibran. It requires  
an imaginative leap from the concept  
of "Visualize, Desire, Concentrate—  
and Become" to such passive advice  
as:

For attaining goals: "If you don't  
desire it is impossible to experience  
loss or disappointment."

Selecting the right path: "It is this  
desperate need to be right that must  
be tossed aside. It is achieved by  
doing whatever you do without car-  
ing whether you are right or wrong,  
by being indifferent to results."

On acquiring riches: "The self-unified man . . . spends for what he really needs, not for artificial needs aroused by possessiveness."

On relations with others: "Shun the gifts men give to men. They are empty and we sense it. Learn to give to yourself. You will find that these self-gifts alone are honorable, real and immortal."

The "non-desire" philosophy is presented consistently throughout.

If *The Power of Your Supermind* is merely an Americanized application of Zen Buddhism then it is a creditable effort to present this philosophy in terms that illustrate how these concepts might be applied to everyday activities. This is a more readable presentation than most of the efforts of Far East writers to communicate their ideals to an unfamiliar West.

But if the book represents an approach to living advocated for its readers by author Vernon Howard, and if he is determined seriously to practice what he preaches, then I think he may have painted himself into a corner. Suppose he is faced with a gnawing hunger to write another book in the future? This is merely a false desire which must be expunged without a trace if he would be completely free. — *Tom C. Lyle.*

#### ALSO NOTABLE

**BREAKTHROUGH TO CREATIVITY** by Shafica Karagulla, M.D., DeVorss & Co., Los Angeles, Calif., 1967, 268 pages, \$5.95.

A neuropsychiatrist with an outstanding background of study and practice in four countries, Dr. Shafica Karagulla presents some of the fascinating discoveries she made during eight years of research in the field of "Higher Sense Perception" or HSP. She found that thousands of "sensitives" in all walks of life used their HSP gifts to do such things as "see" into the human body and observe states of health and disease and to perceive exchanges of energy between individuals as well as between individuals and groups. Her book is not intended as a report in the strict scientific sense. Among handicaps to such consideration is that Dr. Karagulla does not provide documentation but employs pseudonyms for the sensitives mentioned

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in the book. She states frankly that she has done little more than conduct an exploratory journey into the supersensory areas of human consciousness and that at present "all we can do is to observe, collect data, and come to very tentative conclusions."

**THE MYSTIC MANDRAKE** by C. J. S. Thompson, University Books, Inc., New Hyde Park, N.Y., 1968, 256 pages (illus.), \$5.00.

The mandrake is a dangerous plant, its root the source of a powerful drug and its berries poisonous, but its medicinal properties have been used since ancient Roman times. This book is devoted to the mandrake's principal role in the history of mankind — its use in magic — which stemmed from its strange human-like shape. The author is well known to the medical profession for his history of surgical instruments and the standard British compendium of the pharmacopoeias and as curator of the museum of the Royal College of Surgeons.

**A PEACE WITHIN; KNOW YOUR FUTURE** by Alexandra Kayhle, Stockton Trade Press, Whittier, Calif., 1967, 160 pages, \$3.00.

This is in essence the basic astrology of Tobey, Omarr and Richter with innovations developed by the authoress. Miss Kayhle seeks improved approaches to charting forecasts by intensive testing of improvisations. Correlation with numerology is explored in a section dealing with annual, natal and world number vibrations.

**ZEAL FOR ZEN** by Norimoto Iino, Philosophical Library, New York, N.Y., 1967, 94 pages, \$3.95.

A collection of short orientation lectures on Zen philosophy intended for a college summer lecture course, with emphasis on correlation with the Christian concept of universal love, includes excerpts from writings of major Zen masters.

**LIFE THREATENED** by Aubrey Westlake, Stuart & Watkins, London, England, 1967, 173 pages, 32s, 6d (about \$4.00, not including postage).

Subtitled "Menace and Way Out" this nicely-printed book starts from the premise that mechanistic "progress" threatens to ruin not only man's physical health but also his spiritual possibilities and his environment. Dr. Westlake, author of *The Pattern of Health*, now seeks to show the effects which lack of spiritual discernment are having on man's wholeness, not merely his physical condition. But he puts forward too a way out of the predicament, calling on world-wide science to deal with nuclear fallout and to find a way to conserve our environment and advising the individual man to enter the world of spiritual exploration and experience.

# Report FROM THE Readers

## SUBSTITUTE FOR "THE PILL"

I am a little late in answering a request in your January, 1968, issue. Mrs. Robert M. Mitchell of Rogers, Ark., commented that the Shoshone Indians limited the size of their families by the use of an herb, but she did not know what the herb was.

For many years I collected information on medicinal herbs to prepare for my book on nature's aids, just now being published. In so doing, I entered the following: "Extract of *lithospermum ruderale*, used by the American Indians as a contraceptive measure." I did not note the source of this information.

Looking up *lithospermum ruderale* I find that its common name is "wayside gromwell," a common plant in the Rockies, described as a relative of the borage family, growing 10 to 20 inches tall with pale yellow flowers.

I agree with Mrs. Mitchell on the dangers of "the pill" and the Indians' method deserves a little study on the part of today's medical researchers.—Henrietta A. Rau, Rahway, N.J.

## BRANCHING OUT

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Preliminary planning is being arranged by Raymond Bayless, whose writings have appeared in these pages, and me.

Interested readers may address inquiries to CPS, 7312 Beck Avenue, North Hollywood, Calif.—D. Scott Rogo, North Hollywood, Calif.

## ANOTHER SEARCH

An article entitled "The Girl Who Sees Without Eyes" by Stuart Allen of United Press International in your paperback, *Strange Twist of Fate*, was brought to my attention by one of my students at C. W. Post College of Long Island University. I am a blind instructor of English literature and composition.

My interest in the article stems from the fact that the gentleman about whom it is written, William Foos, claims to be able to develop an extended sensory perception in individuals. His daughter, a normally sighted person, has proved to be successful in developing this perception. I have tried in various ways to reach William Foos but my efforts have been unsuccessful.

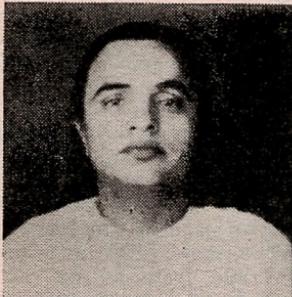
As a last resort I am writing to you in the hope that FATE readers may know Mr. Foos' whereabouts and that I may hear from them.—Dennis Sparacino, Brooklyn, N.Y.

## NOT QUITE KOSHER

I would like to comment on the fascinating story, "The Girl Who Usurped a Boy's Body," in your May, 1968, issue. The author indicates that the witch cast the evil spirit out of the boy.

This could not possibly have been a witch, for Jesus said, "How can Satan cast out Satan?" (Mark 3:23) and in Mark 3:26, "And if Satan rise

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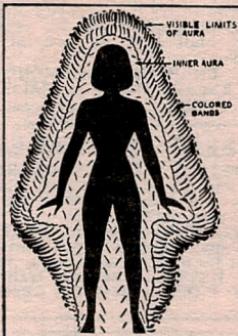


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up against himself, and be divided, he cannot stand, but hath an end."

When Jesus' disciples tried to cast out the demon in the child, they could not and Jesus told them why in Matthew 17:21: "Howbeit this kind goeth not out but by prayer and fasting."

So you see, it could not have been a witch who cast out the evil spirit but a woman very close to God.— Louise Sanders, Mentzon, Tex.

### THE POLTERGEISTS' ABODE

In the article "Our House Pest, the Poltergeist," (May, 1968, FATE) the clue to how the poltergeist arrived is on page 66. The family didn't suspect a poltergeist until they arrived home from a trip with the antiques they had collected.

It—or they—came into the house in one or more of the antiques. This happens often, usually when there is an emotional involvement with the object.

In London I had an experience with a pair of haunted chairs. They were antique Oriental Indian and one stood in the hall, continually giving me the feeling of being watched. But one evening when my small son asked me why the dark gentleman with "the towel around his head" was waiting out there, I returned both chairs to the dealer for resale.

He told me it was the fourth time they had come back and asked my reason for returning them. When I told him he readily believed me and added that some of his merchandise eventually wound up in the cellar—unsaleable.—Olga Hall-Brown, Los Angeles, Calif.

### 1958 SIGHTING

So far as we are concerned flying saucers are *real*!

On a clear moonlit midnight, November 5, 1958, three miles north of Pioneer, Ohio, we were driving home from a party. Three persons in our

car and two of our guests in their car close behind us paused on Buckeye Road to observe a bright orange disc standing on stilts. Two midget forms in black were moving around on the ground beneath it. It was truly a fascinating sight, one not easily rubbed off memory's wall.—L. M. Traxler, Pioneer, Ohio.

#### LIGHT vs. GRAVITY

I believe scientists are making a mistake in assuming UFOs use gravity. On page 35 of the July, 1968, FATE, Dr. Hermann Oberth is quoted as saying, "They are flying by means of artificial fields of gravity." Others have said the same thing.

Why has no one considered light? It travels faster than anything else and common sense will tell us it must have great pushing power to reach earth from the sun. Isn't it conceivable that UFOs have found a way to use light as a power source and a means of defying gravity?—Myrtle Johnson, Kennett, Mo.

#### THE HOLY GRAIL

The article "Photographic Materialization" by Marion Owens in the May, 1968, FATE leads me to report my own experience, for I believe I can answer her questions: "What possible significance does the appearance of the saucer inside the church have? What is the significance of the congregation physically dematerializing behind or within it?"

On August 24, 1964, at about three o'clock in the morning I saw a similar saucer or balloon which seemed to be suspended from the ceiling. It was approximately three or four feet in diameter with a quilted golden-silver surface. It slapped me in the face, then turned itself into something like a teapot and from its spout three drops of an invisible liquid fell on me. Then it resumed its former shape.

This balloon was with me all that

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day. I hurried to the office to see if it would follow me there and it did. It turned from gold to silver to white, but it could be seen only in the dark.

Somehow I was given to understand that it was a "green light" and that it represented the Holy Spirit. Several years later the knowledge came to me that it was the Holy Grail. — Robert Alexander, Montgomery, Ala.

**THE SOUND OF BELLS**

I would like to correspond with persons who have had psychic experiences involving numbers, especially the number "five," and with persons who hear bells. I would like to know what this means to them. I also would welcome letters from persons who have had unusual UFO experiences or dreams concerning them. — Mary Root, Rt. 1, Box 202A, Myrtle Creek, Ore.

**RESEARCHERS, UNITE!**

A group of local metaphysical students have banded together to conduct extensive research on astral projection. We have studied many of the leading reference books as well as some Yogic scriptures and we have conducted experiments in bilocation.

In one of our experiments we contacted correspondents in Austria through astral projection.

We would like to hear from FATE readers who have some knowledge in this field or anyone who has had a psychic experience he or she believes might be useful in our future experiments. We can use any sort of help. — J. M. Shay, 15 Mason Drive, Plattsburg, N.Y.

**NEVER UNDERESTIMATE . . .**

I have just read "I See by the Papers" in the July, 1968, FATE. Under the heading "The Mystery Cats" you say, ". . . even when searchers appear on the scene almost immedi-

ately they never find anything."

I have raised *felis domesticus* for 20 years. While the house cat is hardly the monster you are describing, there are many similarities among breeds of cats, big and little. Perhaps I can throw some light on the mystery your closing paragraph implies.

I have a kitten right now who spends much of his time in the house. But each day he goes out into the yard to get some exercise and perhaps to pretend that he is wild. After a certain length of time I go out to call him.

Lately he has been giving me the mystery treatment. Since this started I have been rotating like a merry-go-round after I call him in an attempt to see from which direction he comes. I don't know yet. Sometimes the first I know of his presence is when he rubs against my ankles.

Often animals that are capable of walking quietly simply seem to materialize. If they are trying to get away it can be just as uncanny.

Of course eventually I will find out from which direction my kitten returns to the house but the first four tries have proven nothing. With a wild animal you don't get four tries on the same location.

I am convinced that any member of the cat family can disappear mysteriously—especially if he has enough sense to know when it would be wise to disappear.—C. D. Pre-witt, Mt. Sterling, Ky.

#### ASTROLOGICAL TWIN?

I wish to ask a favor. My hobby is astrology and I would like to find my "astrological twin." If you print my letter, perhaps among FATE readers I may find him. I would like to hear from anyone with the same birthday as mine—January 15, 1919.—Charles Foster, 1670 W. Division St., Chicago, Ill.

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## A REVISED "I CHING"

I have used the I Ching and the casting of hexagrams as a system of divination for the past 32 years and find it absolutely valid. However, regarding the article by James Sullivan in the June, 1968, FATE, I would like to say that the use of the wands is obsolete for this period. They are difficult to procure and require too much involvement in the casting for one who is unfamiliar with the system.

Dice have been used by many and provide a good method for casting. A dice represents the cube of the universe in which all mathematical equations are contained. However, I have used a simple copper coin, properly consecrated, for this purpose. Mr. Sullivan claims that the yarrow plant is attributed to Venus and that the Yi has an affinity for that planet. Copper also is attributed to Venus and the same elements are involved.

I too find Legge's translation of the 64 hexagrams as well as his appendices and commentaries invaluable in deducing a proper evaluation of the figure. Intuition seems of little consequence, for the text is very explicit and if one reads with an open heart and unbiased mind, the question will be answered clearly and directly.

The I Ching has its foundation in antiquity and bears the wisdom of the great sages of that time. The fact that it has survived 4,000 years is testimony to the fact that such wisdom is well guarded and has been preserved through the ages by those Masters of Wisdom who are the Keepers of the Earth's evolution. These are actual beings assigned to this task. Therefore, full respect and recognition should be afforded them. The I Ching cannot be taken lightly nor trifled with in banalities or maudlin questions. If one uses this great wisdom for the purpose it was

intended and with sincerity of purpose, it never fails to help and guide in matters of importance. — *Thaynne Westfall Patterson, Van Nuys, Calif.*

#### AN INVITATION

I am interested in forming a Spiritualist circle for holding seances. It is most difficult to find enough interested people for weekly sittings. I find many are willing to hold Ouija board sessions but when it comes to sitting in the dark, they are afraid.

I would like to have up to 10 people from this area (in or around Nassau County, N.Y.) contact me, either by telephone (RO 6-7749) or by mail if they are interested in forming such a circle. — *Mrs. Dorothy Dandignac, 24 Driscoll Ave., Rockville Centre, L. I., N. Y. 11570.*

#### BERMUDA TRIANGLE

I would like to hear from any FATE readers who know of ships getting lost in the Bermuda triangle. I would like to get all the data I can so any information relating to the Bermuda triangle would be appreciated. — *Louis Leoncini, 3019 Fish Ave., Bronx, N. Y. 10469.*

#### AMERICAN HISTORY

I recently came across your November, 1966, issue containing Lucius Farish's "Unidentified 'Airsheets' of the Gay Nineties."

The last paragraph on page 99 reads, "Down at Norman, Okla., Friday night (April 9, 1897) . . ."

In 1897 Oklahoma was a territory. It did not achieve statehood until 1907. — *Alice Lane Bumba, Branson, Mo.*

#### PRAISE FOR FATE READERS

This is a long overdue letter of praise for FATE and its wonderful readers.

Your March, 1968, issue carried on page 134 a short item about "Multi-Level Awareness." I really expected,

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All of my material is free. I returned all cash, money orders, checks and postage stamps which were enclosed in the letters—a total of several hundred dollars.

Since letters mentioning FATE still are coming in it is difficult to determine what the exact total will be. You can readily see that I am grateful to you and I will continue to mail copies of "Multi-Level Awareness" to all who write for them and enclose a stamped, self-addressed envelope. —William Swygard, P. O. Box 3510, Miami, Fla. 33101.

### A WELCOME FOR TECHTER

I wish to welcome David Techter to the pages of FATE. To me the book section is very important and his essay in this section will be a great help to readers.

I am especially grateful for the many paperbound books coming out on psychic subjects. For anyone on a limited income these are a boon. And they are inexpensive enough to be purchased as "loaners" to get others started reading this kind of literature. —A. David Middleton, Springdale, Utah.

### "SENSATION OF THE MYSTICAL"

In the article, "Dr. Hermann Oberth looks at UFOs," (July, 1968, FATE) I notice the statement of Professor Lyra about the necessity for a basic revision of today's physics for an intelligent understanding of para-

(Continued on page 145)

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(Continued from page 134)  
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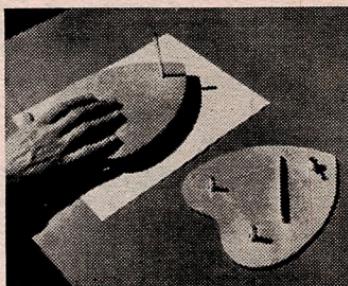
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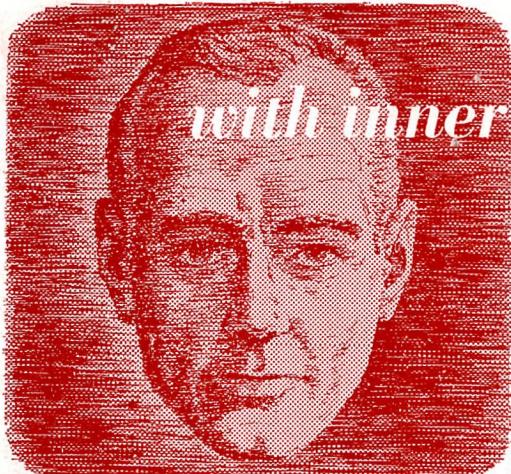
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