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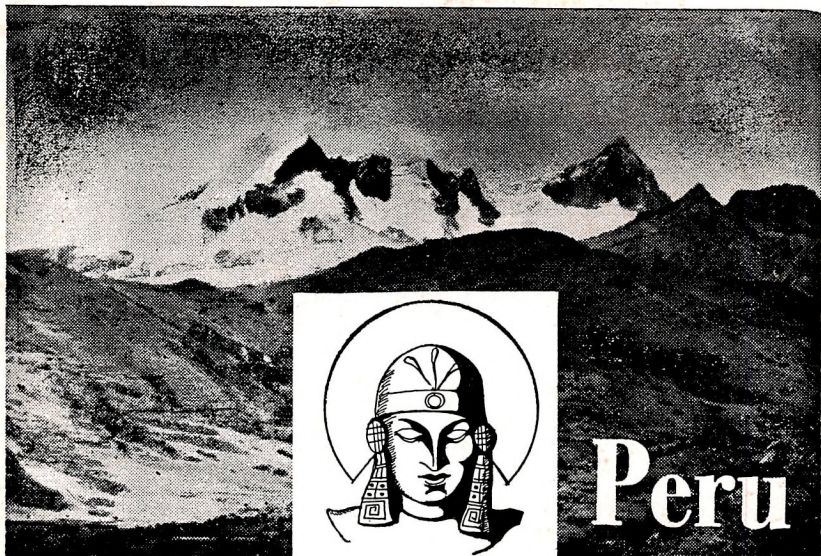
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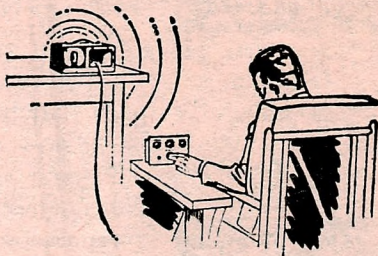
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I See by the Papers

QUOTE OF THE MONTH

Sit down before fact as a little child; be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you will learn nothing.

—Thomas Huxley

English biologist, 1825-1895

SCIENTISTS of the United States Department of Agriculture are awed by the complex and sophisticated development of moth antennas. A report by Dr. Philip S. Callahan in the August issue of *Applied Optics* describes the purposes of tiny spikes near the base of the feathery antenna of night-flying moths. They respond to light waves by short circuiting or cutting off all messages to the moth's brain.

When the signals from the antenna are cut off the moth stops whatever it is doing and hides — a suitable response indeed for night-flying creatures which might be gobbled up by predators in daylight.

Dr. Callahan's purpose in researching the sensory mechanisms of moths is to find some way to control the corn earworm moth, according to a story by



Curtis Fuller

Walter Sullivan in the *New York Times*. This destructive moth has 10 different kinds of receptors. The purposes of many of them are unknown but when identified they may help solve some scientific puzzle or other.

A description of the receptors states they are only 26 ten-thousandths of an inch long and one-tenth as wide and the report to the American Institute of Physics concludes that this is the first discovery of such detectors small enough for sensitivity to light waves.

What a wonderful thing the moth is! How amazing that its antenna can detect light waves and that we can detect the antenna that detects light waves! But let us not be overwhelmed — more advanced creatures have even more marvelous detectors — eyes!

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DISCOVERY OR HOAX?

LATE IN JULY near Buffalo, Wyo., on Pole Creek above the spot where it drains into Crazy Woman Creek in the Big Horn Mountains, Bob Nayler of Casper, Wyo., noticed a strange creature in the water. He took it home with him and later showed it to the staff on the *Casper Star-Tribune*. It was a starfish!

Since then more than a dozen saltwater, ocean-loving starfish have been collected from among the rocks close to the bank at a narrow, sandy part of the creek. They average four or five inches across; some of them are larger. Most are silver grey, a few are dark grey, some are pink.

But how could they turn up in a freshwater mountain stream? Of course there have been falls of fish so why not a fall of starfish? Or did a prankster or tourist carry them there? They were soft; their undersides were full and fleshy; apparently they were alive.

**"LARGE CATLIKE ANIMALS"**

THERE WAS a great deal of excitement and confusion in Ohio in late May and early June this year over the killing of some farm animals. Large tracks were reported as made variously by dogs, bobcats, a mountain

lion and more interesting "large catlike animals."

The only thing that seems for sure is that two pigs and two cats were killed, a two-day-old foal was attacked while it was in the barn and four pigs were attacked in a field.

But Game Protector James Kelley said the creatures attacking stock and pets—from Saybrook, Ohio, to North Kingsville, Ohio,—are definitely dogs. He reported that close examination of the four pigs attacked at the Ed Furman farm, New London Rd., pointed to dogs and he even accused the neighbors' dogs specifically as being muddy and bearing traces of blood. Mr. Kelley also thinks the young foal in the barn at the Windsor Sullivan farm was attacked by dogs although he does not say how they got into the barn or near the foal which was near its mother. Mrs. Sullivan brought in some hair she believed might have come from the creature that attacked her foal and Mr. Kelley examined it and said it was from the underbelly of an opossum. Is he suggesting that an opossum attacked the foal?

When some of the residents in the New London Road area reported hearing screams Mr. Kelley said he believed them to be those of a female fox. He said mother foxes have an unusual

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screech in the spring when they have young pups.

Mrs. Georgia Lloyd of Saybrook, Ohio, reported she saw a bobcat crossing the road. She also said she has hunted since she was three and thinks she knows a bobcat when she sees one. She said it had pointed ears and the "Manx tail." It was buff-colored with darker spots and she estimated it weighed 30 to 35 pounds.

Frank Bernato, chief engineer for radio station WREO, also spotted a "catlike animal" running into the woods one Saturday morning when he was leaving work. He said it was about "three feet long and was tan and black."

His son also reported seeing a catlike animal several weeks before and Mr. Bernato thinks there is more than one.

And then an animal of the cat family washed up on the beach at Kingsville-on-the-Lake where it was discovered by Mrs. Harry Anderson who lives there. She said the dead animal was 20 to 24 inches long, not counting its long black tail. Its body fur was light gray, its teeth long and sharp.

North Kingsville Police Chief Remaley was notified and viewed the carcass but apparently he didn't say anything — which seems about the best thing he could have done.

MONKEYS FUTURE LABORERS?

IN 10 YEARS or so I intend to condition various monkeys and apes for use in industrial settings. They can easily be taught assembly techniques and inspection tasks. They also could be trained to harvest crops," says Don Smith, an animal psychologist.

Mr. Smith, 31 years old, has a B.A. degree in psychology from the University of Texas where he also has lectured on psychology and took two years of graduate work.

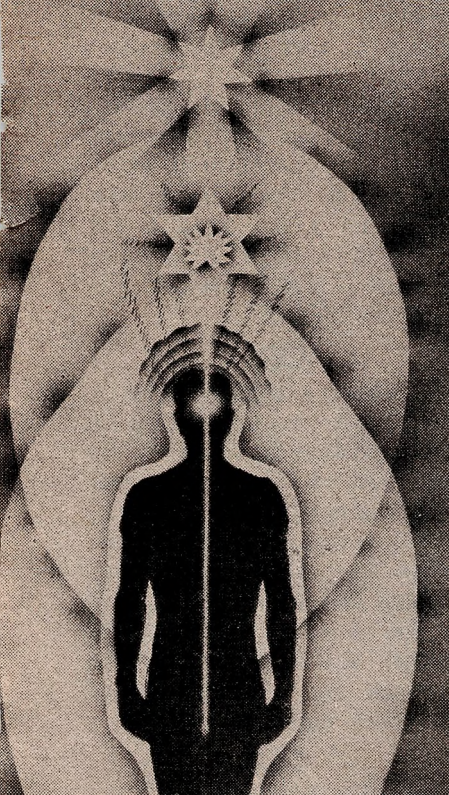
Mr. Smith, who hopes to start his experiments in nearby strawberry patches, was asked if the monkey harvesters wouldn't eat up all the profits.

"Of course they would, if you let them," he replied. "The answer to that is operant conditions. If you feed strawberries to monkeys, all they can eat, for four or five days before sending them into the berry patches, they won't eat another strawberry as long as they live."

One wonders how you precondition them for assembly line operations — by feeding them nuts and bolts?

But Mr. Smith has the answer. "More than 30 years ago scientists discovered that monkeys can evaluate. You reward them with coins for doing what you want them to do. They learn to

UNRAVELING THE MYSTERY OF MAN



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as yet unused?
Do unseen powers influence your life?
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spend the coins for something they want in turn—food and knickknacks that attract them," he says.

Mr. Smith anticipates opposition from persons who believe it is cruel to make animals work. "But many of these are the same people who would keep a pet monkey in a cage. A monkey will work—just to get out of a cage," he insists.



WHAT A MONSTER!

JAPANESE fishermen late in July dredged from the Pacific Ocean east of Tokyo a monster which was new to them.

The Associated Press describes it as about six feet long, weighing 200 pounds, with two side fins sharp as hatchets, nine "thorns" scattered on its head and back and a body covered with polka dots.



COME WALK WITH ME

HERE'S ANOTHER monster that has experts in a tizzy. This time the place is Florida and the tizzied experts are biologists of the Florida Game and Fresh Water Fish Commission.

The culprit is a "walking catfish" which is beginning to be seen in Palm Beach County and which appears to be of African origin. This catfish may weigh as much as 50 pounds although

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- (2) how a poverty-stricken couple received \$10,000 "out of the blue" in response to their request (p. 25)
- (3) how a man was able to triple his income in three months with a certain 28-word prayer that takes only ten seconds to repeat (p. 98)
- (4) how L.T. used a one sentence prayer to rise from a job as an office boy to the owner of a 50 million dollar company (p. 178)

... or explain any one of the scores of wonderful things that happened to people who used Dr. Murphy's prayer techniques!

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● On page 98, you'll discover how a working man TRIPLED his income in just three months, through the power of a certain

prayer. This prayer contains 28 words. It takes only ten seconds to repeat. You will find this prayer given word for word in the book.

● On page 109, you'll read the true story of Maria, a little 8-year-old Spanish girl in New York, who wanted nothing in all the world more than a new bicycle. Her parents could not afford such a gift, but Dr. Murphy, who was then her next-door neighbor taught her how to Ask... and her prayer was answered... she got her brand-new bicycle ONE DAY LATER.

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none so large has turned up in Florida. It can live in fresh or salt or brackish water.

One report is that the catfish can walk around on dry land, moving from lake to lake, river to river, gobbling down giant frogs and small dogs en route — or so the Florida fish men romantically speculate.

During June seven of these fish were captured in Palm Beach County. No one as yet knows how far they can travel on dry land. The ichthyologists fear they will prove to be uncontrollable in Florida waters and do immense damage to more desirable species.



BIRDS AT WORK

THERE IS A bit of cosmic humor in the great marijuana war of Trenton, N.J. Marijuana grows rankly over the Jersey meadows and authorities report they have destroyed more than 20,000 plants there.

And where did the marijuana come from? Apparently canaries in Trenton were fed marijuana seeds (which helped them burst into full-throated song) as part of their regular diet. When the cage sweepings ended up in garbage dumps they began to sprout into you-know-what.

The rest of the story you could never guess. Officials are led to

the marijuana plants by flocks of wood pigeons who seem to enjoy getting potted on the seeds. Inspectors find the birds fluttering about erratically and this leads them to the marijuana.

In case you wonder, federal drug laws now prevent canary seed packers from using marijuana seeds. As a result canaries no longer sing as loudly or well as they did and they have lost ground to parakeets and other birds.



BAHAMIAN TEMPLE

IS THERE AN ancient Mayan-type building buried in the shallow waters off the Bahama islands? There's something mighty strange there according to three Florida men who have done preliminary exploration of the site and have taken aerial photographs which appear to show the outline of a building beneath the waves.

The ruin first was spotted by Robert Brush, a cargo pilot for Southern Transport of Miami. Three Florida men, Dr. Manson Valentine, Dr. Richard Evans and Dimitri Rebikoff, say they have explored the site, whose location they refuse to reveal, and display aerial views of the apparent building and large pieces of masonry. They say the top of the structure is about two feet

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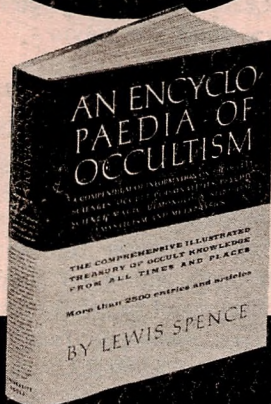
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above the ocean floor in six feet of water. They are seeking permission from the Bahamian Government and financial backing from Americans to excavate the ruin.

Although the exact location of the structure is unknown to us, it appears to be on the great shallow Grand Bahama Bank which includes thousands of square miles of ocean bottom only a few feet below the surface. That this huge area was dry land in comparatively recent times appears logical and if so it undoubtedly harbored men and animals.

That this building, if it is a building, might be an ancient stone structure built before the discovery of America could be an exciting discovery indeed. When white men came to the Americas there were no masonry buildings in the Bahama islands or on the nearby Florida mainland.

Manson Valentine, said to be a former zoology professor at Yale and former curator of the Miami Science Museum, says that he and his associates have been able to trace outlines of chambers or rooms and that the building, running lengthwise north and south, has characteristics resembling the Uxmal Temple of the Turtles, a famous Mayan site in Yucatan.

On the other hand Valentine is quoted by the *Miami Herald* as

saying "whether or not we have here an Atlantean or Postcataclysmic artifact of upwards of 10,000 years is too early even to conjecture upon."

Frankly, when professors start talking about "Atlantean and Postcataclysmic artifacts" we're inclined to head for cover.



KINSHIP

HUGE SHANIDAR Cave, 250 miles north of Baghdad, has been the scene of perhaps the most significant archaeological dig of modern times. Excavations have been going on there since the 1950's and in addition to more modern skeletons (say 28 from a culture of 8,600 B.C.) seven Neanderthal skeletons have been found at various depths in the continuing excavations there.

Dr. Ralph Solecki, professor of anthropology at Columbia University, estimates that more than 2,000 generations of Neanderthal man, spanning some 60,000 years, lived in Shanidar cave before "modern" man appeared.

One of the deepest skeletons found so far in Shanidar cave has been Neanderthal IV, a man about five feet eight inches tall, and powerfully built. Neanderthal IV is estimated to have died about 60,000 years ago but this can be only an estimate because it is too long ago for Carbon 14 measurements.

To us, the most significant fact in connection with Neanderthal IV's burial is that it contained a dense concentration of pollen grains and flower parts quite different from any of the surrounding detritus. The pollen and flower parts were from at least eight species of brightly-colored wildflowers including relatives of the grape hyacinth bachelor's-button, hollyhock, etc.

The conclusion is inescapable: this Neanderthal, this hulking, powerful primitive man, this creature from a far off time more than 60,000 years in the past, had been laid to rest on a bed of flowers!

Hail, brother!



HELP FOR DR. BARNARD

THE SOUTH AFRICAN weekly, *Scope*, suggests that Dr. Christian Barnard, the South African physician who developed the heart transplant operation and performed the first successful operation, may be psychic.

Dr. Barnard has told friends that sometimes he feels his surgeon's hands are guided by an outside force. "It is something greater than me," he reportedly said.

Scope asserts that a former member of Dr. Barnard's heart surgery team had "often seen a spirit figure standing behind Dr.

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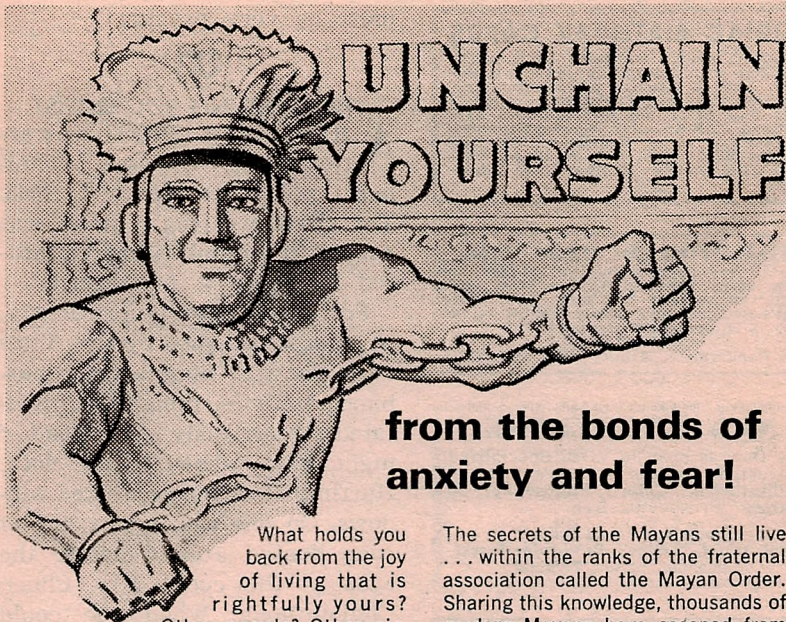
NEW YORK—The Anti-Tobacco Center of America has just published a booklet which explains how 88,648 heavy smokers (of whom many are physicians) have stopped smoking without straining their will power. This booklet is available free of charge to smokers. All you need to do, to obtain it, is to send your name and address to The Anti-Tobacco Center of America, Dept. A-33-C, 276 Park Avenue South, New York City, 10010. This offer is open while supply of the booklets lasts.

Barnard during operations on the hospital theater. He did not recognize the person but one day he mentioned it to a member of Dr. Barnard's family and described the apparition. 'But that's Klein Oupatjkje, Chris Barnard's late father!' was the immediate reaction."

The apparition is described as a short, dignified figure standing with an open Bible in his hand. (Dr. Barnard's father, a missionary, died nine years ago.)

On another occasion, reports Scope, Dr. Barnard himself was a patient at Groote Schuur Hospital, suffering from jaundice. One night his ward bell began to ring and when the nurse rushed in Dr. Barnard wanted to know who the nurse in white had been who had tried to pin him to the bed. She had seized him by the shoulders, he related. Her strength was phenomenal. He had clutched her wrists in defense and found them thin and delicate. Then she let go and walked out through a window of his second floor ward.

"At the time I thought Dr. Barnard was running a temperature and was seeing things, as sick people sometimes do," declared the nurse. "But he wasn't. In fact, he was already on the road to recovery and was sitting up in bed reading a book when the incident occurred. I think he



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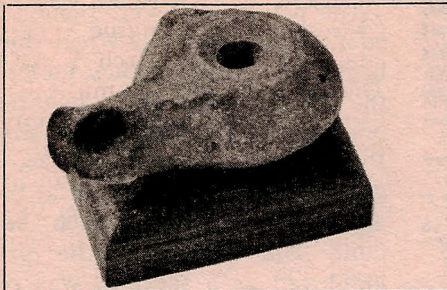
A REAL LIVE GHOST was arrested by Bangsue (Thailand) police on March 1, 1968. The ghost, wearing a mask, was caught in an ambush and admitted to being a poltergeist.

For some months previously, in a house occupied by Drs. Vilas and Chawee Singhavisai, husband and wife, things have levitated mysteriously in the dead of night and crashed to the floor. Hurtling stones have broken windows. On one occasion a bar of soap floated around before the eyes of the cook, Mrs. Chuen Chalomthong. When she could not capture it she was so rattled she fled from the bathroom without completing her bath.

Although the householders do not believe ghosts exist, when word of the haunting got around, various exorcisers turned up and went to work. They all were unsuccessful; many of them were driven off by stones thrown by the poltergeist. When a newspaper published reports of the manifestations curious spectators thronged the road in front of the house all night long. The eerie manifestations obligingly became more frequent.

One onlooker asked the unseen poltergeist for the winning num-

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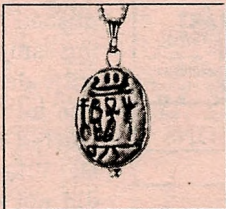


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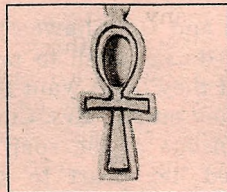
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ber in a lottery. A piece of paper turned up bearing the number "81." It proved to be the winning number.

The police, however, repudiated the ghost theory. When they began investigating they noticed the only person who appeared unafraid of the haunt was Miss Prakong Panprayad, aged 16, a girl who had been adopted at the age of five by Mrs. Chuen, her aunt. They concluded the girl, employed as a servant, was responsible and set up an ambush.

In the police station Miss Prakong admitted she had accomplished the floating effects by using small strings. She giggled with delight throughout the police interview and explained she started her mischief as a joke on Dr. Vilas who had told her ghosts did not exist. On the correct lottery prediction, she said she had picked the number at random but now feels her prediction of the next lottery draw also will be correct.

Dr. Vilas and Dr. Chawee told police they do not wish to press charges but they don't want Miss Prakong back either. Mrs. Chuen said the episode of the soap almost caused her heart to stop and she too refuses to take the girl back.

According to the *Bangkok World*, an English-language Thai newspaper, the police were keep-

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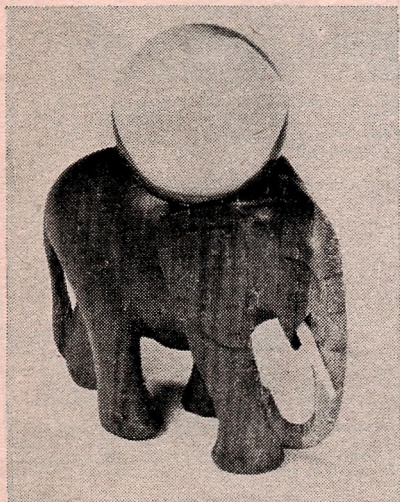
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ing Miss Prakong, alias "Toot-too," Panprayad, and feeding her while trying to find her a new haunt.



BEATLES AT SEANCE

SINCE BRIAN EPSTEIN, who discovered and managed the Beatles, died of an overdose of sleeping pills on August 27, 1967, members of the famed singing group have contacted him three times through unidentified mediums, according to Gerald Duncan in the *National Enquirer*.

Duncan writes that the Beatles have been interested in survival for some time. "We want to know about life after death and how it can improve the world we live in," said Beatle Paul McCartney. "Eventually we found that the guru (Maharishi Mahesh) couldn't help us in that, so we are trying to find out with the help of Brian."

Nothing much seems to have come from the seances, though. The messages have been such gobbledygook as "Hello, boys, I know you have been expecting to hear from me. I want you to know I am happy. Are you still trying to find happiness and give happiness to people? I'm sure you are. If you feel you need me, try to find me again."

After a message like that it's a miracle the Beatles stayed on

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the search. But apparently each member had the feeling he actually had spoken with Brian through some kind of inner voice. At the third and last purported contact, Brian allegedly told them that he didn't think they needed him now. "One day when you are ready," the message said, "I will give you some of the answers you have been waiting for. Until then you must all be patient."

Certainly these words are far from being evidential. Nevertheless, McCartney told Duncan, "Each time the voice seemed to come from within us rather than from across the room. This made the feeling of his being there even stronger."



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WHEN GERALD BURKE was warned that he was moving into a haunted house in Newton-le-Willows, Lancashire, England, he thought ghosts were a laughing matter. That was before he heard screams in the night, shrieking laughter and the sounds of breaking glass.

"I'm not laughing now," Mr. Burke said.

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Council ordered workmen to lift the floorboards in an effort to search out the cause of the mysterious noises. As they replaced the last board, unsuccessful in their quest, a Roman Catholic priest arrived to bless the troubled house.

Officials of the council and health authorities heard tape recordings made by Mrs. Christina Boulton whose mother lives next door to the house. The tapes carry crying sounds and shrieks of laughter.

**A TOUCH OF LOVE**

A PRACTICE THAT in the past has been tarred with charlatanism, the "laying on of hands," is making a comeback as a potentially useful treatment for emotionally disturbed patients, according to Virginia psychoanalyst Dr. William M. Lordi.

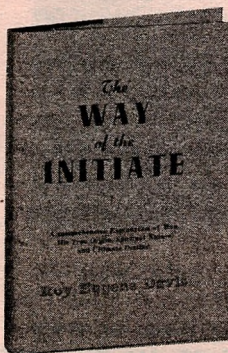
"In former days the laying on of hands was felt to represent all manner of dark and nefarious assaults, seductions and ravishings," he said, "but today we are finding it also can be healing."

The purpose of the therapy is to encourage patients to lower some of the defenses they have built up against other persons, thus facilitating communication. It may take the form of a group of patients sharing a water-filled tank or it may involve touching

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fellow group members. This permissiveness tends to reduce tension and produce security, a sense of safety in the presence of one's fellowman.



MYSTERIOUS COLDS

MAYBE COLDS aren't caused by a bug after all! The horrid thought that our own mental state and not viruses may cause common colds has been suggested to the American Psychoanalytical Association.

Dr. Merl M. Jackel, senior lecturer in the division of psychoanalytic education at New York's Downstate Medical Center, said he studied the incidence

of colds in 10 patients over a three-year period. He found that 25 of 26 colds were preceded by states of depression.

Although patients were depressed at times when they didn't get colds, the colds did not develop unless they were depressed.

Persons who seldom catch colds may be the kinds who fight feelings of depression or get rid of them by weeping or engaging in some violent activity, he suggests. Since weeping and head colds present the same medical symptoms, he also believes that many colds may be "symbolically expressed tears."

In any event Dr. Jackel em-

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phasizes that purely medical attempts to explain colds have not been successful. Nor is the common cold as contagious as was formerly believed. Perhaps the feelings of depression are as contagious as the colds that accompany them!

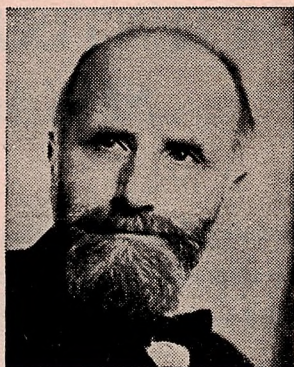


NO TRIP TO MARS

APPARENTLY if there is to be a United States manned trip to one of the planets it will be many years in the future. A report in *Science* magazine says that the National Aeronautics and Space Administration, "in this tight-budget era," is no longer considering it.

Under its present program NASA will at most carry on only a "modest series of unmanned planetary flights in the 1970's."

Much of the earlier support for such expeditions by key scientists seems to have slipped away, *Science* says. One reason is a new report from the National Academy of Science expressing the view that automated spacecraft should be able to do the job of exploration. Only vastly more funds than are expected could revive serious interest in the program.



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United States Congress Hears SCIENTISTS SPEAK OUT

ON UFOs

Symposium before House committee may

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Compiled by Curtis Fuller and Richard Saunders

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At the very least are worthy of serious investigation . . .

These varying but sympathetic viewpoints were expressed by a group of six nationally-known scientists testifying before the Committee on Science and Astronautics of the United States House of Representatives last July 29.

The testimony was heard in a special symposium under the chairmanship of Congressman J. Edward Roush of Indiana, a

committee member. Participants were Dr. James E. McDonald, Institute of Atmospheric Physics, University of Arizona; Dr. J. Allen Hynek, head of the Department of Astronomy, Northwestern University; Dr. Robert L. Hall, head of the Department of Sociology, University of Illinois at Chicago; Dr. Robert M. L. Baker, Jr., Senior Scientist, Systems Sciences Corporation; Dr. James A. Harder, Associate Professor of Civil Engineering, University of California at Berkeley, and Dr. Carl L. Sagan, Department of Astronomy, Cornell University.

On the whole the symposium was lightly covered by the press. But FATE's man was there and FATE will present detailed excerpts from the testimony of all the distinguished scientist who appeared.

DR. HYNEK SPEAKS

IT IS UNLIKELY that I would have become involved in the study of the UFO phenomenon had I not been officially asked to do so. I was asked by the Air Force 20 years ago to assist them, as an astronomer, in weeding out those reports arising from misidentification of planets, stars, meteors and other celestial objects and events. In the course of doing my "homework" I found that some 30 percent of the then current cases very probably had astronomical causes but my curiosity was aroused by some of the patently nonastronomical reports.

These were ostensibly being explained by the consultant psychologist but I frequently had the same feeling about the explanations offered for some of these cases that I have had when I have seen a magician saw a woman in half. How he did it was beyond my own field of competence and I did not question his competence. Yet, I was quite sure that he did not actually saw the woman in half!

My curiosity thus once aroused led me to look into reports other than those of a purely astronomical nature and in the course of years I have continued to do so. I have pondered over the continuing flow of strange reports from

this and a great many other countries, for it is a gross mistake to think that the United States has any exclusive claim to the UFO phenomenon.

I have been asked by some why, as consultant to the Air Force for so many years, I did not alert the scientific world to the possible seriousness of the UFO problem years ago. The answer is simple; a scientist must try to be sure of his facts; he must not cry wolf unless he is reasonably sure there is a wolf.

I was painfully aware and still am, of the amorphous nature of the UFO data, of the anecdotal nature of UFO reports, of the lack of follow-up and serious inquiry into reports (which would have required a large scientific staff and adequate funding), of the lack of hardware, of the lack of unimpeachable photographic evidence and of the almost total lack of quantitative data — of all those things which are part and parcel of the working environment of the scientists.

I was aware that in order to interest scientists hard core data were needed and, while the store of unquestionably puzzling reports from competent witnesses continued to grow, the where-withal to obtain such hard core data which would once and for

all clinch the matter was not forthcoming. Thus my scientific reticence was based on a carefully weighed decision.

In attempting analysis of the UFO problem today I pay particular attention to reports containing large amounts of information which are made by several witnesses, if possible, who as far as I can ascertain have unimpeachable reputations and are competent. For example, I might cite a detailed report I received from the associate director of one of the nation's most important scientific laboratories and his family.

Reports such as these are obviously in a different category from reports which, say identify Venus as a hovering space ship and thus add to the frustrating confusion.

On the other hand, when one or more obviously reliable persons reports — as has happened many times — that a brightly illuminated object hovered a few hundred feet above their automobile and that during the incident their car motor stopped, the headlights dimmed or went out and the radio stopped playing, only to have these functions return to normal after the disappearance of the UFO, it is clearly another matter.

By what right can we summarily ignore their testimony and

imply that they are deluded or just plain liars? Would we so treat these same people if they were testifying in court, under oath, on more mundane matters?

Or if it is reported, as it has been in many instances over the world, by reputable and competent persons that while they were sitting quietly at home they heard the barnyard animals behaving in a greatly disturbed and atypical manner and when, upon investigating, found not only the animals in a state of panic but reported a noiseless — or sometimes humming — brightly illuminated object hovering nearby, beaming a bright red light down onto the surroundings, then clearly we should pay attention. Something very important may be going on.

There appears to be a scientific taboo on even the passive tabulation of UFO reports. Clearly no serious work can be undertaken until such taboos are removed. There should be a respectable mechanism for the publication, for instance, of a paper on reported occurrences of electromagnetic phenomena in UFO encounters.

The ultimate problem of the scientist and the UFO is, of course, what are UFOs? But the immediate and crucial problem is, how do we get data for proper

scientific study? The problem has been made immensely more difficult by the supposition held by most scientists, on the basis of the poor data available to them, that there couldn't possibly be anything substantial to UFO reports in the first place and hence that there is no point to wasting time or money investigating.

This strange, but under the circumstances understandable attitude, would be akin to saying, for instance, let us not build observatories and telescopes for the study of the stars because it is obvious that those twinkling points of light up there are just illusions in the upper atmosphere and do not represent physical things.

Can we afford not to look toward the UFO skies; can we afford to overlook a potential breakthrough of great significance? And even apart from that, the public is growing impatient. The public does not want another 20 years of UFO confusion. They want to know whether there really is something to this whole UFO business — and I can tell you definitely that they are not satisfied with the answers they have been getting. The public in general may be unsophisticated in scientific matters but they have an uncanny way of distinguishing between an honest

scientific approach and the method of ridicule and persiflage.

I recall an encounter I had sometime ago with the then Chief Scientist at the Pentagon. He asked me just how much longer we were "going to look at this stuff." I reminded him that we hadn't really looked at it yet — that is, in the sense that the FBI looks at a kidnapping, a bank robbery or a narcotics ring.

One great misconception is that only UFO buffs report UFOs. Quite the opposite is the case. It also is a misconception that the most baffling reports come from unreliable, unstable and uneducated people. Most reports of this baffling sort which I receive in my mail are remarkably articulate. Other misconceptions are that UFOs never are reported by scientifically trained people, never are seen at close range, never have been detected on radars, and never have been recorded by scientific cameras.

It is well to remind ourselves at this point of the definition of an UFO: "those aerial phenomena reports which continue to defy explanation in conventional scientific terms even after appropriate study." There is no point to being interested in anything else; lights at night which might be aircraft, balloons, meteors, satellite reentries — all

these fit more readily into the category of IFOs or Identified Flying Objects.

It is most logical to ask why the unidentified in the Air Force files do not call forth investigative efforts in depth and of wide scope. The answer is compound: the Air Force position is that there is no evidence that UFOs represent a threat to the national security; consequently it follows that it is not their mission to be scientifically curious about the hundreds of unidentified cases in their own files.

It may be that, properly investigated, many of the Air Force unidentifieds would turn out to be IFOs after all, but it is illogical to conclude that this would be true of all unidentified reports. As long as unidentified cases exist — bona fide UFOs according to definition — we don't know what they are and these should represent a remarkable challenge to science and an open invitation to inquiry.

But so powerful and all-encompassing have the misconceptions among scientists been about the nature of UFO information that an amazing lethargy and apathy to investigation has prevailed. This apathy is unbecoming to the ideals of science and undermines public confidence.

So it is of interest to report that in just the past few years, prob-

ably because of the persistent flow of UFO reports from this and many other countries (one could base his whole plea for a major investigative effort solely on the reports of the years 1966 and 1967), there has been a growing but unheralded interest on the part of more and more scientists, engineers and technicians in doing something positive about the UFO problem. To this growing body of qualified people it seems increasingly preposterous to allow another two decades of confusion to exist.

The feeling is definitely on the increase that we should either fish or cut bait, that we should mobilize in earnest adequate groups of scientists and investigators, properly funded, adopt a "we mean business" attitude, or drop the whole thing. My recommendation is to fish.

I have the following recommendations to make: first, that a mechanism be set up whereby the problem posed, by the reports, from people of high credibility all over the world but especially in the United States, can be adequately studied, using all methods available to modern science. I propose that the investigation be accorded a proper degree of scientific respectability and an absence of ridicule so that proper investigations can be carried out unhampered by mat-

ters not worthy of the ideals of scientific endeavor. I might suggest that this could be accomplished by the establishment, by the Congress, of a UFO Scientific Board of Inquiry, properly funded, for the specific purpose of an investigation in depth of the UFO phenomenon.

Secondly, I recommend that the United States seek the cooperation of the United Nations in establishing a means for the impartial and free interchange among nations of information about, and reports of, unidentified flying objects — a sort of international clearinghouse for the exchange of information on this subject. For the UFO phenomenon is global.

Now, it may be well to remind ourselves at this point that the UFO problem may not lend itself to an immediate solution in our time. The problem may be far more complex than we imagine. Attempts to solve it may be no more productive than attempts to solve the problem of the aurora borealis would have been 100 years ago.

The cause of northern lights could not have been determined in the framework of the science of 1868. Scientific knowledge in those days was not sufficient to encompass the phenomenon.

Similarly, our scientific knowledge today may be grossly in-

sufficient to encompass the problem posed by UFOs. A profound scientific obligation exists, nonetheless, to gather the best data possible for scientific posterity.

To summarize: In the course of 20 years of study of UFO reports and of interviewing witnesses, I have been led to a conclusion quite different from the one I reached in the first years of my work. At first I was negatively impressed with the low scientific content of UFO reports, with the lack of quantitative data, with the anecdotal nature of the reports, and especially with the lack of hardware, of unimpeachable photographs, and with the lack of instrumental recordings.

I am still aware of the paucity of truly hard core data — but then, no effort has really been made to gather it. Nonetheless, the cumulative weight of continued reports from groups of people around the world whose competence and sanity I have no reason to doubt — reports involving close encounters with unexplainable “craft,” with physical effects on animals, motor vehicles, growing plants and on the ground — has led me reluctantly to the conclusion that either there is a scientifically valuable subset of reports in the UFO phenomenon or that we have a world society containing people who are articulate, sane and reputable in all

matters save UFO reports!

Either way, said Dr. Hynek, I feel that there exists a phenomenon eminently worthy of study. If one asks, for what purpose, I can only answer — how does one ever know where scientific inquiry will lead? If the sole pur-

pose of such a study is to satisfy human curiosity, to probe the unknown, and to provide intellectual adventure, then it is in line with what science has always stood for. Stated simply, we want to find out what it's all about.

* * *

DR. HARDER SPEAKS

THERE HAVE BEEN strong feelings aroused by UFOs, particularly about the extraterrestrial hypothesis for their origin. This is entirely understandable in view of man's historic record of considering himself the central figure in the natural scene; the extraterrestrial hypothesis tends inevitably to undermine the collective ego of the human race. These feelings have no place in the scientific assessment of facts although I confess that they have at times affected me.

Over the past 20 years a vast amount of evidence has been accumulating that bears on the existence of UFOs. Most of this is little known to the general public or to most scientists. But on the basis of the data and ordinary rules of evidence, as would be applied in civil or criminal courts, the physical reality of UFOs has been proved beyond a

reasonable doubt. With some effort we can accept this on an intellectual level but find a difficulty in accepting it on an emotional level in such a way that the facts give a feeling of reality. In this respect, we might recall the attitude many of us have toward our own deaths. We accept the facts intellectually but find it difficult to accept them emotionally.

Indeed, there are flying saucer cultists who are as enthusiastic as they are naive about UFOs — who see in them some Messianic symbols — they have a counterpart in those individuals who exhibit a morbid preoccupation with death. Most of the rest of us don't like to think or hear about it. This, it seems to me, accurately reflects many of our attitudes towards the reality of UFOs — natural, and somewhat healthy, but not scientific, Dr. Harder stated in closing.

* * *

DR. SAGAN SPEAKS

I DO NOT think that the evidence is at all persuasive, that UFOs are of intelligent extraterrestrial origin, nor do I think the evidence is convincing that no UFOs are of intelligent extraterrestrial origin.

I think that the question is very much an open one and it is certainly too soon to harden attitudes and make any permanent judgments on the subject.

I find that the discussion of life elsewhere is best evaluated if we consider the question of life on earth. Suppose you had all your prejudices removed and were concerned with the question of whether the earth were populated by life of any sort, how would you go about finding out?

If, for example, we were on some other planet, let's say Mars, looking at the Earth what would we see? Fortunately we now have meteorological satellite photographs of the Earth at various revolutions so we can answer the question.

We have looked at several thousand photographs of the Earth and you may be interested to learn there is no sign of life, not only in New York, or Washington, but also in Peking, Moscow, London, Paris and so on.

The reason is that human beings have transformed the Earth

at this kind of scale very little and therefore the artifacts of human intelligence are just not detectable photographically in the daytime with this sort of resolution.

There is a photograph showing one of the few successful finds of intelligent life on Earth that we made. Down towards the lower left a kind of grid, a kind of criss-cross pattern, a rectangular area is visible. This is a photograph taken near Cochran, Ontario, in Canada. What we see is swaths cut by loggers through the forest. They cut many swaths in parallel, then another parallel sequence of swaths at right angles. Then the snow fell heightening the contrast. That is the reason for the tick-tack-toe pattern. The sequence of straight lines there is anomalous. You would not expect it by geological processes.

If you found that on another planet you would begin to expect there is life there. This is a photograph at about a tenth of a mile resolution and is far better than the best photograph we have of Mars. The photographs we have of Mars are, of course, better than of any other planet. Therefore, to exclude intelligent life on another planet photographically is certainly premature. We could not exclude life on Earth

with this same sort of resolution.

However, there are other reasons why intelligent life on the other planets of this solar system is moderately unlikely.

To continue discussing photographs, I should say there are only about one in 1000 photographs that this resolution of the Earth gives any sign of life.

Another photograph, however, shows a resolution about three times better. There is a Gemini capsule in the lower left-hand corner and the picture was taken of the vicinity of the Imperial Valley in California. We are just at the verge of resolving the contour patterns of fields for agricultural purposes.

Next we see an area between Sacramento and San Francisco which has a very clear geometric pattern. It is quite obvious that this is the result of some intelligent activity on the Earth. Visible is an airport, a railway, the monotonous pattern of housing developments in the upper right. You can see the patterns of contour fields. And this is such a highly geometrized picture that it is clearly the result of some intelligence.

However, a photograph taken of this same area only 100,000 years ago when there certainly was lots of life on Earth would show none of these features because these are all signs of our

present technical civilization.

So even though the Earth was full of life and human beings were very much in evidence 100,000 years ago none of this would be detectable by such photography. To detect individual organisms on Earth we have to have a photographic resolution about 10 times better than this, then we occasionally see things like, as in another photo, little dots casting shadows which actually are cows in some field in California.

There are other ways of detecting intelligent life on the Earth. From the vantage point of Mars detecting, say, the lights of cities at night is extremely marginal and in fact the only way of doing it would be to point a small radio telescope at the Earth and then as the North American continent turned towards Mars there would be this blast of radio emission from domestic television transmission that prolonged scrutiny would indicate as some sign of intelligent life on the Earth.

In fact, radio communication is the only reasonable method of communication over very large distances. It is a remarkable fact that the largest radio telescope on the Earth at the present time, the Arecibo dish in Puerto Rico, is capable of communicating with another dish similarly outfitted if one existed at the incred-

ible distance of 100 light-years away. A light-year is about 6.6 trillion miles and the distance to the nearest star is a little over four light-years.

Some scientists believe that the evolution of intelligence and technical civilization is very likely. Others believe it is a very remarkable and unusual event and happened here by the merest fluke.

Much more important than these uncertainties is the question of the life of a technical civilization. Judging from the events on the Earth one might say the likelihood of our civilization lasting only a few decades more might be a fairly high probability. If that is typical of other civilizations then it is clear there aren't any other guys around.

On the other hand, if civilizations tend to have very long lifetimes it may be there are large numbers of technical civilizations in the galaxy.

One thing is clear: If there are other technical civilizations any random one of them is likely to be vastly in advance of our own technical civilization. For example, we are only 10 or 15 years into having the technology of interstellar communication by radio astronomy. It is unlikely that any other civilization in the galaxy is that backward in their

technical expertise.

This raises the question of how likely it is that they can traverse interstellar space and come from planets or some other star to here.

I should emphasize that the distances between the stars are absolutely huge. Light, faster than which nothing can travel, takes four and one-half years to get from here to the nearest star.

Let me say in a sentence why most physicists believe no material object can travel faster than light. This takes us into the theory of relativity. The essential point is that in making a few, very few assumptions, one of which was the one we are talking about, nothing goes faster than light. Einstein was able to derive a whole body of predictions which are confirmed in vast detail. Therefore, if someone says that Einstein's is not a good idea and that things can travel faster than light then they have to come up with a physical theory which explains everything we know in a way that is consistent with the idea that you can travel faster than light. No one has succeeded in doing that. Many physicists, very smart guys, have tried. Therefore, the present belief is that you can't. But that, of course, is a time-dependent statement. This may not be the ultimate truth. In physics, as in

much in science, there are no permanent truths. There is a set of approximations, getting closer and closer, and people must always be ready to revise what in the past has been thought to be the absolute gospel truth. So, in the context of contemporary science — I'm obviously speaking in that context — one cannot travel faster than light.

So the distances between the stars are extremely large. Of course, any contemporary space vehicle would take a ridiculous amount of time to get from here to anywhere else but we are not talking about contemporary space vehicles. The question is: is there any conceivable method of traveling from one place to another very close to the speed of light and therefore getting reasonable transit times?

This involves extrapolations of technology of a very difficult sort. However, let me say that at least some people who have looked into the subject have concluded that it is not out of the question, even with contemporary principles of science, to imagine vehicles capable of traveling between stars at close to the speed of light.

This doesn't mean that it happens. There may be insuperable engineering difficulties we don't know about but there is nothing in physics that prohibits inter-

stellar space flight.

Therefore any estimate of how likely it is that we would be visited by an extraterrestrial intelligent civilization depends not only on how many of the them there are but on what kind of transport they have and how often they launch their space vehicles. Even very optimistic estimates must conclude that an advanced civilization comes here very rarely. But I again emphasize the great uncertainty in any of these numerical estimates since they involve parts of science we don't know very much about.

But we could be visited. And although there are great difficulties from our present point of view they are not insuperable.

If Mr. McDonald, for example, were to present me with extremely convincing evidence of an advanced technology in a UFO I could not say to him that is impossible because I know you can't get from there to here. And I can't say to him that is impossible because I know there aren't any other guys up there.

On the other hand, I would of course demand very firm evidence before I would say, well, that seems to be a very likely hypothesis.

Since funds are so tragically short for science today, the priority question boils down to this:

In the search for extraterrestrial life there is a high risk, high possibility, that UFOs are not of extraterrestrial origin but if they are we are sure going to learn a lot.

Compared to that, there is only a moderate risk with a significant return possibility in looking for even simple forms of life on nearby planets and searching for intelligent radio communications by the techniques of radio astronomy. Here it is clear there will be significant pay dirt of one sort or another for what I gather is a comparable sort of investment.

So if Congress is interested, and I'm not sure it is, in a pur-

suit of the question of extraterrestrial life I believe it would be better advised to support biology, the Mariner and Voyager programs of NASA and the radio astronomy programs of the National Science Foundation than to pour very much money into this study of UFOs.

On the other hand, I think a moderate support of investigations of UFOs might very well have some scientific pay dirt in it, Dr. Sagan concluded.

The reports of Dr. James E. McDonald, Dr. Robert L. Hall, and Dr. Robert M. L. Baker, Jr., will be published in the January, 1969, FATE.



HOW TO BREAK A TIE — IF YOU CAN

By Mamie Merling

ON JUNE 27, 1968, a night of entertainment at the Community Club in Spring Hill, Fla., had a strange ending when two women followed the club's normal procedure for breaking a tie at the end of a bingo game.

Mrs. Irene Henry and Mrs. Doris Krach were asked to write a number from one to 75 on a slip of paper while a numbered ball was pulled from a basket. The written number nearest the one on the ball would decide the winner.

The two women, who had not met before that night, handed their slips of paper to Mrs. Charles Stalling. Both had writ-

ten the number "13"—so they were asked to repeat the process.

When the slips were turned in the second time, both women had written the number "11." The crowd of about 100 persons now began to take an interest in the coincidence. Laughing, Mrs. Henry and Mrs. Krach again jotted down numbers. This time each wrote "seven." At that point Mrs. Stalling jokingly asked them to call out numbers.

"Two!" they replied in unison.

Mrs. Stalling concluded she had no alternative but to declare two winners for that unusual night.

After a century and a half, war whoops shatter the still night near the old fort. Would spirits rest in peace if the truth of the bloody massacre were known?



Courtesy Great Northern Railway

The UNEASY DEAD at FORT MIMS

By Sally Remaley

FLOYD BOONE, a young Brantford, Fla., family man, graduate of the University of Alabama and employee of the state parole board, is probably one of the most logical and objective persons you could find. Yet a strange event, for which he can think of no logical or objective explanation, still bothers him after two years.

On March 27, 1966, Boone, who

is descended on his mother's side from Chief Red Eagle, the famous Creek Indian leader, and on his father's side from Daniel Boone, American pioneer, took a friend, a man employed as a county probation supervisor in Florida, and journeyed to his home in Baldwin County, Ala., to visit relatives in the little settlement where his father and a few remaining Creeks still live.

Boone is collecting historical data about his ancestors. Hoping to add to his material and information he and his companion visited the site of the Massacre of Fort Mims. Because it was getting dark as they arrived they decided to camp overnight on the grounds and further study the place the next day. The night was calm and still, with no wind. The two men curled up in their sleeping bags about 10:30 P.M. in the center of the barbed wire enclosure which now surrounds the site of old Fort Mims.

Back in 1813 news of the Massacre at Fort Mims spread across a shocked and saddened nation. A total of 516 men, women and children were killed on August 30 that year by the Indians in one of the bloodiest slaughters ever recorded in American history. Today the event is almost forgotten. It even is unheard-of by many persons living in this country today.

But Floyd Boone, who moved to Florida from his native Alabama in 1951, is a direct descendant of the famous Creek chief who at high noon on that day 155 years ago, led the attack on Fort Mims, Ala., and he knows the story well. He has heard the tale since he was a little boy . . . from his father, his grandfather and other members of his family.

* * *

The Massacre at Fort Mims, in Baldwin County, followed by a month the Battle of Burnt Corn which was fought some 50 miles northeast of Tensaw in the same county. Both sites are approximately 35 miles north of Mobile, Ala. The Burnt Corn battle was fought between the militia under the command of Col. James Calter and the Creek Indians, then a powerful and proud nation. This battle, one in the historical conflict involving Spain, France, Great Britain and the United States, ended in an embarrassing and disastrous defeat for the Americans. As a result the entire region of Alabama and surrounding area was fearful.

Terrified settlers began moving into nearby forts and stockades, preparing to defend themselves. One such was Fort Mims which consisted of a stockade constructed around Samuel Mims's home, a large one-story frame structure with additional sheds, on land adjacent to Lake Tensaw.

Tension grew daily. Sentries kept a sharp lookout.

On August 29 two men, sent outside to herd cattle, rushed panic-stricken back to the safety of the fort crying, "Indians!" They reported seeing an unknown number of Indians wearing war paint.

The command at the fort im-

mediately sent out a detachment of horsemen but these men found "no trace of Indians."

The next day, August 30, 1800 Creek Indians, led by Chief Red Eagle whose American name was William (Billy) Weatherford, hid in a deep ravine just 400 yards east of the main gate at Fort Mims. At the signal of the dinner call sounded on a drum in the fort at high noon, the Creeks rushed across the open area surrounding the stockade, entered the east gate before those inside could close it and in four hours slaughtered everyone inside the fort with the exception of a very few who escaped.

After the massacre soldiers from other forts in the region came to bury the dead. Not much remained of what had been Fort Mims and the healing touch of nature and the surrounding forest soon softened, then covered the hundreds of graves with a blanket of foliage.

Gen. Andrew Jackson and his troops arrived at Fort Montgomery, not far from where Fort Mims had stood, and began the war to the finish with Chief Red Eagle and the Creeks. Skirmish after skirmish followed as more and more men joined the troops pledged to wipe out the Indians.

Only when the Creeks were almost all dead did the famous Indian chief, to save his nation

from extinction, bow his proud head and surrender. History records the text of Gen. William Weatherford's (Chief Red Eagle's) document of surrender which he wrote beautifully by hand, since he was a well-educated man. He delivered this orally to Gen. Andrew Jackson at Tohopeka, Ala., on the Tallapoosa River when he surrendered on March 28, 1814, eight months after the Massacre at Fort Mims.

This surrender message read in part: "I am in your power; do me as you please. I am a soldier. I have done the white people all the harm I could. I have fought them and fought them bravely. If I had an army I would yet fight . . . but . . . my people are all gone. I can do no more than to weep over the misfortunes of my nation.

"Once I could animate my warriors to battle but I cannot animate the dead. My warriors can no longer hear my voice. Their bones are at Talladega, Emunckfow and Tohopeka. . .

"On the miseries and misfortunes brought upon my country I look back with deepest sorrow and wish to avert still greater calamities. . .

"You are a brave man and I rely on your generosity. You will exact no terms of conquered people but such as they can accede to. . . .

"You have told us where we might go and be safe. This is a good talk and my nation ought to listen to it. They shall listen to it. I shall say no more."

Feeling was high against Red Eagle because of the massacre. To save the chief from mob violence General Jackson took him to the Hermitage, the Jackson family home, where he remained as his guest for several months.

* * *

Now, on March 27, 1966, Floyd Boone, camping out on the site of old Fort Mims with his friend, could not sleep.

"It was chilly and we built a fire to keep warm," Boone said. "Shortly after settling down, we began to hear unusual noises. They sounded like moans . . . soft . . . but like something human. I raised up but saw nothing. I had lain back down trying to tell myself I had imagined it when my buddy suddenly jumped up and looked around. He said he thought he heard footsteps close by us but there was no one there. By this time we were both wide-awake and decided the best thing to do was to stay awake and keep the fire going.

"Around 1:00 A.M., over the east gate of the fort, or where the east gate had been, we heard six loud drumbeats in succession. This was the entrance where Chief Red Eagle and his warriors

entered the fort on the day of the massacre."

These drumbeats did not end the strange noises. In fact, the men said, they increased after that. Floyd's companion heard the sounds of horses' hooves, cries of human agony, muffled thuds, the sound of running feet, all the wild outcry of battle. And at 2:00 A.M. two loud drumbeats sounded over the west gate area.

But Floyd and his buddy stuck it out.

"I kept telling myself it *had* to be my imagination," Floyd said. "I never believed in ghosts."

Floyd's friend tried to tell himself the same thing even while he was actually hearing Indian war whoops, women screaming, men yelling, sounds so real it seemed to him the massacre was taking place all around him.

Still the two men could see nothing except the dark shadows of the lonely trees at the outer edge of the clearing and the moonlight shining across the field where the old fort once had stood. Not even a wild animal moved in the night although the wild woodsy area must have been full of game, the men said.

"At 4:00 A.M. we heard one drumbeat near where the blockhouse had stood," Floyd told me. "And that ended the strange incident. We heard no more unusual noises during the rest of the

night but we sure were glad when morning came, believe me."

The two men think now that sleeping in the acre-square area where 516 bodies were buried in trenches by Gen. Andrew Jackson and his troops isn't exactly the most inviting idea in the world.

"I don't know if I'd want to try it again or not," Boone confessed. "I wasn't really afraid. I was in familiar territory . . . I was born and raised in Alabama . . . but . . ."

Some persons who live in the area of the old fort and are familiar with its history suggest that perhaps the departed spirits of Chief Red Eagle, who led the attack on Fort Mims, and Maj. Daniel Beasley, who was commander of the fort at the time of the massacre, still are restless, still are wanting folks to know more about what happened and why on that long-ago day in August, 1813.

* * *

History tells us that Maj. Daniel Beasley commanded the fort. General Claiborne, in command at Mount Vernon, came to Fort Mims August 7 to inspect this stockade and instructed Major Beasley "to strengthen the pickets and to build one or two additional blockhouses." Lieut. William R. Chambliss stated after

the attack, "And I further certify that Major Beasley received a letter, one or two days before the attack on Fort Mims, from General Claiborne (who was on his way to Fort Easley) advising him of the reported movements of the enemy."

Major Beasley ignored all warnings, calling them false, and sent two notes to General Claiborne assuring him of his "ability to maintain the fort against any number of Indians."

Weatherford (Red Eagle) later explained to General Jackson and Thomas Woodward why he chose to stay with the Creeks. He said he realized there was no chance for the Indians to defeat the whites but he felt it was his duty to stay with them, to try to keep the tribe from being utterly destroyed. He was drawn into the Fort Mims expedition but did everything possible to warn the garrison there of the intended attack and felt that he would have succeeded had the commander, Beasley, not been drunk. When he found he could not stop the Indians from their plans to attack he first sent a message to General Claiborne; later he sent messengers to the fort itself. The guards reported these warnings to the commander but were punished for "imagining" such a story and at least one Negro lookout was severely

beaten for reporting the Indians' warning.

Red Eagle said he was surprised to find the fort in the condition it was but he was unable to restrain the Indians after the first shots were fired. During a lull of about one hour after the first attack he attempted to talk them into leaving the fort but they refused and even threatened his life if he interfered.

Jim Cornells had left Fort Mims on the morning of August 30 and ridden some miles up river. Before noon he returned and halting at the fort gate shouted that the Indians were coming. In the argument that followed Major Beasley ordered Cornells arrested but the scout wheeled his horse and started for Fort Pierce. He yelled back once again that the Indians were coming, that if they would prepare to defend themselves he could take care of himself. But it seems that more of the garrison than Major Beasley were drunk on that day.

Later Cornells said, "Surely nowhere else in American history can an example be found where a fort was so poorly guarded, where a massacre was so needless."

T.H. Ball wrote in his book, *Fort Mims*, "This fearful massacre, one of the bloodiest in our land, has been placed as the beginning of the Creek War and its

responsibility laid almost entirely upon Weatherford quite long enough. It is time that the real responsibility should be placed where it belongs."

* * *

And so perhaps those persons who believe the departed spirits of Chief Red Eagle and Maj. Daniel Beasley still are restless, still concerned with justifying their roles in the disaster, base their reasoning on solid history.

Boone told me, "Red Eagle did not want to lead the attack. History proves he was forced into it against his wishes. He knew most of the people in the fort. Beasley ignored the warnings of an impending attack. Those drumbeats over the east gate that we heard that night could have had something to do with the signals. Who can tell?"

Boone believes his illustrious ancestor would like the record set straight, that he, Chief Red Eagle, was not the villain, that he did not want to attack but was driven by pressures of the times.

Boone wonders, "Would the spirits of the massacred at Fort Mims, most of whom were friends of Red Eagle's and well-known to him, be able to rest in peace if the truth were made known? Maybe they are trying to tell us the truth about what really happened at Fort Mims . . . and why."

RETHINKING the LOCH NESS MONSTER

By Betty Lou White

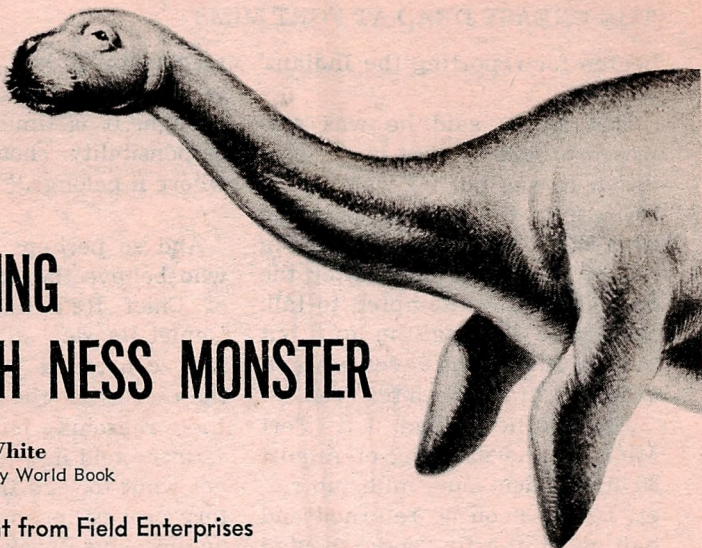
Photographs courtesy World Book

Three-year grant from Field Enterprises
helps scientists close in on loch's troubled waters.

SCOTLAND'S LOCH NESS — full of peat in suspension and deeper in most places than the North Sea — long has been considered the world's most fitting habitat for a monster. Seven years ago a private scientific organization was formed to search for this monster. Based in London the Anglo-American Loch

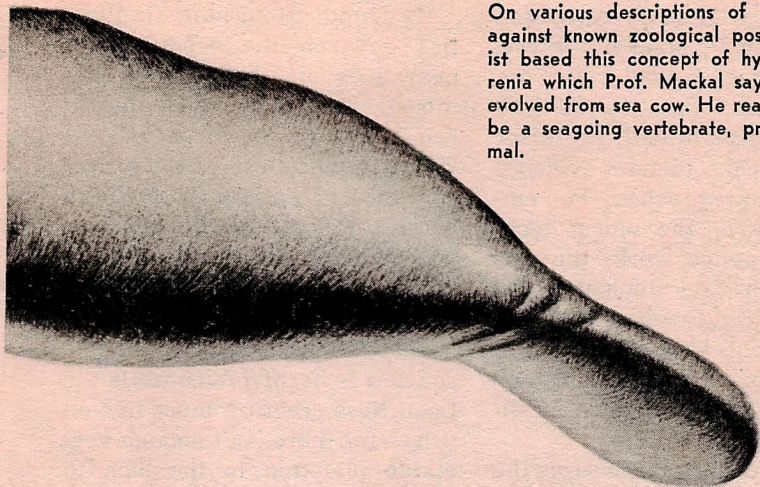
Ness Phenomena Investigation Bureau, Ltd., in 1968 came into possession of photographic search equipment, biopsy darts and related equipment through a three-year grant from Field Enterprises Educational Corp., publishers of *World Book Encyclopedia*.

Chief of the American branch

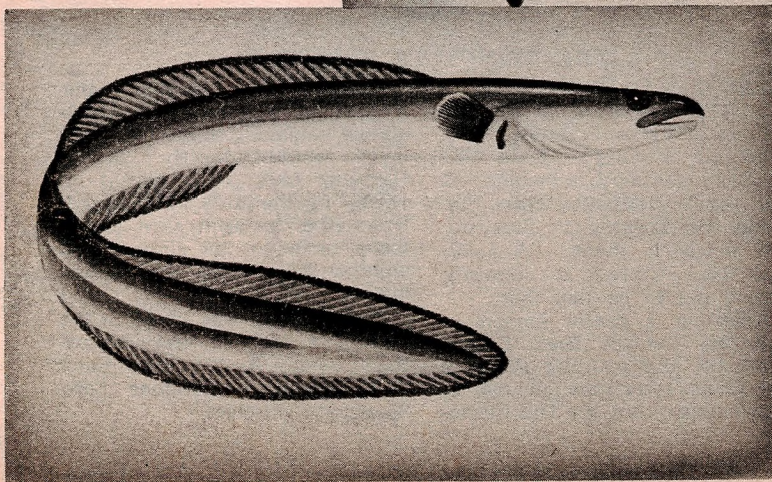
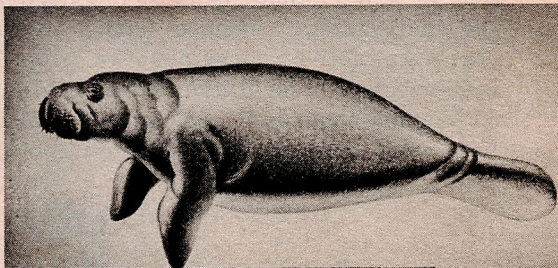


Grey seal is one of the creatures living today which Prof. Mackel postulates might inhabit Loch Ness. His 1968 expedition hoped to get tissue and blood samples from any large animals there. Results of past summer's research are not yet in.

On various descriptions of "monster" as against known zoological possibilities, artist based this concept of hypothetical sirenia which Prof. Mackal says could have evolved from sea cow. He reasons it has to be a seagoing vertebrate, probably mammal.



Manatee or sea cow, right, has northern cousin, rhytina, whose behavior is strikingly similar to Loch Ness monster — looking like "an overturned boat" and with calf on its back, fitting reports of "humped" monster. Prof. Mackal never has bought popular Scottish notion that monster is sea serpent resembling conger eel, below.



for the Loch Ness investigation is Prof. Roy P. Mackal, University of Chicago biologist. In a research paper based on his findings in the loch in 1967, Professor Mackal speaks of new evidence which resulted when he employed one of the oldest techniques of police work, the artist's sketch. The biologist and an animal illustrator collaborated in checking the various descriptions of the "monster" against known zoological possibilities.

Professor Mackal theorizes the type of animal that fits most of the descriptive evidence and photos has to be a large aquatic mammal which could live above 50 degrees north latitude. (Loch Ness is 57 degrees north.)

He found astonishing similarities between the reported appearances and behavior of the monster and those of the northern sea cow, known as long as 200 years ago in the Bering Sea. Now nearly extinct in northern waters, the sea cows are members of an order of sea animals called sirenians, ancestrally related, Mackal says, to elephants.

There's one catch though. The sea cow is herbivorous, while the Loch Ness creature must live on fish — for there isn't enough vegetable plankton in the loch to feed a baby monster. However, Mackal says it is biologically possible for the northern sea cow to have become carnivorous or that a fish-eating branch of the species exists.



THE PROPHECIC DRAWING

UNEARDED BY the *St. Louis (Mo.) Globe* at graduation time in 1968 is an extraordinarily prophetic drawing made in 1933 by Geneva Abbott, a member of that year's graduating class. She made the drawing to illustrate the yearbook theme, "A Look into the Future." It certainly turned out to be just that.

Adorning a center spread in the 1933 Central High School yearbook, the painting shows a St. Louis riverfront cleared of all structures but the Old Cath-

edral and the Old Courthouse and framed by a great arch which almost anyone today unhesitatingly would identify as the Gateway Arch. It is not at all vague in the 1933 drawing. It looks like the arch as it stands today even to the sharply triangular bases and leg conformation.

The drawing was made in the spring of 1933, 15 years before the Gateway Arch was so much as a gleam in designer Eero Saarinen's intellect.

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.

A CRY IN THE NIGHT

By Carl R. Perrin

JOHN MATTHEWS yawned and got up to turn off the television while his wife Peg picked up coffee cups and ash trays. It was 1:30 A.M. on a cold January night in 1964. As he noted the time he heard an odd sound — the voice of a young child crying, "Mommy, Daddy . . ."

Who could it be? Their own four-year-old had been upstairs asleep for hours. The voice seemed to be coming from somewhere down the block, moving closer until they heard it in front of their house. John glanced at Peg standing in the kitchen doorway, cups in her hands.

The voice now went on past the house, still calling, "Mommy, Daddy . . ." John went to the window and looked out. He saw light snow covering the ground, the houses across the street, stars shining in the sky.

"What do you see?" Peg asked.

"Nothing."

The voice grew fainter and then they heard it no longer.

"What in the world can a little kid be doing out at this time of night?" Peg asked. John shook his head, flipped off the living room light and started up the stairs — but he could not go on. He felt he must make some attempt to find out who the child was. He went to the front door and opened it to look out. It was a cold clear night and he could see plainly to the end of the street. No one was in sight.

He closed the door. "Maybe we



Carl R. Perrin

ought to call the police," Peg suggested.

"Maybe," he said and then, "Listen!"

Again they heard the plaintive cry, "Mommy, Daddy . . ." coming now from the direction they first had heard it. They stood in the darkened room listening to the frightened young voice coming closer until it was in front of their house. John looked out the window again.

"Peg, look!" he said. A little boy about their son's age stood in front of the house, looking up with a mournful expression. Again he cried, "Mommy, Daddy . . ." and he turned his footsteps up the walk to the front door. John ran to open it but at the same time he felt a strange irrational fear. Peg, whose natural instinct would have been to run to bring in the child, instead had retreated into the kitchen.

When John looked out the door the child was no longer in sight. He looked up and down the street but there was nothing to see, not even footprints on the light snow. They no longer heard the voice. He stepped back into the house, feeling a chill that was caused by more than the frigid air.

With an almost unbearable shock, again they heard the voice, "Mommy, Daddy . . ." Peg caught John's arm. This time the voice came from inside

the house, from upstairs. Together they rushed up to Johnny's room. He cried, "Mommy, Daddy, I was lost and I couldn't find my way home. I was so cold!" — *Defiance, Ohio.*

12-YEAR ADVANCE NOTICE

By Ruth G. Dietman

MYRTLE O'NEAL, the woman who read cards, did not know mine was an unhappy marriage and that I was contemplating divorce. As we faced each other across the table that day in 1945 she began with ordinary talk of health and friends and so forth. But she kept getting more and more nervous until at last she was walking around the room waving her hands.

"I hate to tell you," she said, "but something terrible is going to happen to your husband. No, he's not your present husband. It's so tragic — and I have to tell you! There is fire all around — a man is on fire — I see large buildings and men in uniform."

Since Dave Duarte, my husband, was not in the military but had an agricultural job, I thought the poor woman must have her wires crossed — until I remembered her words about 12 years later.

I divorced Dave in 1954 and two years later in Victorville, Calif., met and married Will W. Dietman, a Navy chief petty offi-

cer. We moved to Yucca Valley.

In 1957 we planned a fishing and hunting trip in the small house trailer we kept in our yard and we had packed it with food and gear in preparation for leaving the morning of August 9. When he finished, Will decided to spend the night aboard the trailer. I had been so tired that I had gone to bed in the house earlier.

About four in the morning I awoke to the sound of Will's voice calling me. When I looked out the window I saw him, his clothes on fire, running toward the house. I ran out, yanked off his burning clothes and smothered the flames on his head with my hands. Then came an ambulance, doctors and seven weeks in two Navy hospitals as specialists tried to save his life — in vain. Will died on September 25, 1957, in the United States Naval Hospital in San Diego.

The woman who read cards for me 12 years earlier had had a momentary vision of things to come. — *Morongo Valley, Calif.*

THE TIME OF DEATH

By Patt Fitzpatrick

IN THE EARLY morning hours of June 4, 1964, I awakened suddenly. Though the night was dark and quiet my thoughts were racing. I thought a voice or some noise had brought me to reality.



Patt Fitzpatrick

"He's dead. He's dead." I seemed to hear a low voice speaking. By reflex action I reached out to touch my husband. He can't be dead. It's a dream, I thought. At the same time I looked at the bedside clock. The luminous dial seemed to be growing larger. How odd, I thought. Why should a clock do such a thing?

The numerals blazed into my mind: 3:14. Shutting my eyes did not erase the clock dial with its hands at 3:14 exactly. Again I heard the voice, "He's dead!"

My hand flew to my husband's chest to detect the sign of life. The rhythmic breathing gave me the answer. Relief spread through my entire being.

A ridiculous experience, I thought. The mind plays such tricks in the state of half-wakefulness. I commanded my body to go back to sleep.

I forgot the incident during the business of preparing for another day. Then at 8:30 A.M. my sister Helen Kavalor called me from her home in Wauwatosa, Wis., to tell me our father John G. Margell had died in Milwaukee.

Later I learned the death certificate showed the time of death as "sometime after midnight." It could have been stated more accurately had I been consulted. It would have read: "Exactly 3:14 A.M." — *Berlin, Wis.*

COLOR IN MY CRYSTAL BALL

By T. E. Charlot

MINE IS NO ordinary crystal ball. That much I have learned in the short time I have had it.

Since I was a little girl I always had wanted one. My family lived next door to a woman who was a fortune-teller of no mean repute. She had Tarot cards, an Ouija board and the delight of my life — a shining crystal ball!

Like any youngster I loved to touch the soft square of inky velvet beneath the sparkling globe but the globe itself I was forbidden to touch with my moist never-too-clean fingers. So I would lean on my elbows and stare into its glassy depths, vowing that someday I would have one of my own and I would caress its smooth coolness as long as I wanted to.

When my husband Jose asked me what I would like to have for my birthday which was to come July 4, 1967, I remembered my childish desire and said, "A crystal ball."

My fingers fumbled with the ribbon on the gay package beside my plate on my birthday morning. When I had untied the knots and opened the box I lifted out a three-inch German-made crystal ball. I held it up to the light. It was perfect!

"Tell me what you see," my husband said.

"Don't be silly. I'm not psychic."

"Then why did you want it?"

I smiled. "Just to have and to hold. That's all."

He picked up a small plastic dish which had held his fruit and said, "I forgot to buy some black velvet to put it on but I guess this will keep it from rolling around."

I washed the dish, settled the ball carefully in its shallow bowl and placed it on my whatnot shelf where it proved its worth simply as a conversation piece.

One day not long after that my husband drove his mother to Tijuana to catch a bus for Mexico City. I cleaned and dusted happily that morning and as I passed the whatnot shelf I glanced at my prized possession. To my astonishment a red and

grey airplane appeared in its depths. I looked closer and recognized the markings of a Mexican airline and wondered if this meant my mother-in-law had changed her plans and was taking an airplane instead of a bus.

For four hours the airplane stayed in the crystal ball and then it disappeared. During that time I took the globe into the bedroom, drew the curtains and turned off the light. In the dimness the image stayed the same. Back into the kitchen I went, into the bright light. I looked again and again. Still I saw the airplane. My eyes were not playing tricks. It was there and in color.

When my husband came home much later I asked, "Did you have to wait long before the plane took off?"

"How did you know Mother took a plane?"

I pointed at the crystal ball. "I saw it there."

He looked at his watch. "Mother must have arrived by now. They said the flight would take four hours."

The same length of time I had seen the airplane in my crystal ball!

The next time it was my four-year-old son Jose who saw something in the shining globe. About lunchtime he said, "Mommy, can I look into the magnifying



T. E. Charlot

glass? I want to see what Daddy is doing."

Taking the ball from the shelf I placed it in his small hands. "Be careful not to drop it," I said. "Mommy would be very unhappy if you broke it."

"I promise," he said as he looked with comical intensity into the clear glass.

My husband leaves for work before either the boy or I get up so we never know what clothing he has worn until he comes home at night. But I was not surprised when the boy said, "Mommy, Daddy wore his new blue shirt to work, the one you said not to. He is playing dominoes and he lost. He is giving the other man all of his nickels."

I peered into the ball but I could see nothing.

That night when my husband came home he was wearing his new blue shirt and a guilty look. I told him what our son had seen

in the crystal ball and learned the boy had been right. He had lost at dominoes and had paid off with a handful of small change.

Then on October 3, 1967, again I saw something shining in the crystal ball. As I watched a flashing rainbow of color I realized that it was the northern lights. Lower in the globe I could see headlights. I knew from this that my brother in Alaska, whom I had not seen for almost five years and had not heard from for two, was coming to visit me.

I painted a large welcome sign and pasted it prominently on the front door.

His letter came on October 12 telling me he was on his way.

My crystal ball always shows its images in color, never in black or white. What causes it? Prismatic aberrations? I don't think so, for no matter what the lighting, the images stay the same. I don't know its secrets but I wonder about that crystal ball. How I wonder. — *Inglewood, Calif.*



HANGED BY A DEAD MAN

By Edna Engen

IN THE 1880's my grandfather, Edward Owens, was a policeman in Cincinnati, Ohio. In this period the city had been harassed by grave robbers and on my grandfather's beat was a large cemetery surrounded by high stone walls with a heavy iron gate which was locked each night.

One night in 1877 my grandfather and another policeman were patrolling past the cemetery when they found a dead man hanging on the outside of the stone wall.

On investigation they found a freshly-dug grave inside the cemetery had been opened and the missing body hung in a bag

on the inside of the wall counterbalancing the now dead man who was hanging on the outside of the wall.

Reconstructing what must have happened, they decided the grave robber had hoisted the bag containing the body to the top of the wall, climbed up after it and then prepared to jump down on the outside, first looping around his wrist the rope that held the bag closed. The bag had slipped back inside the wall as he jumped.

He was hanged by the dead man, whose weight had pulled the grave robber's arm in such a way that the rope looped about his own throat.



Fingers of Fate

By Harold Helfer

Patrolman James Windle, driving along a Sikeston, Mo., road, heard the police radio dispatcher giving the license number of a stolen car. It was the same as the license number of the car ahead of him. He immediately apprehended the driver.

An electrical switch started a fire in Mrs. Constance Tongue's apartment in Cambridge, England. The fire spread to a gas pipe and flames from the gas pipe melted a water pipe. The water flooding from the melted pipe put out the fire.

While Charles Wilson, an Eau Claire, Wis., hunter, was riding on the bumper of a car he spotted a deer and jumped to the ground. He fired as he fell and killed the deer — but broke his left leg in his tumble.

"This is a dangerous neighborhood," Mrs. Dorothy Jackson said to a group waiting at a Washington, D.C., bus stop. "I'd walk home but it's just too dangerous." A moment later Mrs.

Jackson fell dead with a bullet in her head. She was the victim of a gun duel which erupted between two men she had not seen and did not know.

While loading an injured patient into his ambulance, Charles Strain of Kennett, Mo., slipped and fell. His arm was broken and both Mr. Strain and his patient were taken to the hospital in the ambulance.

Mr. and Mrs. Chester Fronczak of Chicago may have adopted their own son. He was taken from his mother's arms in a hospital by a kidnapper shortly after he was born. The Fronczaks are convinced that a baby found abandoned several months later in Newark, N.J., is their missing boy. For legal reasons they have gone through the process of adoption.

On every November 23 for three consecutive years, Mrs. Joann LaPonsie of Sault Ste. Marie, Mich., has given birth to a boy.

Acupuncture . . .

AN ANCIENT METHOD OF HEALING

By Marcus Bach

Photographs by Lorena Bach

IT WAS THE last thing I ever thought I'd let anyone do to me: stick a four-inch-long needle into my arm and another into my shoulder. But, then, I always have insisted a person should be willing to do some things for the sake of research.

It happened in Taipei and let it be said for the record that this is by no means the cleanest, most hygienic city in the world. The streets were torn up, the dust was swirling, the sidewalks were littered with garbage and debris. The modest, one-story office at 33 Kane Ting Road was unimposing in the windswept whirl that greeted me when I stepped out of the rickety cab. Inside the front office, however, the simple furnishings were orderly and clean. A sofa, several chairs, the young man seated behind a table, anatomical diagrams on the white walls, all might have been the humble waiting room of a small town doctor's office. The only difference was that through a

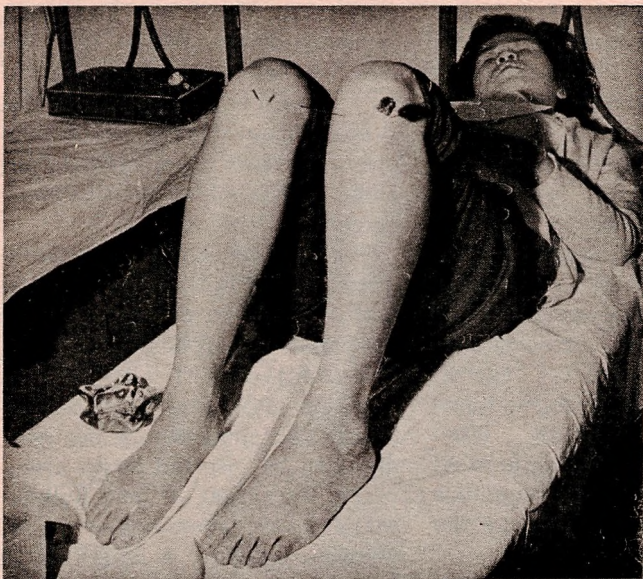
partially curtained off room I could see several women lying on cots, one with two needles stuck into her legs, another with a needle protruding from her abdomen, while from the top of this needle wisps of smoke were rising like incense from some ancient censer.

Even more intriguing was a prominent life-size, bronze statue of a man which stood inside an adjoining room, a figure with hundreds of tiny holes pinpointed in its shimmering body. It was an arresting sight, a muscular, virile golden figure, endowed with perforations like holes in a punchboard.

This was the clinic of the Master of Acupuncture, Dr. Wu Weiping, and I was requested to wait and make myself comfortable which I did by sitting down and reviewing in my mind what actually had brought me here.

The motivation for my coming had been triggered years ago when I ran across a book on

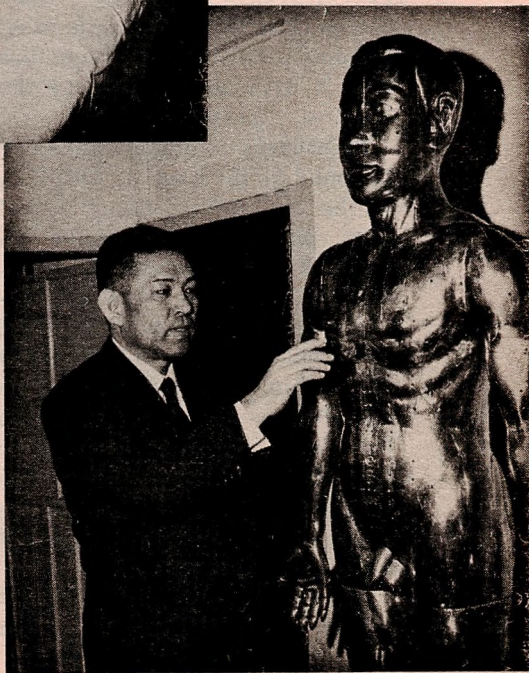
Case histories in files of Dr. Wu-Weiping, Master of Acupuncture in Taipei, bear witness that the technique deserves reinvestigation.



Showing in patient's left knee are needles bearing lighted wormwood which transmits heat into puncture.

Dr. Wu describes the body's meridians on the figure of "The Golden Man." Their orderly arrangement is simple theory on which acupuncture is based.

acupuncture and was tantalized by a single, simple theory: *the body is an orderly arrangement of meridians, so orderly, in fact, that penetration and release on one portion will effect responses in another portion, enabling the bloodstream and nerve system to function more normally in all portions.* This was one of the



basic principles in the most ancient of Chinese healing methods, acupuncture. *Acus* for needle, *Punctura* for piercing the flesh. Acupuncturists believed and practiced the principle that by deftly sticking needles into certain meridian points in the body the flow of the life force could be directed and controlled.

Modern medical science is ominously silent about the system. Chiropractic seems to demonstrate something distantly akin to the general concept when it corrects certain vertebral subluxations with deft "adjustments" and releases nerve energy. Physical therapy often comes close to the principle in its manipulations but acupuncture does it with needles to cure the body of disease.

References to acupuncture can be found as far back as 2600 B.C. in the *Nei Ching*, the classical work on internal medicine attributed to the Yellow Emperor, Huang Ti. There were also instructions on acupuncture during the Chou dynasty (1200 B.C.) when China was a forerunner in medical research. This was the time when doctors were paid to keep their patients healthy and when they had to pay their patients if they (the patients) got sick.

Somewhere in this period the theory of acupuncture took form

and grew, based on the knowledge that just below the epidermis there are groups of tiny cells surrounded by myriads of blood capillaries. These cell groupings or acupuncture points are believed to be connected in such a way as to form meridians in the subepidermal layers. In a way they represent an electrical field along which passes the life force known as Yin-Yang.

The "Golden Man" undoubtedly originated in this dim, far-distant period even through the best date that researchers have been able to attach to it is 860 A.D. It contains 365 perforations and marks the spots where the needles can be inserted to hit unerringly the target of the infinitesimally small acupuncture point. Needles reaching a length of 10 inches are used and historically were constructed of gold, silver and other metals. In prehistoric periods even needle-sharp stones were employed.

Waiting in Dr. Wu Wei-ping's office I made my layman's analysis of the validity of the acupunctural system. This much I knew. Often, when I had a headache, I discovered that putting finger pressure on certain cervical areas or at specific points above the eyes, I could relieve the pain. While I never presumed to talk about it, I also had my own secret theory about cer-

tain pains and strains in the shoulder muscles. These, I had discovered, often could be relieved by manipulating the feet. I could keep from sneezing by tightly pressing the upper lip directly under the nose. I could relieve tension in my body by squeezing the center of the palm of my left hand with the right thumb! These and many more "folk practices" were strictly my own and I kept them to myself. Now the venerable history of acupuncture made the meridian theory more understandable, outside of the fact that it employed the use of needles, some with two or three cutting edges.

Now the Master of Acupuncture came into the room. An impressive man of medium build, athletic and strong in appearance, confident in bearing, he was obviously humble in spirit for he apologized for having kept me waiting. Dressed in a Western business suit, well-groomed, he courteously answered my questions. The art of acupuncture had been one of the treasures in his family, he said, so he had been living with it for all of his nearly 50 years. His most important book, *Formulaire d'Acupuncture*, had been published in Paris in 1959. At annual international conventions of acupuncturists held in Taiwan and in other parts of the world, as many as

100 practitioners gathered, many of whom had been instructed by him.

I learned of the intricacies and supreme importance of pulse taking. This is more than a mere routine counting of pulsebeats; to the acupuncturist it is the key to diagnosis. It is a form of "listening" and "divining" with sensitized touch, a method of detecting the strength and weakness of Yin and Yang. There are at least six pulses and each must be interpreted with strong, medium and weak pressure of the physician's three fingers. The state of the pulse can indicate the point at which obstruction in the meridians has occurred.

Dr. Wu explained that his system of acupuncture includes various ways of inserting the needles. One method, called "*sun*," advises that the insertion into the flesh be accompanied by a gentle vibratory movement made until the needle's point touches the designated nerve or point of contact. "*Fei*" requires that the needle be rotated after it has reached its proper point of penetration. The "*yao*" system demands that the needle be rocked back and forth when properly inserted. In the "*tan*" method it is flicked back and forth with the fingers until it vibrates of its own accord. In the "*pan*" system the needle is sunk to a depth of two

and a half inches and is then withdrawn two inches and rotated in a stirring motion. In the "an" approach the needle is stuck into the flesh in three different stages, each pierce being successively deeper.

Dr. Wu contended that the use of acupuncture rids the body of obstructive materials or congestion. The needles are used to pierce the blood vessels as well as to penetrate through muscles, nerves and inner organs. Modern needles are generally made of steel, highly flexible and thin as the proboscis of a mosquito. I had a hunch that the pain would be more severe than a mosquito bite, more like the deep plunge of a hypodermic needle. I was soon to know.

For many years I have had a lipoma on my right shoulder. It has been with me in the form of a small fatty lump or cyst and I never give it much thought. When I removed my shirt in this Taipei clinic to receive an acupuncture treatment (just to see what it is like), Dr. Wu suggested that he insert a needle into this fleshy growth. He doubted that it would have any immediate or salutary effect but assured me it would do no harm, which was fair enough. At any rate, when I recalled that I had seen a report of a 10-inch needle being plunged into a man's liver, my

"operation" seemed innocent enough.

I sat on a chair between the cots on which two patients lay while Dr. Wu put three fingers on my pulse. Acupuncturists have been known to take as long as an hour to divine the pulsebeats. Since this was more of a demonstration than a diagnosis, a good deal less time was involved and soon my practitioner selected two extremely thin, four-inch-long needles from a glass case. Gently holding my wrist with his left hand, his right plunged one needle into my arm with lightning suddenness. Then he sank the other deep into the lipoma. The whole procedure seemed extremely simple and it would be unfair, though perhaps more dramatic, to say it was painful or frightening. In less time than it takes to tell, the needles were nicely in place and the acupuncturist flicked the one in my arm in keeping with the "tan" method.

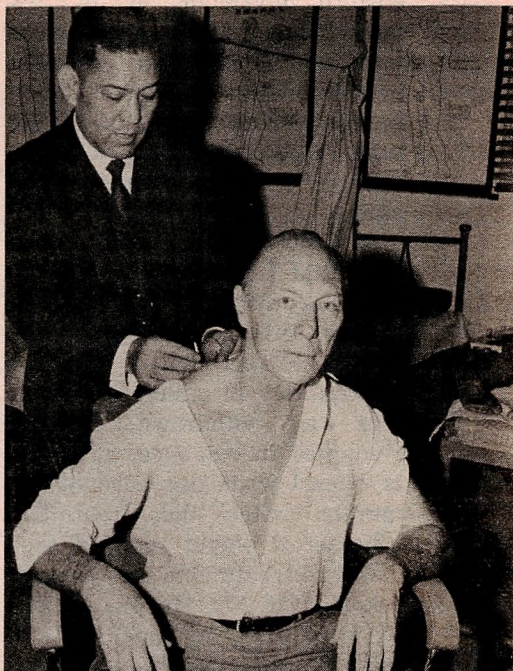
I felt amazingly relaxed and refreshed, although how much of this was purely psychological it is hard to say. There was a sense of ease and quietude and I really wished for more of the same kind of treatment, although there was actually nothing to treat excepting the lipoma. This, however, is merely my opinion. Doctors of acupuncture would say

that the body is constantly in need of harmonization of the Yin-Yang force.

It is a highly complex and esoteric approach to the nature of man, this matter of the pulse interpretation and the Yin-Yang theory. It is built on the belief that man is a microcosm related in structure and spirit to the macrocosm, the universe. Yin is the female principle, Yang the male. Cosmically the first is represented by the earth, the second by the heavens. The human body like the universe consists, say the acupuncturists, of five elements: wood, fire, earth, metal and water. Health and well-being are determined by the balance and control of Yin and Yang, for these vital forces are not in opposition but are complementary, representing one indivisible field force of life. Acupuncture, it is claimed, is the classically scientific, deeply metaphysical interpretation of this concept. The needles are the instruments skillfully employed to adjust and correct the Yin-Yang relationship.

Consequently the needles stuck in my arm and shoulder may have had a greater remedial effect than I realized, even though there was, as I have said, nothing wrong with me — excepting the lipoma.

Now Dr. Wu took a sponge-like



All author Bach could offer Dr. Wu for treatment was a lipoma on his right shoulder. The acupuncturist inserts the needle with lightning suddenness.

substance (wormwood) and pressed it into two soft balls on the protruding portions of the needles. Then he lit these with a match. They burned a moment, simmered down to glow like a piece of punk and their heat was conducted by the needles into the flesh, a warm, benign feeling, interesting and refreshing. This was a modified form of the ancient Chinese moxa treatment which is still employed by some

eastern physicians in its "extreme" form. The designation is mine for actual moxa treatment or moxibustion consists of applying the wormwood directly to the skin, igniting it and then pressing the "ashes" into the blistered skin.

As I sat there I hoped against hope that I could record the miraculous disappearance of the lipoma. This, however, would not be true to fact. When, after approximately 10 minutes, the needles were withdrawn, the cyst remained in evidence, as it still is when I write this account two months after the treatment. Whether it would respond to a series of treatments was doubted even by Dr. Wu. He was not one to insist that acupuncture is a cure-all even though some remarkable case histories are on authenticated record.

There is, for example, the case of a woman who was suffering from hemorrhage of the lungs. She was coughing up blood when she came to Dr. Wu for treatments. Needles of varying sizes were used at specific meridian points and the hemorrhaging immediately stopped after the first treatment. In another case, a needle inserted into a designated spot in the foot effectively cured a liver ailment. A needle in the meridian running from the small toe of the left foot effec-

tively cleared up a bladder infection. Headaches, emotional upsets, skin diseases of various kinds and some chronic afflictions are in the records with substantial evidence to show that the needles find the cause and effect the cure.

One thing is sure, acupuncture is gaining in popularity. There are at least 1000 practitioners of the art in various parts of the world. Its theories and claims are being thoughtfully examined by many medical experts, psychoanalysts, chiropractors and others who are taking a second look at the "Golden Man." I looked at him, too, through fascinated eyes, wondering if it might be true, that there actually may be, as acupuncturists claim, 12 major meridians in the body that are closely related to the 12 zones of the zodiac and the cosmic system. Perhaps each organ of the body is related to one of the planets no less than to colors, tones, smells and tastes as these practitioners claim. Perhaps, as Chinese physicians always have believed the relationship of our life to cosmic life is so close that it may be written in the stars when we are to be born and when we are to die. Perhaps there are 365 points of penetration for the needle, although some acupuncturists insist there are as many as a thousand.

In a day of heart transplants and cryogenics,* no less than the growing wonders of drugless healing and extravagant talk of psychic surgery, it seems not unreasonable that acupuncture and moxa should be reinvestigated and reappraised. Some insist that the "Golden Man" is symbolic of the perfect figure originally made in the image of God,

*A branch of physics that relates to the production and effects of very low temperatures.

carrying its own healing power within itself, the total healing power which the body requires reflecting and utilizing the cosmic energy of the universe.

At any rate, this ancient art is no longer strange or unusual and there are those who testify that it has released a healing energy within them which has set them on the road to health and which has demonstrated the body's inherent will to be well.



THE MAN HE TRIED TO SAVE

DR. OTTO GLATS of Nuremburg, Germany, took the case of 48-year-old Willi Krans even though he knew he'd have a real problem on his hands. Krans in 10 years had tried to kill himself 12 times. All treatment of his depression seemed useless. He had to be watched like a hawk—but early in June, 1968, he escaped from the institution where he was being treated. He ran into the streets of Nuremburg and hurled himself into the traffic. Two drivers swerved and managed to miss him by inches but the third driver had no leeway in the massed lanes of cars. Yes, it was Dr. Glats, the driver of the third car, who hit Willi Krans and killed him instantly.



A PATTERN FOR EXTINCTION

IN AUGUST, 1967, JAMES Williams, aged 37, and his 17-year-old son lost their lives when their plane crashed near Bakersfield, Calif. In the spring of 1968 Williams' widow, Heather Joanne, 33, and her sister Sylvia Marie Scholtz, 31, decided to fly for fun with two pilots of their acquaintance.

They took off in two small planes from an airstrip 10 miles

south of Bakersfield. About five miles away Highway Patrolman M. T. Foyer heard a deafening crash and looked up to see two small planes falling. Mrs. Williams and the pilot, Gary Orona, were dead in one which crashed into a field. Her sister and Larry Hugen, a Bakersfield fireman, died in the other, which crashed on the divider strip of a highway.



Nomads in Arnhem Land, remote northern tip of Australia, depend on elders' ceremonial rites to appease a cruel nature.

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Study of native life in Australia's Outback turns up impressive evidence that benefits of "higher" civilization conspire to dull man's psychic power.

By Kristin Zambucka

Clairvoyance . . . Sixth Sense . . . Intuition . . .

Australia's ABORIGINES Have It!

ABOUT THE AUTHOR

KRISTIN Zambucka, an Auckland, New Zealand artist, has been moving around the world for half her 30 years. In 1956, working for The Save the Children Fund, she visited 13 countries in Europe, Asia and Africa, painting children in remote villages and underprivileged areas.

Her main interests have included studying and painting aborigines in the Australian Outback and the Maoris and other southern Pacific tribes. In the course of her work and travel she remarked an underlying psychic ability among natives which she documents in this article with instances from her own experience.

SMOKY WILLIAMS, a pure-blooded aborigine of the Warrabri tribe, was traveling in the guards' van of a cattle train heading south to Adelaide for the June, 1967, sale. Suddenly he began to writhe and groan, gripping his abdomen as if trying to ease the pain. Sitting opposite him and growing impatient with the old man's performance was Vivian Oldfield, a European and manager of Ammaroo Cattle Station.

Finally in a hush disturbed only by the rattle of the train the moaning stopped abruptly. Oldfield looked sharply at his native companion.



"All right now, Boss," Smoky said, drawing a trembling hand over his sweating leathery brow. "Daughter bin habbin' dat baby boy now."

Vivian told us this tale when he returned to Ammaroo after the sale and said further that a report had come over the two-way radio that Mick Sturrell, a "flying doctor," had assisted at the birth of a son to Smoky's daughter Ruby who lived on a neighboring station, Ooratippa, at the precise time the man had been groaning as if he were in labor.

We should not have been astonished for countless instances

in my own experience have shown me that aborigines have an "inner vision." Whatever it's called — clairvoyance, sixth sense, intuition — the natives have a psychic power they are using now just as they did when they searched for food and water ages before the first colonists arrived in Australia.

In May and June, 1967, I visited Alice Springs. It is a flat town in the southern part of the Northern Territory, a settlement surrounded by the sprawling desert of Australia's great Red Heart. There I befriended several trackers — aborigines who are employed by the Northern Terri-

tory Police to use their clairvoyant abilities for another kind of hunting: the pursuit of men and women on the run from the law.

Sonny Woods, a big-boned 35-year-old Loritja tribesman, recently had tracked a European jailbreaker named Steiner across some wild and rugged country. Steiner had been convicted and jailed for robbery with violence and arson and the police had him down as a tough customer who knew all the tricks of his trade.

Aware that trackers would be used to pursue him, the shrewd

Steiner changed his boots several times. Even so, Sonny found him, once pointing out a spot in the smooth pebbles of the creek edge where the man had fallen heavily. When finally captured, Steiner had bruises on his body and confirmed — with a snarl — that where he had tripped and fallen was the spot Sonny had pointed out.

I asked Sonny Woods how he could pick up the fugitive's tracks once the shape had been changed by Steiner's change of boots.

Sonny placed his long fingers on his forehead and rubbed the dusty skin thoughtfully.

"It's not the shape," he said slowly. "I just know that fella's track. Even if it's little bit old I still know."

He can recognize a track even if it's five weeks old because he establishes a mental link with the escapee, he explained. Furthermore, if he hasn't actually seen the fugitive's footprints which he can memorize, he can identify one person's track from another. Every person and every animal makes a distinctive mark and Sonny said that he senses it more than he "sees" it.

"Even motorcar has its track. I can tell by tires. No two cars just the same," he said.

Trackers are known to be able to "see" the stain of blood that

Drawing of "Lilly".



may have been spilled weeks before. Sonny told me an astounding story of a fugitive aborigine named Jariddy who had been wounded in the thigh in making his escape a week before trackers were put on his trail. The week-old bloodstains were tracked at night with only the light of a half-moon. The trail led directly to an exhausted Jariddy crouching behind a deserted station homestead.

About the end of June I returned to Ammaroo, Vivian Oldfield's 2,000-square-mile cattle station 210 miles north of Alice Springs. Aborigines are employed there as stockmen and they and their families are supported on rations supplied by the station commissary so long as they remain camped on the property.

Vivian, a hard-boiled station manager, admitted that the telepathic and psychic ability among the aborigines which he has observed firsthand is beyond his understanding.

"Talk about a Missing Persons Bureau! They always know a person's whereabouts," he told me. "Even if he's 100 or 1,000 miles away they'll tell you his exact location. Another thing, I can ask the stockmen, 'What's going on at Ooratippra?' and they'll tell me, 'They bin muster-in' now, Boss.' And they'll say



"Sonny" (Loritja tribe)

who's working over there and how many head of cattle have been cut out of the herd. I've checked on this and I've never known them to be wrong. It beats me."

With Mrs. Oldfield I visited the aboriginal women's and children's camp on the station and when we arrived we found a group of children playing a game of "Making Tracks." With the heel of one hand and two forefingers they make the track of a camel. With the outer sides of both hands they imitate the marks of a hopping kangaroo.

I asked one of the native women to identify a set of paw

marks which I knew had been made by the Oldfields' six-year-old bitch, Bess. She proved she could tell the sex and health of an animal by its tracks. She answered, "Girl dog. Me know it. Bess berry sick one, Missus."

I couldn't believe there was anything wrong with Bess. That very moment I could see her happily chasing a screeching flock of galahs, Australia's showy pink and grey cockatoos. But that night the dog went into convulsions and was dead by morning.

Lily Anatjari, who "saw" the dog's sickness, is a middle-aged woman of the Warrabri tribe who received some education and training at Hermannsburg Mission when she was a girl.

Lily often predicts the future and I asked her how she sees her visions or receives her messages. Because there are many sacred truths the aborigine never would dare reveal to an uninitiated aborigine, let alone to a European, Lily answered carefully as she fingered some amethyst-colored crystals she held in her left hand.

"Before I sleep I think and think about him. Then the dream tell me the answer."

She told me she never drinks the hot tea or coffee which is provided on the station, for such heat inside her would drive out

the spirits who guide her and she would lose her powers. She became quite animated and her deeply set eyes glinted as she explained that the tribes who have "come to town" and are drinking the "grog poison of the white fellas" are losing their ancient gifts of clairvoyance. No hot liquid ever should pass an aborigine's lips.

Lily has had three children but only one remains with her, a girl of about 16 with the blonde hair found among some full-blooded aborigines. The others long since have gone on their walkabouts.

The aborigines' custom of "going walkabout" is deeply embedded in their way of life. One morning you may find 300 natives squatting around a fire of gum tree branches. The next morning there may be none. I noticed that Lily's feet were thickly scaled from years of wandering over the parched terrain.

The aborigines remain true children of nature. I believe some inner guidance helps them locate water and food in the arid wasteland through which they wander. Game often is so scarce that they exist on rats, mice, goannas and even insects on their walkabouts.

A visitor to the vast Red Center of Australia where the nomads roam during the hot sea-

son when they refuse to work would realize these aborigines are not ordinary people. They must be using some higher power to exist under conditions so harsh they would mean certain death for anyone who had been pampered by civilization.

In the remote far north of the continent tribes perform ceremonies to appease what must seem a cruel nature. In the impressive rainmaking ceremony a group of elders squats in a circle while the chant leader vigorously rubs pearl shell on stone and spits into the air while waiting for clouds to gather in the glaring blue sky.

On the darker side the dreaded "bone pointing ritual" brings a mysterious death to the accursed one leaving not a mark on his body. This tribal revenge is carried out in remote areas and it is private tribal business. Naturally no aborigine will talk about it. But occasionally a victim is brought into the Alice Springs Hospital and the doctors' findings always are the same. When specialists examine him they find nothing whatever organically wrong. However the patient is listless, his legs begin to wither and he can't walk. It seems the will to live is gone and slowly but surely he dies.

It has been suggested that the victims know they've had the

bone pointed at them and superstitious as they are they obligingly die through some triumph of strong suggestion. But Vonny Priester, a woman who was born in Alice Springs and raised among aborigines, told me a weird story of a childhood friend of hers who was the illegitimate daughter of a wealthy station owner and his aboriginal housekeeper.

The girl, Sarah, was happy as a youngster and knew little of her aboriginal heredity. But it seems that due to some tribal sin of her Pintubi mother the girl was doomed to die. One morning when Sarah had just turned 16 she was unable to rise from bed. Her legs were like jelly and gave out when she tried to stand.

A doctor and nurse flew out to the remote station and stayed all one night caring for the girl. They suspected poliomyelitis and wanted to avoid taking her into a town where an epidemic could break out quickly in the heat of an Outback summer. Then the doctor, Charles Lewin (now a specialist in England) became convinced that polio was not the illness which was draining away the girl's life.

On the third day of Sarah's paralysis she asked to see her friend Vonny who came. She found the girl lying in her mother's camp, while the aborigine

mother crooned and sobbed over her sick child.

Sarah weakly clutched Vonn's wrist and pulled her friend closer, whispering hoarsely, "Make him go 'way, Von!"

The girl's dark eyes seemed to pop from their sockets as she stared wide-eyed at the foot of the crude cot on which she lay. Vonn turned to follow her gaze but saw only the red spinifex-tufted desert stretching into a

purple haze on the horizon.

"There's no one there, Sarah—"

But Sarah was dead.

Her mother sobbed frantically over the 16-year-old body and Vonn told me she still remembers a gust of ice-cold wind swishing past her face as the girl's life was taken.

And at 1:00 P.M. on January days in Australia's Outback cold breezes just don't blow.

A MYSTERY 250 MILLION YEARS OLD

GEOLOGISTS ARE IN a dither over a fossilized sandal print discovered near Delta, Utah. It isn't the sandal print that shakes them up. William Meister found a rock with two tiny trilobites imbedded in the sandal print. The trilobites date back to the Cambrian period,

the earliest geologic breakdown of the Paleozoic era—more than 250 million years ago.

"It doesn't fit together with geological history," said Dr. Hellmut Doelling of the Utah Geological Survey. "Trilobites are not contemporaneous with human beings."



THE PERENNIAL HAUNTINGS

IN THE TOWER of London, the historic fortress where so many royal heads have rolled, the sentries claim they are seeing Anne Boleyn—headless. It is reported that one guard, with commendable temerity, even challenged her. But Col. Sir Thomas Pierce Butler, a wartime hero, former commander of Britain's elite Grenadier Guards Regiment and now resident governor of the Tower, sounds almost disappointed when he admits he himself has not seen a ghost. He says, "I've even wandered at midnight near that evil place, the private scaffold site where queens of England were executed—Queen Katherine Howard and Henry VIII's second wife, Anne Boleyn—and I've never seen a ghost. In my view there are so many around they all balance each other out."

Author Jerry M. Buchanan took cool view of anything that smacked of the supernatural or paranormal — until his once-in-a-lifetime experience.



The Day I WON A CAR

Any of us who buys a raffle ticket, takes a chance or bets on a horse hopes to win . . . but like this?

By Jerry M. Buchanan

NO ALARM CLOCK or spoken word awoke me. I wasn't in that half-awake, half-asleep dream state but wide-awake and sitting bolt upright in bed beside my sleeping bride of two months. The bedside clock read 9:00 A.M.

On this day I knew I was going to win a new automobile! My entire consciousness embraced the positive knowledge of this fact. While I think of myself as logical and analytical, here I was — accepting a “knowing” which had absolutely no basis in fact.

If it sounds odd, imagine, the cocked eyebrow and the “My God, what kind of nut have I married?” look I got across the breakfast table when I told my

new bride! But bless her, Anita didn't run screaming out of the house. Instead she conjectured that we must have bought a raffle ticket somewhere and forgotten it and my subconscious mind probably was trying to tell me this was the day of the drawing. She looked at the calendar: Sunday, September 14, 1952.

By noon the enigma had us both pacing back and forth, brows furrowed, trying desperately to remember what we had done, where we had been that a chance or a raffle ticket on an automobile could have been acquired.

Suddenly Nita broke the silence. “The auto races!” she fairly screamed. “The Midget

Auto Races at Aurora Speedway. We took a chance on an automobile when we bought a program. Don't you remember? You wrote your name on a blank and dropped it in a barrel on the way out. It was a tear-out — part of the program, remember?"

"You may have hit it, kid," I said, still a little stunned. "Can you find the program? Seems to me you had to be on hand at the drawing to win." She was rummaging through bureau drawers.

"Bingo!" she beamed, withdrawing the all-important souvenir and reading aloud, "This brand-new Kaiser automobile will be given away free on Sunday, September 14, 1952. Name drawn must be present to win. Drawing at 2:00 P.M., after the time trials." The program pictured the powder blue Kaiser which had been driven around the track the day we were there.

"That's got to be it," I said and grabbed my little bride's waist to waltz her around our living room. "We've won ourselves an automobile!"

"Down, boy!" she gasped when she was able to break free. She pointed out the window. It was a miserable day with a cold rain falling. "If you think I'm going to spend Sunday out in that, just because you think you've got some kind of private line hooked up to the long-shot

fixer in the sky, think again."

Typically female, she had been all caught up in the mystery and excitement before we remembered the raffle and found the souvenir program. Now the game was over and she had proved her theory that my premonition simply was the unconscious mind marking the day of the drawing. But I was equally certain that my premonition was as genuine as truth itself.

It took another hour of concentrated persuasion (plus the promise of a permanent and a new outfit if my premonition turned out to be a dud) to get her to the track.

The Aurora Speedway since has burned down but in 1952 it was located on U. S. Highway 99 leading north out of Seattle. On a day like this one good seats were easy to come by. There were fewer than 250 persons in the stands. We took seats halfway up in the grandstand, one section removed from the finish line.

The time trials were in progress and a pall of blue smoke, burning rubber and exhaust fumes hung in acrid layers under the arc lights. And right there on a platform beyond the fence sat *my* blue Kaiser.

The program concessionaires were having a field day. At 15 cents a copy, the programs were snapped up in \$5 and \$10 lots.

People were writing like mad and running to stuff their last-minute entries into the huge wire mesh cage — which looked as if it would burst if the drawing were not held soon.

"Programs! Get your last-chance programs here. You'll never get better odds than this, folks. Only 15 cents a chance. Drawing only a half hour away."

The hawker coming up the aisle waved a fistful of programs at us. "Here you are, sir — how many?"

Nita looked at me. "Well, since we're here, do you want to increase the odds and buy a few more?"

"My dear, we wouldn't even be here if I hadn't already won this thing." I turned to the hawker and said, "No, thanks, I already have enough." I settled back to watch the midget cars snarling around the quarter-mile oval.

Then came the preparation for the drawing. A pretty girl was kissing a grimy-faced driver while the flashbulbs went off and Ted Bell's voice boomed over the public address system. Bell was the official radio voice for all University of Washington football games at that time and track announcer at every auto race I ever attended.

"And there's your trophy winner, folks. Ten laps in the record elapsed time of . . ." But my

attention was on the huge cage being rolled onto the track.

Bell introduced Seattle's Mayor Allan Pomeroy who was to present the keys to the Kaiser to "some lucky winner." It's impossible to describe the calm I felt as I considered my unique position. I was the only human being in the world who "knew" who the "lucky winner" was.

Mayor Pomeroy selected a lady-volunteer from the audience and after making a little speech to impress the potential voters, finally said, "Well, I think it's about time we had this drawing. What do you say?"

An unbelievably loud roar rose from the sparse audience. Then, just as abruptly, an electric silence fell as Pomeroy opened the cage door and the lady plunged her arm into those thousands of little slips of paper. It seemed an eternity before she slowly and with great effort disengaged her arm and handed a single slip of paper to the mayor.

"And here we go with the first name. Remember, folks, the person whose name I announce *must be present to win*. If I call your name, sound off loud and clear . . ."

Looking at the paper slip he leaned toward the microphone again and said, "Is there a Jerry Buchanan in the audience? Jerry —"

I turned and looked into Nita's astonished eyes. "Didn't I tell you?" We both stood up, waving and shouting, "Here we are, here we are!"

Only a few little things stand out in my memory of the rest of that day's events. I still can visualize Nita in a green plaid suit with a narrow skirt trying to keep up with my mad downward scramble over the bleacher seats. I never thought of using the aisle. Then I remember trying to pull the keys out of Mayor Pomeroy's grip while he held onto them tenaciously and presented a big fatherly grin to the popping flashbulbs. And finally I remember telling the crowd over the microphone: "It wasn't a

surprise. I knew I was going to win all the time."

Today I cringe when I think how others may have reacted to that bit of pomposity but nevertheless what I said was true. I can't explain the certainty I felt that Sunday morning.

The automobile was donated by Town & Country Motors of Seattle, which like all good Kaiser and Frazer and Edsel dealers have folded their tents like the Arabs . . . but my powder blue prize served me well — in more ways than one. While I never have had a similar experience, once in a lifetime was enough to open my "logical, analytical" mind to hitherto unrecognized horizons.



DOUBLE-THINKING TWINS

By Art Devoe

THE GERICK TWINS, Lee and Lou, are popular show girls noted from coast to coast for their song and dance act. Not so well known is their amazing ability to communicate telepathically. When separated by many miles one twin may wish to convey some sort of message and the other actually receives the message. The girls claim this has happened countless times.

One of the most outstanding evidences of their "twinness" of thinking occurred when Lou was on location making a movie in

Sun Valley, Idaho, while Lee was appearing in Hollywood.

Lou went shopping for clothes in Sun Valley and bought a white blouse trimmed with a flower design, a white dress with scalloped hem and sleeves, a pair of white slippers and a small square white hat.

At the same time Lee was shopping in Los Angeles and bought some new clothes. When the girls were reunited they found Lee had purchased in Los Angeles *the identical items* her twin had bought in Sun Valley.

Under careful and constant scrutiny John Lovette's effects show no evidence of fraud or trickery.



Mass hypnosis or distraction, wires, mirrors, projections—in fact, all hanky-panky—have been ruled out. Wherein lies John Lovette's power?

The PHYSICAL MEDIUMSHIP of JOHN LOVETTE

By Frederic Griscom

PART TWO

IN PART I of this article author Griscom, a well-known parapsychologist, described the manifestations he witnessed the evening of May 19, 1965. Here he analyzes his findings.

OF COURSE, fraud cannot be ruled out in an investigation of mediumship and in fact should be the first possibility considered. Since few if any of the phenomena can be explained by the physical sciences as we know them today the most sensible answer one can make is

that he has been tricked. And one of our first questions is: Why do such sessions have to be carried out in darkness? The obvious answer is that darkness provides a better cover for trickery.

However, in this case I have made it clear that the small room used for the seance was not in total darkness. Both Sharon and I could make out the forms of the other sitters in their chairs; the square outline of the canvas-curtained alcove wherein the medium sat could just be discerned on the other side of the

room. In fairness to Mr. Lovette I insist that any moving or dancing around the room with trumpets would have been noticed immediately. Any suspicious movements by the other sitters or by Mrs. Pinzon also would have been detected.

It is true that a clever magician creates a distraction whereby the eyes of the observers are called away from obviously fraudulent movements. Being acquainted with this technique, some of the time Sharon and I determinedly fixed our eyes on the supposed phenomenon taking place before us (which for an untrained observer might well have its hypnotic effects) and at other times observed the room as a whole.

We resisted focusing on any one aspect of the supposedly paranormal activity either because of curiosity or emotional interest. One simple technique for evading suggestion is continually to disrupt one's attention by shoving legs and arms out into the room where the phenomena appear to be taking place. By engaging in specific physical action of a skeptical nature one can retain his critical sense.

The emotional discomfiture of the medium at the beginning of the session on discovering that his room had been searched raises some further questions. If

the medium is sure of his own bona fide powers why should he object to what usually is deemed normal procedure on the part of even a conventionally curious sitter?

Here I wish to point out that Mr. Lovette at no time tried to back out of the session but followed through with a particularly brilliant and for the most part convincing session. Indeed, his psychological reaction seemed to double or even triple his normal efforts. (I previously had attended a session not half so successful.) Instead of begging off on some pretext, on entering the room Mr. Lovette encouraged me, albeit sarcastically, to inspect his person, which I immediately did knowing that such a bluff can be run for high stakes.

It may be incomprehensible to some critical readers that I accept the possibility of the levitation of trumpets or the production of spirit voices or even the more enigmatic and seemingly blatant appearance of ectoplasm. But if any sort of phenomena is to be studied with objectivity one *must* admit the *possibility of their occurrence*. To negate the possibility of their existence would be to nullify the investigation from the outset.

Thus in our experience with Mr. Lovette, after finding to my

satisfaction that the trumpets did move without wires and without being held or manipulated by either the medium, his helper or other sitters, I accepted the *possibility* that the trumpets moved in a way we were unable to detect or understand. When the trumpets further showed specific motivation (i.e., appeared with apparent selectivity before individual sitters with personal messages) I was forced to consider the *possibility* that their behavior might be due to paranormal factors or energies which science presently neither explains nor understands.

It may be argued, of course, that our assigned positions facilitated fakery and that the sitters should have been distributed at random, wherever they chose to sit. But it also seems fair to grant some kind of schematization or order to the medium, to give him at least that much assistance, just as in the Zener or ESP cards the targets are limited to five symbols. Thus we grant the medium some limiting forms or controls, as we cannot expect paranormal powers to operate so far outside the psychological order of human behavior that no residue of human behavior remains. After all, the medium — and (beg pardon, Mr. McLuhan) the medium is the message — is a sentient human

being and as such necessarily limited.

Critics who wish to explain away the materializations in terms of movie projections or magic screens also are in trouble. These “apparitions” not only appeared and disappeared with spontaneity and suddenness — without the lapse of even a few seconds between them — they displayed individuality, motivation and the power of speech; they were three-dimensional with notable solidity of appearance. If, as I believe, we must eliminate any technical or electronic means of producing these images, critics must fall back (as they invariably do) on claiming that what we saw was the medium or Mrs. Pinzon, or outside confederates in costume.

First of all the time element permitted no costume changes; thus the medium could not have authored *all* the apparitions. Confederates could not have been smuggled into the room because as I have stressed the room was only semidark and confederates trooping in and out would have been seen — and heard as well.

The last criticism, that the technique of distraction was employed, is the one most worthy of merit. But even this theory hardly permits the entrance of an eight-foot giant and it strains the notion that the little girl crept in

through the door. No one in the room could have created the less-than-three-feet-high form of the little girl, unless we postulate distortion by carefully mirrored lights and shadows — or collective hypnosis. The necessary distortion would be difficult to achieve without a certain fluctuation of height, width and movement in the form.

All the sitters I talked with estimated the little girl's height within a few inches of my own estimate and described her just as I have done. No one reported noticing any fluctuation in the movement of the form, as might be expected if distortion were managed with cleverly concealed mirrors — and since I went over the room inch by inch where were mirrors hidden?

Mass hypnotism, if we consider this a possibility, must account for trance voices, drooping ectoplasm, luminous dancing trumpets and their accompanying voices as well as the materializations. Because the various persons gathered in the room were for the most part unknown to each other and had little or no emotional or intellectual inter-relationship, it seems impossible to me, on plausible psychological grounds, that all eight of us were induced to see the same things at the same time through hypnosis.

During the seance I repeatedly asked other sitters what they saw and they invariably reported seeing *what* I was seeing *where* I was seeing it. This point may seem remote and academic but I believe that in the variable chaos and confusion of the semi-dark seance room it would be all but impossible to "fix" the attention of eight sitters on one focal point, as is necessary to hypnotize.

It may be argued, of course, that the smallness of the room imposed its own restrictions on the sitters' critical minute-to-minute observation. But each sitter can hardly have been distracted in exactly the same way at the same time. And mass hypnosis as a variable explanation for such fluid moving events — even occurring within a limited space — scarcely explains the production of dimensional, moving objects displaying apparent motivation and intelligence — "mobile will."

Of course, only individual sitters can make the subjective judgment as to whether the trumpet voices and their messages were recognizable but in checking with these sitters after the seance I found *no* discrepancies as to what they *saw*. Everyone saw, in the same order, the materializations I have described. There is no disagree-

ment as to *what* appeared, *when* it appeared or *how* it appeared. If I overemphasize this point it is because I believe the power of suggestion and/or hypnosis rarely works with different individuals in semidarkness in such an orderly way.

In summing up, this case rests with the assumption that the medium, without resorting to trickery or fraud as far as I could ascertain, did produce effects which appear to be, for lack of any other plausible explanation, paranormal.



"SORRY, WRONG NUMBER . . ."

IN JOPLIN, MO., a telephone operator plugged in on an open line to hear sounds of a struggle. She immediately alerted police who reached the house in time to arrest a man who allegedly was attacking Zella Ceselski, aged 18.

Miss Ceselski told police the man had forced his way into the

house and grabbed her. While struggling with him she managed to knock the telephone from its cradle and punch the operator button. The operator who answered the signal was Miss Ceselski's roommate, Alice Miller, who recognized Zella's voice as she pleaded with the man not to molest her.



THE VIGILANT FATHER

KAY ADAMS of Charlotte, N.C., awakened one morning to find that during the night someone had stolen her 1967 model car, a blue Plymouth, from in front of her house. She telephoned the police and gave them a full description of the

car and its license number. Her anxious wait ended 36 hours later. Her car, undamaged, was found 40 miles north of Atlanta, Ga., on Highway I-85. The finder was a Greyhound bus driver making his regular run, D. B. Adams. He is Kay's father.



ALPINE RAIN RUNS RED

IN MENDRISIO, Switzerland, the townspeople were bewildered by a fall of "red rain" near Lake Como last May. But the experts took the gore out of it by explaining it was caused by fine sand borne on high air currents which carried it hundreds of miles from the Sahara Desert. A similar deposit on the Swiss Alps in 1962 painted a pink tinge on some high glaciers which is visible even today.

PICTURES

on the BANK WALL

By Lilliance M. Mitchell

What was this child's bank, the odd little cast iron safe she couldn't use for coins? Its magic wasn't "poppycock."

WHEN I WAS a very young girl my father's friend, Alec Powell, gave me a little iron bank he had obtained in an Irish castle. Made of solid cast iron it looked like a real combination safe and over its sides and top there was a little trim of red metal netting. It was about three inches high and four inches from front to back. It really was a child's bank in all ways except one. I must never put a coin into it. Moreover I could never sell it, Alec told me.

"Then what good is it?" my father asked.


"She can open its door, peer into it and on the back wall she can see into the future."

"Poppycock!" jeered my father.

Alec laughed. "An Irishman used that term—in a different way—at the castle where he gave me this little iron safe."

My father, Robert J. Montgomery, was a certified public accountant—in short a businessman with scant belief in the supernatural. His specialization was the installation of business systems. Alec brought me the bank at about the turn of the century when we lived in a four-story, eight-flat building at 40th Street (as it was then called) and Grand Avenue in Chicago.

Alec Powell's father was an Episcopalian rector in Dublin so Alec, an insurance adjuster, went to Ireland every year to visit his family. On one of these trips he had heard that an Irish castle nearby was to be sold and he went to see it. On that occasion he had found the little bank and thought of getting it for me. He asked the price but the castle's owner said it could not be sold. However, he offered to give it to Alec and then told him



ABOUT THE AUTHOR

LILLIACE M. MITCHELL received her degree (Ph.B.) from the University of Chicago in 1915 and has been a free-lance writer both before and since. Her writing has been interspersed with stints of teaching in Michigan, Illinois and North Dakota and mothering one son. She is a founding member of the National Federation of Press Women.



about the restrictions — and the magic — which Alec later repeated to me. The Irishman had said, "Don't let anyone tell you it's poppycock!"

'Of course I was delighted and I looked inside the little safe every day. But nothing appeared on the tiny back wall.

Then one Saturday in the summer of 1903 or 1904 (I was very young and cannot be certain of the date) my father received a letter from a friend at Cedar Lake in Indiana, a tiny hamlet at that time, where we sometimes went fishing. The fish were biting, his friend wrote, and we must spend Sunday there. We would go by train and his friend would meet us with a four-place carriage. I remember it had fringe around its top and two brown horses pulled it.

That night, as always, I looked into the little iron safe. This time

I saw something! Sheets of rain were pouring down on a rowboat and then the boat was tipping and the occupants were tossed into the water.

"We can't go tomorrow; it's going to rain," I told my father.

He stared at me unbelievably. "Rain! Why, look at that red sunset. It's going to be a fine day. We are going."

We went. And while we were out on the lake a sudden squall came up and rain fell in sheets. The rowboat rocked and in minutes my mother and father and I all were tossed into the water. We could hear people yelling but we couldn't see them. My father caught the rowboat and managed to get it floating.

"Hang onto the boat!" he yelled but Mother and I were floundering in the churning water. Although she was a good swimmer she had a hard time keeping both of us afloat. Father tried to help but I kept dragging them down. At last we heard a motor and we were dragged to safety in a motorboat.

I was very sick, vomiting the dirty water I had swallowed, but my father was worse off. He caught a bad chest cold. We had to stay in the country for several days while a doctor treated him and my father lost a week's work. He had been installing an office system for a firm in Ham-

mond, Ind., and his client took a dim view of a week's time lost — lost because of a fishing trip!

For some reason my father was angry with me. He acted as if it were my fault — or perhaps the fault of my little safe from the Irish castle.

"None of it was my fault," I protested. "I told you it was going to rain and it did rain!"

But he continued to grumble and wheeze and yelp when the mustard plasters were removed.

Finally we were back home and everything returned to an even keel. Only occasionally did my father look sourly at the little iron safe. But I looked into it faithfully every day.

* * *

THE NIGHT BEFORE St. Patrick's Day, 1904, my father came home with scarlet cheeks.

"I can't remember a wind like this for a long time. It's the Windy City tonight, all right."

I opened my mouth to ask if it was as bad as the time the rowboat overturned but my mother guessed what I was about to say and told me to bring her sewing basket from the bedroom.

After dinner my father was reading the evening paper as usual and before I went to bed I looked into the little iron safe. I saw flames! And behind the

flames our apartment building!

"The building is going to catch fire tonight," I said loudly.

My father shook his head as if irritated and continued reading his newspaper. Mother, however, looked into the little safe, then exclaimed, "Monty, look here!"

"What's the matter with you two? Peering into that thing as if — as if it were a crystal ball!"

Mother got out her traveling bag and began to pack the family tea set which she kept on the sideboard. It was hallmarked silver and had been in the family for many generations.

"Why not take the bag and go over to Uncle Kenneth's for the night?" I asked.

She seemed troubled. "Well, that might be wise — if only we could get Papa to go. Monty, I want to go over to Kenneth's for the night . . ."

"In this storm?" he interrupted. "It's almost a tornado outside; it's terrible, I tell you. Why don't you both sit down and be quiet so I can finish my paper?"

Mother kept returning to the door of the little iron safe and looking inside. She didn't say anything but her forehead crinkled as it always did when she was upset or worried. I put on my best warm dress and pinned at its waist my favorite little purse.

"If we have to run downstairs I'm going to be wearing this warm dress," I told Mother.

She nodded. "If we *can* run down the stairs," she said absently. "The way this looks, the whole building will be raging flames. Do you want me to put your little safe in the bag with the silver?"

"I'll carry it down myself."

"Laura," my father said to her, "you're just encouraging that child to believe in superstitions. How could a piece of iron know — and impart the knowledge — of coming events?"

"I don't know. I don't understand it at all. But it did rain at Cedar Lake, you remember."

He scowled.

When I went to bed I pulled a chair alongside and lay on my stomach looking in at its rear wall. I saw streams of water rising over the top of our flat building and then it began to look like ice. I was still watching when a terrible pounding on our front door roused us all. When I reached the hall I saw my father opening the door and the janitor standing there yelling.

"Come in, come in!" my father roared as he pulled the man out of the flames that already

were engulfing the hallway.

We all went down the fire escape but it ended at the second floor. In moments the landing at that level was filled with tenants. In all that confusion I don't remember how we ever got to the ground but finally we reached my Uncle Kenneth's home where we spent the night. Early the next morning we all walked back to the flat building, now encased in sheets of ice. My father began to dig around in the burned rubble and a policeman told him to get going.

"I'm must looking for my little girl's iron bank," my father said.

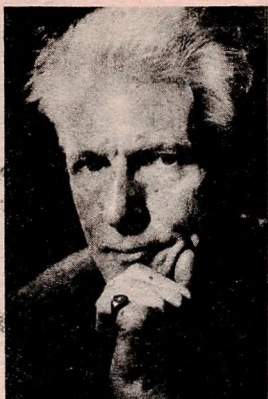
"Bank! Why, man, this whole structure will cave in any minute. Was there a lot of money in her bank?"

"No, no money," Father replied. "Something far more important than money. You could see the future in that bank."

The officer's face softened and he said kindly, "Well, sir, you'd best go along wherever you're staying and have a good rest. Last night sort of unhinged you, maybe."

My father opened his mouth to speak, then snapped it shut again. We never found the little iron safe.





Dr. Carrington wrote books and articles on parapsychology for more than half a century. He combined indefatigable research with practical skepticism.

WE *Photographed* THOUGHTS

Odd markings appeared on the photographic plates after they were held against the subject's head.

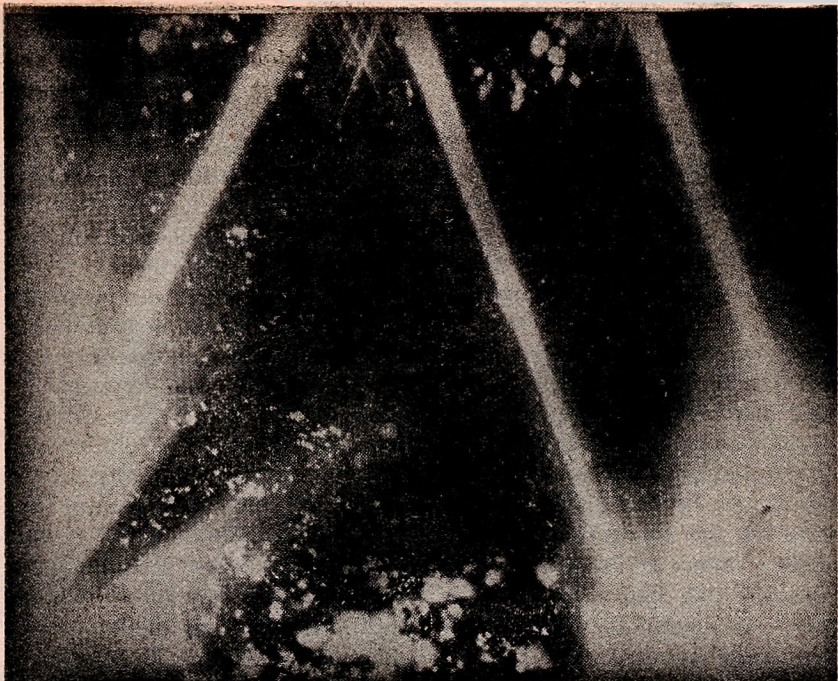
By Hereward Carrington

This article was first published in the June, 1953, issue of FATE Magazine and is reprinted here to commemorate the 10th anniversary of the death of this noted psychic researcher. The article is of particular interest in the light of the recent work, in a different kind of psychic photography, done by Dr. Jule Eisenbud with Ted Serios.

THOUGHT PHOTOGRAPHY has been among the most hotly debated of psychic phenomena because of its seeming impossibility. But tests recently carried out under strict laboratory conditions by myself and a

little group of cautious researchers tend to show that pictures of thoughts are possible. Thought photography works! And if the results are not entirely according to the expectations of those who seek the miraculous, still they challenge the imagination and point out a road which accredited scientists might follow.

Among the earliest attempts to obtain results in the field of thought photography were those conducted by the French psychic investigators Commandant C. Darget, Dr. H. Baraduc and Hector and Henri Durville. Darget obtained some striking results. Images appeared upon the



The black and white shafts on this plate were considered an unusual effect.

plates of a chair, a walking stick, an eagle's head, etc., about which the subject had been thinking. Some of these he published in the *Annales des Sciences Psychiques* and a few were reproduced in Dr. Paul Joire's book, *Psychical and Supernormal Phenomena*.

Baraduc and the Durvilles obtained only blurred images but nevertheless, distinct markings where there should have been none! Their results were published in various French psychic periodicals and books. While historically interesting, they are marred by lack of careful safeguards and for that reason are

generally considered inconclusive.

This same criticism applies to results claimed by certain other psychical researchers, among them Theosophical writers and ardent spiritualists. But others later were more careful and their results are worthy of consideration. This is true of the laborious work of F. W. Warrick whose book, *Experiments in Psychics*, should be consulted by all serious students of this subject.

One of the most important works on this problem is that of a Japanese scientist, Prof. T. Fukurai, who experimented

with various subjects, including the wives of several university professors. His extensive and fully illustrated book has been translated into English and titled *Clairvoyance and Thoughtography*. Here again the findings are to a great extent vitiated by a laxity of control. Results in this field can be taken seriously only when based not upon faith in the moral integrity of the subjects, but upon the fraud-proof conditions of the experiment, which render doubt of the results impossible. We kept this requirement constantly in mind in our own experiments.

I wish to make clear that there is a difference between "spirit" and "thought" photographs. In so-called spirit photography the sitter is photographed in the usual way. When the film or plate is developed, however, there appear upon it, in addition to the portrait of the sitter, one or more "spirit heads" usually grouped about the sitter's head. Photographs of this kind are always suspect and the controversy aroused by them is both long and involved. Suffice it to say that we here are not concerned with "spirit" photography.

We were fortunate to have as a subject a young man named Joseph Ruk, an inspector-mechanic by profession. Mr. Ruk introduced himself to me after one of

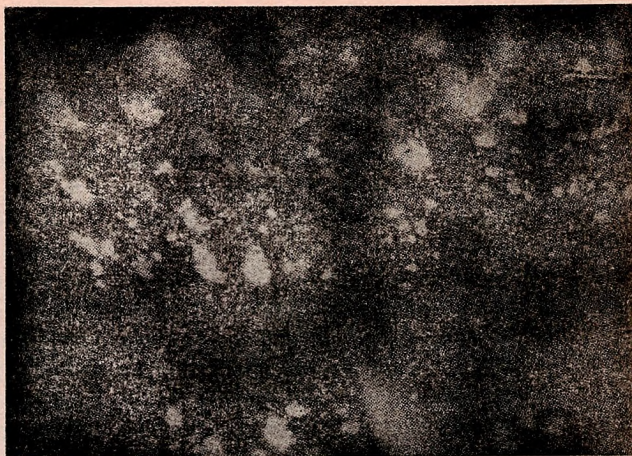
my lectures, mentioning results of his own in the field of thought photography.

Some years before he had become greatly interested in Rosicrucianism, which he contends changed the whole course of his life. Among the exercises given him were some on "concentration" and it was in this connection that he first thought of trying to influence photographic plates by the exercise of his "will." He joined a small group of experimenters and obtained some interesting results but after this several years elapsed without further experimentation.

Mr. Ruk is not a "medium." He is a young man of considerable scientific training, cautious in his approach to this problem and unquestionably sincere and honest in his researches. He did not accept money for his sittings, cooperated completely in all test conditions imposed and willingly undertook any experiments suggested. However, all our tests were conducted with the assumption that Mr. Ruk *might* be a fraud. That is, our experiments were carried out under conditions which we feel made fraud impossible.

It should be emphasized here that our experiments with Mr. Ruk were necessarily preliminary and that a long series of tests, under varied conditions,

Abnormal markings appeared on nearly every plate and varied with each one.



should be undertaken before even tentative conclusions are drawn regarding them. Our desire was merely to establish the facts.

Inasmuch as Mr. Ruk informed us that he had, in the

past, obtained better results with plates than with films we decided to begin with plates — introducing films, papers, etc., later. The plates used in the preliminary tests were standard Eastman 4x5, No. 50 (slow). These were purchased by us in the usual sealed boxes from a well-known commercial photographic supply house, George Murphy & Co., 57 East 9th St., New York City. Mr. A. J. Bertin, connected with this firm, took a personal interest in our experiments and at our request prepared the plates for us for our sittings.

Each plate was numbered on the emulsion side and then wrapped in opaque black paper. This paper was sealed with adhesive tape and the outside of the wrapper was marked again, with the same number on the plate. All 12 plates thus were wrapped and carefully sealed in



Angular outline at left resulted when Joseph Ruk concentrated upon a cross.

the company darkroom and this package of plates was then replaced in the box, tied up and delivered to us. Thenceforth the plates remained in our possession.

At the conclusion of each experiment the plates used were developed and prints made from them, either by Mr. Bertin or by ourselves. It is hardly necessary to add that no plates supplied by Mr. Ruk ever were used and at no time was he present in the darkroom during their preparation or development. In fact, he remained completely ignorant as to where the plates were prepared and developed, or by whom. His only contact with the plates was during the experiment.

We are convinced that any tampering with the plates, either before or after the sitting, was impossible and that no abnormal markings existed on the plates when they were introduced to the experiment. This is borne out by the fact that, on several occasions, other persons brought their own marked plates to the sittings. These were afterwards taken away and developed by them. Their results invariably corresponded with the results we obtained on our own identified plates. In one instance an expert photographer developed his own plate immediately — using our

darkroom for the purpose. His result, paradoxically, was one of the most striking thus far obtained.

At no time was Mr. Ruk permitted to handle or manipulate the wrapped plates except as directed by us and under our observation in the light. In the majority of the tests his hands did not touch the wrapped plates or even come near them. In our first experiments, in order to make him feel at ease and to conform to the technique of his earlier experiments, a wrapped plate was handed to him by one of us just before the period of concentration began. This plate he held by the edges, with his fingertips, against his forehead. His hands remained virtually without movement until the end of the sitting.

In later tests the plate was either tied over his forehead by means of a bandage (his hands remained in his lap) or it was suspended in space before him, some 18 inches to two feet from his eyes and head. Occasionally, at our request, he held the wrapped plate in his hands; such instances are noted in the record. Sometimes two or more plates were used in the same experiment: one under his hand, another tied to his forehead, another hanging freely in space.

All plate wrappings were care-

fully examined before and after each sitting and always the wrappings were found intact. This fact was verified also by Mr. Bertin of the Murphy Company.

Mr. Ruk's hands were inspected just before the sittings and these, as well as his forehead, were rubbed with cotton saturated with water or alcohol to remove any possible preparation and to dispose of latent perspiration.

This was the procedure followed by us throughout the series of sittings and we feel quite certain that no markings could have been made, normally, upon the plates either during the sittings, before or after them.

Abnormal markings did appear on nearly every plate concentrated on by Mr. Ruk. These markings vary greatly and on very few occasions do they correspond in detail to the object of his concentration. It would be unwise, at this juncture, to come to any conclusion in this connection. In some instances there *was* a slight resemblance. When Mr. Ruk was asked to concentrate on the sun, for instance, distinct ray-like markings were noted upon the plates. These instances were in the minority, however. For the most part no real resemblance was found between the visualized and the impressed images. But

this is of minor importance. The main question is: Do supernormal markings appear upon the plates at all? We have seen that they *do*.

It may be assumed, tentatively, that some unknown form of vital bodily radiation is emitted by Mr. Ruk which affects the plates as X-rays or radium might, only in a far more delicate and canalized manner. If a wrapped plate were exposed to X-rays for even a fraction of a second the whole plate would be fogged (i.e., "exposed"). But in our experiments we never have fogged the whole plate, only certain limited portions.



Plate typical of those in which shafts of radiance appeared from the corners.

Certain substances, such as lead, will shield that portion of the plate which they cover from X-rays. In some of our experiments a piece of lead, cut into the shape of a hand, was placed over the plate but no outline of this "hand" was obtained. Seemingly the lead hand had no effect whatsoever. The same was true of other shielding substances: cork, zink, plastic, etc. The only substance that seemed to act as an effective shield against Mr. Ruk's bodily radiation was glass! Inasmuch as glass permits the passage of light rays, we must conclude that light cannot be responsible for these effects.

It will be observed that, in the majority of the plates, it is one or more *corners* that are affected. The "energy," if such it is, seems more powerful at the corner from which point it often radiates, in rays or streamers, across the plate. Curiously enough when X-ray film was used these corner-markings were *square*, while on all other plates they were irregular or rounded. We cannot account for this result. Miss Anne Weiant, a technical X-ray specialist who supplied these X-ray films and developed them for us, asserted that she had never seen a like effect in the tens of thousands of films she had developed.

When these "corner effects" were first noted it naturally occurred to us that these might perhaps be explained by defective wrapping — that the corners of the wrapping paper might have become torn, permitting a pinpoint of light to enter and affect the plate. Careful inspection of the papers, however, by ourselves and by the George Murphy Company, failed to detect any tears.

In the subsequent X-ray tests film was used instead of glass plates; yet the same corner-effects were noted. Therefore we cannot accept the explanation that the plates were accidentally light-struck at the corners — though several of them have this appearance. We have been assured by expert photographers, moreover, that a hole or tear would not result in the effects attained. To test this we made a slight hole in the corner of one wrapper with a pin. Then we held the wrapped plate directly under an electric light for several seconds. No marking such as those noted by us on experimental plates appeared upon these plates. The same was true when a small tear was made in the wrapper. A fogging of the exposed corner occurred but nothing resembling the regular markings produced during sittings. The paper itself is manu-

TO WHOM IT MAY CONCERN:

This is to state that I have followed directions for preparing the photographic plates for the thought-image experiments as follows:

Twelve Eastman No. 50 plates were wrapped by me in the darkroom and identified by scratched markings on the emulsion side — to correspond with identical markings on the outside of the black opaque paper wrappings. This series is marked one to 12 and I state that they were so handled that no light reached them during this process.

The wrappings were then taped in such a fashion that some could not be tampered with without tearing the wrappings. In previous experiments I have examined these wrappings and found them intact, developing and printing the plates according to instructions.

The development process consists of a 12- to 15-minute period in the development bath, in complete darkness and an additional 10 or more minutes in red light. Wrapping, development and printing have been handled by me during many of the previous experiments and I testify that the plates were never exposed in any normal fashion but that markings were found to exist in the form of clearly distinct contrasts that I have been unable to account for or explain.

(Signed) A. J. Bertin,
George Murphy Co.

factured by the Eastman Company and is guaranteed to be light-proof. These careful tests obviate the idea that our "thought photography" represents light-struck plates.

Another possibility of error which must be considered: "Is it not possible," you may ask, "that the markings on these plates are due to careless handling during development so that crystals, finger-marks, drops of acid, etc., might have affected the plates?" There are two or three instances when this does seem possible, as such blemishes actually do appear upon the plates, but these cannot account for the other results obtained on virtually all our plates.

George Murphy and Company

are expert commercial photographers and they state that in all the hundreds of thousands of plates they have developed, they never have encountered markings resembling ours. Our plates were all developed in a tank, which eliminates many of the defects of the regular tray method. Therefore faulty development will not account for our results which thus remain seemingly supernormal.

It has been suggested that our results perhaps may be explained by static electricity, by heat radiations from the hands. But all such explanations are discounted by the fact that in the majority of our experiments, no contact was permitted between subject and plate.

Another of our precautions was the use of "control plates" (i.e., a plate in the numbered series was put aside during the experiment and not placed in the vicinity of Mr. Ruk). These control plates showed no markings when developed. On two or three occasions other persons present held plates to their heads at the same time that Mr. Ruk was holding his. These plates, when developed, showed no inexplicable markings. This seems to indicate Ruk possesses a unique power.

In "psychic photography" experiments conducted in England some years ago it was noted that the same curious markings appeared with considerable regularity. Among these regular markings were humorously termed "psychic tadpoles." We also obtained markings resembling tadpoles. On our plates "bursts" like exploding popcorn are often noted. These are sometimes large and sometimes small and it is interesting that in the small "bursts" tiny rays are present which resemble the larger rays streaming across the entire plate. There may be some correlation between the two.

It has been noted by psychic experimenters that overexposures or long development periods were often possible without fogging or ruining the plate as they normally would do. Dr. Nandor Fodor has commented on this fact and Jackson Holroyd, in his booklet *Psychic Photography*, also comments on these peculiarities of development—contending that such abnormal effects influence different "layers" of the emulsion and should be developed accordingly. Whatever the explanation it is true in many instances, while producing psychic photographs, that tremendous overexposure or overdevelopment may be undertaken without ruining the plates. There is no explanation for this.

So far as we can see, our experiments in "thought photography" were conducted under foolproof, fraud-proof conditions and the markings found on the plates are, therefore, seemingly supernormal. We are forced to assume that these markings represent the manifestation of some supernormal energy or heretofore unknown force.

NEATEST TRICK OF THE WEEK

FROM EDWARDSVILLE, ILL., United Press International reports that Dr. Alfred E. Kuenzli, 44, a professor at Southern Illinois University, was charged with battery for driving his car over a school security officer's foot. The doctor was released on \$1,000 bond.

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DEATH KNOCKS

By Florence Means

IN 1927, JUST THREE months before my grandmother Hanna O'Brien died she told me that in her lifetime she often had heard loud knocks before the death of someone in her immediate family.

I didn't believe in that sort of thing but I did remember her words. She also said, "When I die, if I possibly can return to give such a warning, I will."

Grandmother O'Brien, my aunt Bridget Hynen, my mother and I were living together at that time in Minneapolis. I was pregnant and one night some time before my baby was due I was awakened by very loud knocks. With a chill of apprehension I went to the other two bedrooms and opened their doors but I found both my grandmother and my aunt were sleeping.

But a few months later my grandmother became ill and died and Aunt Bridget followed her within a few weeks.

Toward the end of the year, as my time drew near, Mother and I shared the same bedroom. Again one night I heard three heavy distinct knocks. A chill came over me and I was very frightened.

In an instant my mother awakened

and said, "Florence, I had a very strange dream. I saw you and your grandmother and Aunt Bridget as plain as could be." Mother said I was holding an infant in my arms and Grandmother was holding a shovel before an open grave. She and Aunt Bridget took the child from me and said, "You can't have the child. We are going to bury it."

Then I told Mother about the knocks.

My child was born on December 2, 1927, but lived only one day. My mother's dream showed that Grandmother had kept her promise and had come back to warn me about the



Florence Means

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loss of my child. — Minneapolis, Minn.

THE PARAKEET'S VOICE

By Gerry Matsko

WHEN WE BOUGHT a little blue parakeet at one of the local variety stores and brought him home on September 27, 1963, I was delighted to find that he was exceptionally intelligent and friendly. He learned fast and before long he was talking a lot. He picked up everything we tried to teach him and we loved him dearly.

He was named Sonny for the bright yellow patch on the top of his head and the name suited his disposition, too. Among the words he spoke were "Hello, Tom. Hello, Briggs. Hello, Gerry." These are the names of my husband, my son and me. Sometimes he would put them altogether and sometimes he would speak each greeting separately. While he could say many other words it was uncanny to hear him speak our names because it seemed he knew he was addressing us.

We had had him for only one short year when he became ill. He was very sick for a short time and on the anniversary of the day we bought him he died. The house seemed empty without him and we all were heartbroken. We buried him in a green section of the woods so that he could be near the outside world he had been denied as a caged bird.

I couldn't get Sonny out of my mind. For three days after we buried him I worried that he may have been in a coma and that we had buried him alive. Sometimes I thought I heard him beating at the window — impossible, of course, since he could not have escaped from his tiny grave.

On the third day after his death my husband and I had just retired and were almost asleep when I heard a strange sound coming through our

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open bedroom window. I thought at first that it was a neighborhood dog barking some distance away. Then I realized it was little Sonny's voice, sounding exactly as it did when he was alive and in his cage.

My husband turned to me and said, "Did you hear that?"

I was just about to answer when the voice said, "Hello, Tom, hello, Tom, hello, Tom." The sound seemed to be drifting farther into the room.

My husband answered, "Hello, Sonny, good boy."

I jumped out of bed and went toward the sound of the voice. I could see nothing and now the voice was fading, as if receding down a tunnel. I know that it was our Sonny and that he had come to let us know that he was safe and sound in another place. I haven't worried about him since that night.—*New Brighton, Pa.*

NOT REALLY DEAD

As told to George A. Dawson

MY GRANDMOTHER Harriet S. Freeman of Ghent, Ohio, like her husband Henry, was an active devoted Christian. She and my grandfather had been married about 54 years when he died on April 13, 1944.

In life they were very close. They always strolled arm in arm, his lean five-foot-eleven towering over and supporting her plump four-foot-ten.

At his funeral, Grandmother smiled through her tears assuring other mourners that the separation would be brief.

One evening in the late summer of 1944, after all the relatives and friends had returned to their own affairs, Grandma sat brooding in her sitting-room rocker, deeply dejected.

"Now, I'm all alone," she sighed.

"No, you're not alone."

Startled, she looked in the direction of the voice. In another rocker, near the little pot-bellied stove, she saw a

seated figure, bathed in a gentle glow. Although the face was indistinct, she knew she was seeing Jesus Christ. After He had spoken, His vision faded and was gone.

A few days later, she saw her husband. She was at the table in the sitting room where she and Henry had spent many hours reading or working crossword puzzles when she felt a presence nearby. It was Henry—so close she could have reached out and touched him.

She looked up to find him sitting across from her in his usual chair, looking at her with a tender smile. His eyes twinkled and his lean face had a healthy color. His short, snow-white beard and mustache were neatly trimmed and brushed as he always had kept them. No trace remained of the illness that had brought his death.

"How are you?" he asked.

"Why, I'm fine," she replied, "just fine. You look well, too. Are you happy?"

"Oh, yes!" he assured her—and in a flash he was gone.

Although Grandmother was especially oriented to spiritual things, she never reported having any other experiences such as these. Knowing her mental stability, I am sure she was not prone to hallucinations. Her mind remained healthy and alert and she outlived my grandfather by nine years.

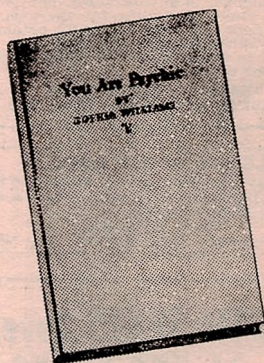
Did Jesus and Henry Freeman actually visit her? I believe they did, and I mean to verify it firsthand some day. — *New Castle, Pa.*

FROM A SHELL HOLE

By A. J. Schwarz

I WAS 10 YEARS old at the start of the first world war. We lived in St. Ingbert, a town of about 6,000 inhabitants, in the Rhine Pfalz some 10 miles from Saarbrücken in southwestern Germany. When the news came that war had started, the

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people gathered in the streets, the women and children crying and the men looking worried. They knew what was in store for them.

Ours was a large family, seven boys and three girls. My oldest brother Joseph was drafted in 1915 and killed in Russia that same year. Jacob was next. He was drafted in 1915 and died in 1916 in France. My parents, Joseph and Maria, were frantic with anxiety when Henry was drafted and of all of my brothers he was my favorite.

I felt I owed him my life because it was he who saved me when I fell into the river at the age of five.

Mother and we children prayed day and night for Henry's safe return. His letters described the hell he went through every day. He would say, "I hope this swindle will be over soon."

During the terrible struggle the home front suffered too. There wasn't enough to eat and it was impossible to buy clothes or shoes. Most of the young boys developed rickets from malnutrition and I was one of them. At the age of 13 I had to do a man's work without proper food.

The final blow came in the winter of 1917 when we were informed that Henry was missing in action in France. We tried everything to find out what had happened—even consulted fortune-tellers—but to no avail.

My mother was very religious, a true Christian. One morning in the spring of 1918 while she was making a bed she looked up to see Henry standing at its foot. He pointed to a shell hole filled with rainwater and said, "There is where my body lies; I'll never get out."

Stricken with fear my mother cried out, "Dad, come here quick!" But by the time my father reached the room the apparition had disappeared. That was the last time we

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ever heard from Henry. His appearance proves survival after death.

After that unholy war ended in 1918 it was not until July, 1923, that my younger sister and I were able to come to the United States. One by one I helped the rest of the family to come over here where we all found happiness and contentment. Until now . . . my youngest son has started a four-year stretch in the United States Air Force. I hope he'll have better luck than my brothers did.—*Trumbull, Conn.*

THE WILL

By Alla Crone

MY WHITE Russian parents, Alexei and Nina Varianoff, had fled from the Bolsheviks and lived in Manchuria and China since 1917. During World War II, my father suffered financial reverses and 1944 found us occupying a single room and a heated porch in Shanghai.

On March 26 of that year Father suffered a cerebral hemorrhage after returning home from a walk and died 20 minutes later. He had always been terrified of death and although he had made a will, he never mentioned to my mother where he kept it.

The day after his death Mother and I searched the rooms we occupied but could not find the will. That night I decided to try an experiment. I was 20 years old and for a year had been a student of metaphysics.

I knelt beside my bed and said a fervent prayer. Then I emptied my mind of all thoughts. For a while nothing happened. Then I heard Papa's voice — not in the room but inwardly, inside my brain, distant and muffled but clear.

"Open the old trunk on our porch," he said, "and in the center of it, you will find the will."

The next morning we did open the trunk. We found the will exactly where Papa had told me it would be.—*Fort Lewis, Wash.*



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MIND-BODY PROBLEM

THE RELATIONSHIP between the physical organism and the concept "mind" has been debated ever since man first began to speculate about the nature of life. Philosophers' opinions range from considering the mind illusory or nonexistent to considering mind the only reality. Scientists frequently have entered the discussion (though in many respects the problem lies outside the competence of science), usually on the side of the materialist position which considers mental phenomena explainable in terms of physics and chemistry. Indeed the materialist concept has been almost dogmatic in scientific thought since the early 19th Century and is largely responsible for the emphatic rejection of the psychic. For the fact that extrasensory perception seems to operate outside the limitations of space and time inherent in known physical matter and energy argues for the existence of mind (or the "soul") as a separate order of reality.

It is important, I feel, for those who accept the psychic dimension to be familiar with the arguments of the materialists. A noteworthy contribution in this regard is *Mechanical Man*, by Dean E. Wooldridge (McGraw-Hill, N.Y., 1968, 212 pages, \$8.95). A research engineer with California Institute of Technology,

Wooldridge argues the materialistic outlook with dignity and restraint. He points out how much that formerly seemed mysterious or even "supernatural" is now understood in terms of physical theory, including the origin of life, the mechanisms of inheritance and much instinctive behavior. Even much of intelligence can be explained in mechanical terms, which makes possible the varied abilities of computers to match or even exceed human talents. The toughest nut for the mechanist to crack is the existence of consciousness. The behaviorist psychologists get around the problem by ignoring it. Wooldridge, however, presents arguments for believing that consciousness, even though it undoubtedly exists, is totally passive and merely reflects the mechanical activities within the brain. He then briefly presents the impact upon society the mechanical view of man would have were it to be universally accepted.

The same line of reasoning can be found in *The Mind: Biological Approaches to its Functions*, edited by W. C. Corning and M. W. Balaban (John Wiley & Sons, New York, N.Y., 1968, 321 pages, \$12.50). (The price tag here reflects the glossy paper and numerous illustrations; I find no justification for the excessive price of the Wooldridge volume.) The title is really a misnomer, as the papers deal almost exclusively with brain physiology. If the mind is mentioned, it is almost as a dirty word that a modern scientist prefers to avoid. Seymour Kety in the final essay discusses much of the subject matter that Wooldridge discusses. Neither mentions psychic phenomena but even so their arguments are convincing only up to a certain point.

It is quite obvious that the *physical* component of man operates in terms of physics and chemistry. To point out our increased understanding of the details of this operation is not to say anything revolutionary. Further, the mind can influence the physical organism only by activating physical processes. Wooldridge argues that emotions can be aroused in experimental animals by touching certain areas of the brain with electrodes; therefore emotions are simply the activation of particular neurons. To be sure, exciting the neurons for fright will cause the subjective emotion of fright. But what determines the *selective* activation of these neurons when, for example, a monkey sees a snake? A purely mechanical reflex action, Wooldridge would reply, inherent in the monkey's brain because of its survival value during evolution. I remain unconvinced.

"AN ADDITIONAL PHENOMENON"

CERTAINLY AMONGST the most respected neurologists in the world is Canada's Dr. Wilder Penfield. It is noteworthy that Wooldridge cites Penfield's research time

and again to demonstrate the physical basis of emotion, memory, etc. Penfield himself, however, has stated, "It is much easier to explain all the data we have regarding the brain if we assume an additional phenomenon 'mind' than it is to explain all the data if we assume only the existence of 'brain.'"

Buckminster Fuller claims he has yet to find a neurologist who takes issue with Penfield's statement.

Fuller's comments are the most interesting part of a volume issued to celebrate the centennial of the University of Kansas. Edited by James E. Gunn, *Man and the Future* (University Press of Kansas, Lawrence, 1968, 305 pages, \$6.75) represents the proceedings of a seminar held in 1967. The various participants discussed the future prospects for space exploration, universities, the theater, criminology and industry. The most intriguing title is Loren Eiseley's "Man, Time and Prophecy" which sounds encouragingly like a discussion of precognition. Alas, Eiseley's poetical essay deals rather with the changing perspective on time as man became aware of the history of past civilizations and the eons of geologic time. None of the remaining material is directly relevant to FATE.

PROPHECY, PSYCHIC VARIETY

A MUCH MORE controversial look at the future can be found in *Criswell Predicts from Now to the Year 2000* (Droke House, Anderson, S.C., 1968, 141 pages, \$3.95). The jacket blurb states that the author, known simply as Criswell, writes a syndicated newspaper column and is a frequent television guest. A psychiatrist should someday do a study of why volumes like this are so fascinating. Perhaps it is simply irresistible curiosity about the future. I venture to state that most readers will be unable to put the book down once they've started reading. With

its wide margins and large type the book moves quickly. Criswell's predictions are of two sorts. First, there are brief fairly specific predictions (such as "I predict that 'Miss America' of 1973 will be a Negro girl from Chicago"). Second, there are various predictions of a more general nature. Amongst the latter variety are some really way-out stories about worldwide disasters, cannibalism, sex and customs of the future. Criswell may not be invariably correct but at least he's never dull. The book would have been much more useful if the dated predictions had been presented in chronological order. One uncertain point is the date of the manuscript. On page 57, Criswell predicts the assassination of a Negro civil rights leader "before October, 1968." Presumably this was written before Dr. King's death and would represent a "hit" for him but this is not made clear.

PREMONITIONS BUREAU

PARAPSYCHOLOGY Foundation's *Newsletter* reports an enterprise that is probably a "first" of its kind. Following the disaster in Wales in which an avalanche killed a number of schoolchildren, numerous reports circulated of people who had premonitions of the event (See "Tragic Aberfan — A Test of Prophecy," *FATE*, December, 1967). Peter Fairley, Science Editor of London's *Evening Standard*, thought it would be an interesting experiment to have the paper's readers send in any prophetic insights they might have. The so-called Premonitions Bureau has just completed a year of operation during which some 600 letters were received. Results have been encouraging enough that the paper has decided to continue the Bureau. At least four people foresaw Robert Kennedy's death, Fairley reported. If I may be permitted my own try at prophecy, I predict that before too long similar

bureaus will be in existence in other countries and some of the information received will be acted on. But when will the United States, with some of the world's finest sensitives, follow suit?

OTHER REVIEWS

THE BIBLICAL FLOOD AND THE ICE EPOCH by Donald Wesley Patten, Pacific Meridian Publishing Co., Seattle, Wash., 1967, 336 pages, \$7.50.

When Immanuel Velikovsky's *Worlds in Collision* was published in 1950 it aroused a storm of controversy which continues to this day. It would seem *The Biblical Flood and the Ice Epoch* could generate a similar controversy.

In the author's own words, "The central proposition of this book is to demonstrate the superiority of the theory of astral catastrophism over and against the uniformitarian view of earth history." Catastrophism is "the doctrine that changes in the earth's crust have generally been effected *suddenly by physical forces*. Uniformitarianism is "the doctrine that *existing processes, acting as at present*, are sufficient to account for all geological changes."

The author views the story of the biblical flood as evidence of a planet-wide catastrophe occasioned by the approach of a celestial wanderer. The gravitational interactions between the earth and the "intruder" caused vast tides to sweep over the land. At the same time the earth's inner layer of magma (or lava) similarly was disturbed and its much greater volume and mass buckled the relatively thin outer layer, creating the earth's vast mountain ranges. Pointing out the similarities between the terrestrial and lunar mountain ranges, Patten suggests that the same gravitational disturbances influenced both bodies, perhaps simultaneously.

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A wide departure from "conventional" scientific and geological thought is evident throughout the book. An outstanding example of this is Patten's theory concerning the ice epoch which he believes to have been contemporary with the flood. An astral body with icy rings or satellites approached the earth from the outer reaches of our solar system. In size and density it resembled the planet Mercury. Cosmic ice from the intruder was drawn towards the earth by its superior gravitational force but was deflected by the earth's magnetic field. This caused the mass of ice to be deposited at the magnetically "open" areas of the earth's poles. The glacial deposition was sudden and simultaneous with the gravitational chaos.

The date of this catastrophe according to Patten's chronology was approximately 2800 B.C. The intruder approached to within 30,000 miles of the earth, resulting in a near-capture. This close approach caused great changes in our planet's axis inclination, rotation, magnetic poles, hydrosphere, atmosphere, etc. The geographical poles were shifted, mountains rose, sea levels increased sharply and the antediluvian canopy of water vapor surrounding the earth condensed, adding to the rising sea levels. There was mass destruction of the earth's flora and fauna and human survivors were few.

A chapter on "Astral Catastrophism in Ancient Literature" recounts the worldwide traditions of a literally earthshaking event. Extensive quotes from various legends and mythologies are given, as well as the more familiar biblical accounts.

In other chapters the inadequacies of "Darwinism" are discussed (with some very interesting comments on "apemen") as well as various cosmological theories; comparisons of the uniformitarian and catastrophic time charts and the identity of the



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astral intruder which caused such chaos in the earth-moon system.

A review of this length is really inadequate to do justice to such fascinating concepts and theories as Patten sets forth. For anyone desiring a fresh viewpoint regarding terrestrial history, geology or cosmology, this book may be heartily recommended. — *Lucius Farish.*

THE UNIVERSITY OF SPIRITUALISM by Harry Boddington. Spiritualist Press, 23 Great Queen Street, London, W.C.2, 1967. 481 pages, indexed, \$3.50.

Harry Boddington considered this book (first published in 1947) the only one of its kind when he wrote it, and probably it still is. Drawing on 40 years of experience and lecturing, he wrote it as a three-year study course in Spiritualism. Its nearly 500 compact pages show that he was informed not only on Spiritualism but on much of related significance, including of course the results of psychic research. Written primarily for Spiritualists, the work had the evident object of making them more knowledgeable, better mediums and better defenders of their faith.

For those with mediumistic talent he gives advice and counsel. For background and perspective he delves into side issues with considerable freedom. The most striking example of this is a whole chapter (quite good) on the evidence for the theory of evolution, presented in opposition to religious orthodoxy averse to Spiritualism.

Quakers and Shakers also are discussed. Indeed, the Shaker movement is presented as a spirit effort preliminary to the greater effort that produced modern Spiritualism. Swedenborg of course receives considerable attention, as does Andrew Jackson Davis. One chapter is devoted to Mary Baker Eddy as the "medium" who founded Christian Science.

The coverage of phenomena is broad, including practically every kind that one might think pertinent. Description, evidence and theory all receive attention. All types of psychic phenomena, whether believed to be spirit induced or not, are considered as contributing to a world picture that supports Spiritualism.

In my opinion, Mr. Boddington has produced as broad-minded and objective a treatise as could be expected of a true believer in the movement. He deplores the ready credulity of many Spiritualists and the incompetence and ignorance of many poorly developed mediums. He also recognizes that the medium's subconscious often has a great influence on messages. Of course, he strikes hard at ill-conceived judgments of critics and at the common failure even of psychological researchers to give the Spiritualist viewpoint much weight.

Readers who are not Spiritualists may find some of this book of little interest, but students of Spiritualism will do well to read it. They are likely to pick up occasional facts that amplify their knowledge, and they are even more likely to gain perspective. — *Harold Steinour.*

A SEARCH FOR TRUTH by Albert Geissler, Regency Press, London, 1967, 132 pages, \$4.00.

"An adventure to search for truth through the agency of spirit," writes Geissler, "is a fruitful and satisfying occupation." Freely admitting that he is convinced of the possibility of communicating with those "on the other side" the author states "... the proper place for a seance is in the church."

Geissler claims he has been interested in spiritualism for at least eight years and urges and entreats the orthodox churches to open their doctrines to the investigation of the truths and benefits to be derived

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from spirit communication (on a high level). In his book, he invites the so-called "decadent" orthodox churches to accept and embrace the study of the rejected theory of reincarnation in order to revitalize their programs and agenda.

The author is obviously sincere in his beliefs and feels that "the decay within the churches is evident." This is not a "God is dead" premise, for although the book is mainly philosophical the author exhibits strong religious feeling and writes within this context.

The belief in reincarnation is suggested as a sort of "mental antidote," a healing balm to refute the seeming injustices that life—or reality—otherwise would inflict. To support his belief in reincarnation and spiritualism, Geissler applies the theory of evolution to man's mentality—implying that the mind evolves progressively as it strives for and finally attains perfection.

In Chapter III, the author warns against the dangers inherent in low-grade or fraudulent mediumship and the penalties for "dabbling" in these areas for frivolous reasons. However, he claims that messages of high caliber and truthful content can be received from high-grade mediums, among groups properly controlled and motivated. In the last chapter the author lists those books most helpful to him in his study of spiritualism. Nearly all of the Edgar Cayce books are mentioned and the mediumship and reliability of the Edgar Cayce data are highly praised.

Misspelled words and typographical errors abound in *A Search for Truth* but the last few pages contain a previously unpublished Majority Report of the Church of England Committee appointed in 1937 by Archbishops Lang and Temple to investigate Spiritualism. This should be valuable to persons seriously in-

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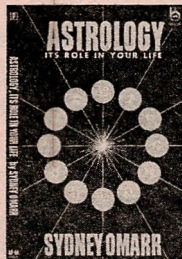
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terested in the subject. — *Edna Rowland.*

GHOST AND DIVINING ROD by T. C. Lethbridge, Hobbs, Dorman & Co., Inc., New York, N.Y., 1967, 139 pages, \$4.95.

When an enterprising open-minded scientist turns his thoughts toward finding the reasons behind psychical phenomena the results are bound to be exciting. An indication of T. C. Lethbridge's original thinking was given us in his earlier book, *Ghost and Ghoul*. His newest work, published in England in 1963 and now in an American edition, makes available to us some revolutionary thinking.

In an investigation into the manner in which ghosts may be produced Mr. Lethbridge found that fields of force of certain kinds seem to be in operation and this led him to attempt a study by the methods employed by diviners. The results surprised him, for it soon became clear that he was not dealing with nebulous magical events but with a subject that had laws of its own and in which experiments could be repeated again and again.

It is easy to keep up with Lethbridge's thinking because he sums up his progress from time to time. What the book is about can be found in his own words in Chapter VIII:

"We start with two pieces of knowledge. The first is that many people see and feel ghosts, although others do not observe, nor do not have, such experiences. These are facts and not fancies. The second piece of information is that everybody, and probably every object, ranging from the earth itself to the smallest particle of matter, has its own field of force, surrounding it like a kind of invisible cloud."

From these basic assumptions the author goes on to suggest a working hypothesis which explains many of

the previously inexplicable phenomena, including telepathy and the power of thought, which many of us long have accepted as fact without any real understanding of how they work.

"If we assume," Lethbridge says, "that current can be induced, that is to say, can leak from one field of force to another, then we can explain many apparently impossible events in the simplest manner. . . I think we are dealing all the time with unknown properties of electromagnetism. But these may well belong to what used to be called 'negative' electricity, rather than the positive kind which you use to light the house.

"Then I make the suggestion that what we call ghosts—that is, images of people who are not really there—and ghouls—which are feelings of horror or "creeps"—are in reality thoughts carried by induction from one field to another and then back again to a third. I suggest that it is our personal field which receives these thoughts from elsewhere and appreciates them in itself by what we may term the sixth sense. . ."

The earth too has a huge field of its own which Lethbridge calls the "Ge-field" since Ge is the Greek word for the earth. He says that if his theory is right, then thoughts could be transferred instantaneously by induction into the Ge-field from one human field which is at an enhanced potential due to some excitement and out again into another at a lower state. "This is not the same as wireless, for no use is made of the ionosphere. It is simply induction through the earth's electromagnetic field. However, it must demand some very close link between the persons involved. You do not receive messages from people to whom you are not very closely linked, except in very exceptional cases."

This of course would seem to be a rational explanation for telepathy. Also certain types of ghosts, accord-

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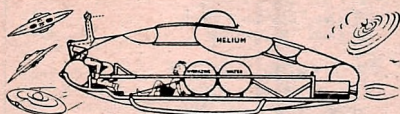
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ing to the author, are thought-forms produced and projected by living people. Although Lethbridge apparently did not think of this, his idea was implemented by F. W. H. Myers' "veridical afterimage" explanation for certain other ghosts. Myers believed that great tragedies or murders in which high emotion was engendered left in the atmosphere thought impressions similar to those postulated by Lethbridge. Myers conceived these as thought-forms left by the deceased rather than the living, however.

Certainly both premises seem a logical means of accounting for those vague ghosts who seem to be the most prevalent kind of haunts. Apparently Mr. Lethbridge did not consider those who appear as specific individuals bringing definite information as to identity and purpose as fitting into his proffered explanations.

He says, "Everything in the universe is governed by law and ghosts are no exception. They can be studied as any other phenomenon can be studied. Out of the study will come some remarkable things and knowledge about the mechanisms of man, which cannot be touched by an examination of his body alone." — *Susy Smith*.

REINCARNATION IN WORLD THOUGHT edited by Joseph Head and S. L. Cranston, Julian Press, New York, N.Y., 1967, 461 pages, \$8.50.

One reading of this massive literary encyclopedia on the subject of reincarnation makes it seem that no prophet, seer, theologian, philosopher, thinker or even novelist who ever has discussed rebirth has been overlooked.

Quite aside from the editors' exhaustive treatment of reincarnation as a concept throughout the world and recorded history, they have

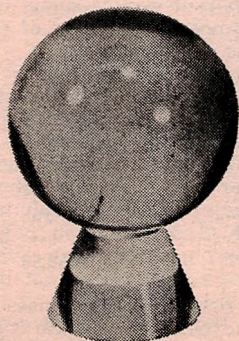
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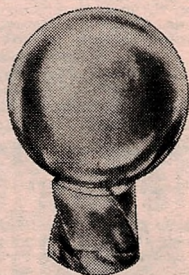
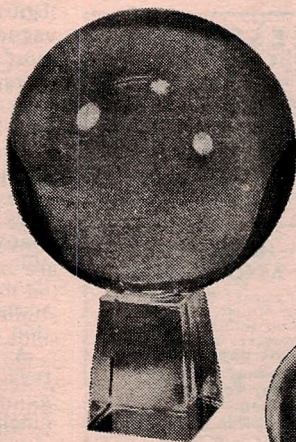
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compiled an exciting and entertaining course on comparative religion. This is certainly not a book to put aside after one reading. Besides its value as an informative reference it presents too many challenging ideas and concepts to be grasped in one reading.

School history courses always have treated the oppressive Inquisition and its crusade against heresy in some detail, but it was entirely new for this reviewer to learn that Church records document the Inquisition as directed solely toward eliminating the concept of reincarnation. Until that period this belief was accepted and universally taught as a fundamental Christian doctrine. Indeed, the schism between the Western and the Eastern churches began as a debate on this concept.

The first bulky section of the book details the thought and the approaches to reincarnation of major religious orders in general and their many splinter groups and sects specifically. Many sects separated from their parent groups solely over their acceptance or rejection of reincarnation as a doctrine.

A second section reflects the century-by-century evolution of the religious orders in Europe vis-à-vis their official position on rebirth and includes excerpts from writings of persons of those periods who sharply differed from the official line.

A third section is a potpourri of contributions from philosophers, psychologists, literary notables and some lesser writers.

For the uncommitted reader who might agree with a position that reincarnation is unproven and yet feasible, the last four pages provide an impressive summation. *The Self in Transformation* (Basic Books) by philosopher professor Herbert Fingarette of the University of California at Santa Barbara is quoted at length. The editors could not have created a

more complete, appropriate and conclusive summary of their vast collection of comments, viewpoints and documents. The conclusion reads as if Dr. Fingarette had been asked to write it for this specific purpose.—
Tom C. Lyle.

ALSO NOTABLE

CURANDERISMO by Ari Kiev, The Free Press, New York, N.Y., 1968, 207 pages, \$6.95.

A psychiatric study of *curanderismo*, not as it exists in its primal state in Mexico but as a folk healing art in San Antonio, Tex. Many of the healer's clients seek relief from witchcraft or the evil eye.

A CHILD'S QUESTIONS ANSWERED by Maud Kennedy, Regency Press, London, 1967, 109 pages, \$2.50 (paperback).

Suggestions for answering such questions as "What is God?" and "What happens to us when we die?" followed by a selection of stories for children drawn from the great world religions.

GHOSTS IN IRISH HOUSES by James Reynolds, Paperback Library, New York, N.Y., 1968, 287 pages, 75 cents (paperback).

Published in hard covers in 1947 this book of allegedly authentic "ghostly tales" is a fine example of the storyteller's art. Far from being spine-tinglers, the various accounts have the flavor of folklore. If one has a sympathy for the Irish, these well-researched and imaginatively told stories will heighten interest in an always colorful people.

THE HISTORY OF ATLANTIS by Lewis Spence, University Books, Inc., New Hyde Park, N.Y., 1968 238 pages, \$7.50.

Ancient evidence and recent corroboration by geographers, seismologists, archaeologists, paleontologists and explorers have been examined by this author to produce a comprehensive study attempting to establish the truth of the existence of Atlantis.

AND THE SCROLL OPENED by George Lamsa, Doubleday & Co., Garden City, N.Y., 1967, 82 pages, \$2.95.

The noted Biblical scholar has written a series of poetical observations on such subjects as love, marriage, happiness and life after death—much in the style of Ghibran.

THE HAPPENING AT LOURDES by Alan Neame, Simon & Schuster, New York, N.Y., 1968, 323 pages, illus., \$6.95.

A sympathetic account of Bernadette's visions with emphasis on the theological and political climate in 19th-Century France which influenced the acceptance of her validity.

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TRUE YOGA by Yogi William Zorn, Citadel Press, New York, N.Y., 1968, 90 pages, illus., \$4.95.

A brief well-illustrated introduction to Hatha Yoga with minor attention to the metaphysical teachings.

UFOs — 20th CENTURY'S GREATEST MYSTERY by Michael J. Campione, 2202 New Albany Rd., Cinnaminson, N.J., 1968, 129 pages, \$3.95 (paperback).

This book debunks the official claims that UFOs are "swamp gas, birds, stars, balloons, hallucinations, etc., aiming to fill the frustrating void of valid information on the subject and prove the reality of UFOs.

COMPLEMENTOLOGY by Gordon A. Speedie, Windsor Institute, P.O. Box 5, West Medford, Mass., 1968, 55 pages, \$1.95 (paperback).

Subtitled "A Conceptual Breakthrough?" this book explores the concept that man is mathematically complementary: a system of communications work and a system of physical work, claiming that the search for unifying concepts ends when man employs complementary equations.

PHILOSOPHY FOR EVERYMAN by Dagobert D. Runes, Philosophical Library, New York, N.Y., 1968, 148 pages, \$4.75.

A small yet comprehensive volume, this handbook of philosophical thought provides a panoramic view of the great philosophers of all times, their background and their impact on modern civilization.

THE CHIROPRACTIC STORY by Marcus Bach, DeVorsis & Co., Inc., Los Angeles, Calif., 1968, 250 pages, \$5.95.

A penetrating account of man's eternal search for conquest over disease, this is the story of man's quest based on the principle that the body has a wish and a will to be well. The author relates the struggle the new movement encountered as it sought to gain acceptance and recognition.

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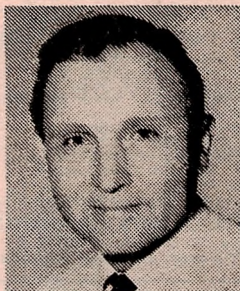
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So here is my story. After placing the alphabet around the markings on my Magic Eye I held the pendulum asking questions aloud. It spelled out that I was talking to a "Rainon" and in answer to my queries, it went from one message to another. When I inquired about what was in store for all of us in the future, I was informed: "Visions of prophecy are only given to prophets." That put me in my place!

Another time, trying to elicit some prediction as to the future I received the same kind of response—no prophecy. Then a message came through that startled me: "Jeffrey geinz got." I couldn't understand this.

I recalled that Jeffrey was the name of a man I had dated a few years ago. He came from Canada and went back there and I had heard nothing more from him. Then it occurred to me that "Rainon" meant to say, "Jeffrey geinz gut," which in German means he is very well. Jeffrey had lived in Germany and knew the language. On a hunch I asked, "Where is Jeffrey?" I was told first, "He is not sailing anymore." Then suddenly it spelled out, "I am Jeffrey."

It seems he took over the message writing. He told me he had sailed on the *Quebec Quay* but his boat ran onto rocks and he was drowned. He told me that if I would pray for him he could be raised to a higher plane.

One night about 7:00 P.M. I had the urge to ask Jeffrey a question. I was told to come back at 10 o'clock. When I started my message box at 10:00 P.M. I was greeted with, "You sure are on time!"

Both Rainon and Jeffrey told me eventually they had been promoted and I got a new spirit answering me—a German who could not spell. That's when I gave up. I am not using the box anymore. I don't want all kinds of spirits haunting my

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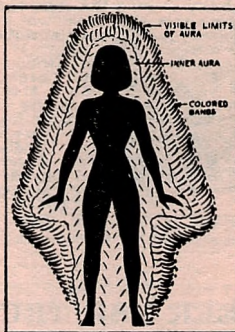


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abode. I think the Magic Eye is not a toy to tamper with.—S. L. L., Miami Beach, Fla.

AN APPRECIATION

Imagine my surprise on returning from a two-week teaching trip for the Baha'i Faith in Missouri and Kansas to find on opening the July, 1968, FATE Marcus Bach's excellent article on Baha'i. The Baha'is for years have appreciated his friendly treatment in articles and books.

Of course many Baha'is will disapprove of the psychic slant in this article but I do not. It is the way to get Baha'i across in FATE and this approach will attract readers in general.

I find college students are greatly interested in Baha'i. At Washburn University in Topeka, Kans., I spoke to a Living Religions class so large it had to be divided into two sections. These young people gave rapt attention to my presentation of the idea that the world is now at the dawn of a spiritual awakening which will transform humanity. Wherever I go among young people, upon asking for a show of hands as to those who know about or have heard of Zen Buddhism, almost every hand goes up. These young people are searching!

Your FATE is riding the wave of the immediate future. Interest in psychic phenomena will go on increasing, for these phenomena cannot be laughed away. They exist. The Baha'i teaching is that it is best not to force nor deliberately cultivate psychic development. It will grow naturally in man as he develops spiritually.

It is difficult to differentiate between psychic and spiritual phenomena. Many things now called psychic are really powers of spiritual man while others are not. It's a vast and bewildering realm. But as I see it even the purely psychical tends to open people's eyes to the existence of

planes and powers above the physical and mental and this interest can lead upward to research into the aspects of the life of the spirit.

I feel you are doing wonderful work in publishing articles in FATE that clearly authenticate these phenomena, for you are thereby helping humanity in progress beyond the terrible barriers of materialism which science has set up.—*Stanwood Cobb, Washington, D.C.*

LONG-TIME ACCEPTANCE

Long ago I concluded that reincarnation is the only feasible explanation for aberrations from the human norm. Dwarfism, sex problems of all kinds, cretinism, genius, psychic power—all may be rationalized in the light of rebirth.

I believe knowledge is gained only over the long haul. Judgment of others and of life itself requires one to be an actor on an eternal stage. Not until all roles are learned can an evaluation of what the cosmic play consists of, be consummated. "Judge not, lest ye be judged." This scriptural admonition reminds us we can learn little in a hand-span of years. We are vouchsafed glimpses of truth and God does not give of His largesse recklessly.

"Unless ye be born again, ye cannot enter the Kingdom of Heaven." I will accept the traditional interpretation of this statement. I also abide by the broader interpretation. One without the other will not produce advancement toward perfection.—*Joseph Kregel, Seal Beach, Calif.*

PAINLESS DENTISTRY

I am a schoolteacher in Daytona Beach, Fla. On the night of April 6, 1968, I joined the prayer line in the service of The Rev. Willard Fuller. A few minutes later I looked into a mirror and saw a large gold inlay in my right upper jaw. I have never had any gold fillings in my teeth.

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On April 12 I went to my dentist for a six-month standing appointment. He asked his hygienist to take X-rays on each side of the lower jaw stating he noticed a change. As he looked at the X-rays he was puzzled over the changes from the old X-rays. There had been a definite change in the metal fillings and a change in structure. The old X-rays showed no gold in my mouth.

That night my dentist's hygienist and her husband came to the service. They both saw cavities fill up with gold, silver or porcelain. I pledge my honor that these events are true.

I saw many others receive fillings—some who never had been to dentists. A prominent physician of Pensacola, Fla., received a new boost in spirituality when he attended the meetings and saw with his own eyes the creative healings taking place.

A business man of Tampa, Lawrence Carter, hadn't been to a dentist for 14 years. He came to Daytona Beach to tell the assembled people that after prayer he received five gold fillings which replaced five dull silver ones. Also a side filling of silver which had turned dark and has been depressed into the tooth changed instantly into sparkling silver and was fully rounded out.—Dorothy Graham, Daytona Beach, Fla.

BALL LIGHTNING HYPOTHESIS

Last summer while on my rounds as a night watchman at a sawmill I checked the boiler room which contains a steam turbine-powered A.C. generator. It was running and the brush and collector ring at the feed end of the rotating field was dropping sparks. The ring was rough. I watched the sparks roll down the end frame and disappear. When I saw an article in FATE on ball lightning I came up with this idea: Ball lightning is a charge of static electricity.

Suppose a group of fine dirt par-

ticles is carried aloft by air turbulence. A group of like polarity goes by a charged thundercloud. A charge of electricity leaks off, one side wrapping around the dirt-particle nucleus. The other side of the charge makes a globe having the same polarity as the ground.

The neutral (or balanced) charge drifts away from the cloud, the inner side pulling it toward ground and the other repelling. After enough touches of ground the outer shell is weakened enough for the inner charge to break through to ground. The inner side going to ground combined with the outer side opening up makes an explosion — then an implosion, causing thunder. What we know as ball lightning I believe are these electrically-charged dirt particle groupings. — Mike Kohle, *Cascade Locks, Ore.*

RAINING DOGS

When I was a child I lived on a farm in Oregon. When school was out in June, 1911, my sister, my brother and I went to spend a week with our married sister who lived near Bor-ing, Ore.

One nice warm Sunday my older sister told us we could go on a picnic and catch crawfish. We went to the Sandy River about two miles away where my sister said they had seen lots of crawfish the year before.

We found they were not plentiful but the ones we did catch were large. After a while my brother said he didn't think we would get many crawfish as he had not seen one single water dog. What we called water dogs were water creatures, reddish-brown on top with a light yellow underside. They had short legs and a long tail and I have since learned they are called salamanders.

Water dogs were hard to catch but my brother sometimes caught them. He always put them back in the water as we called them "the watch-dogs of the crawfish" and I really

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believe they were, for unless water dogs were plentiful, crawfish were few.

I had lost interest in the scarce crawfish and had turned to catching periwinkles and hunting pretty rocks when my brother said, "Let's go. It's going to rain." I went on gathering periwinkles and when I looked up I saw my brother and sister were heading across the meadow for home. The sun had disappeared and it had turned quite dark. I snatched up my crawfish pail and hurried after the others.

I had gone perhaps a half mile when the rain began to fall in big drops and then in earnest. I felt something pelting me on the head and shoulders. It was too warm for hail so I stopped my headlong rush to look around me. It was raining water dogs! Hundreds of them were falling from the sky, literally covering the ground and wriggling and crawling all over.

When I reached home my brother met me in the yard and said he would take my crawfish and add them to theirs in the large pail while I changed my soaking wet clothes. I was putting on a dry dress when I heard my brother excitedly telling my sister that I had caught a water dog and had not put it back. He was poking around in my pail among the crawfish. Then he yelped, "There's two of them! How did she catch two?" I stood on the steps as surprised as everyone else. Then I remembered I had put my pail down for a few minutes when it was raining water dogs. I couldn't say a word in my own defense I knew they wouldn't believe me.—Arlene O. Meyer, Escondido, Calif.

CAPERING UFOs

My three sightings of UFOs are different from any I have ever read or heard about. In 1958 I was living in an apartment on E Street in Silver

City, N. Mex., and one evening about 8:30 P.M. I looked out a west window and saw two objects maneuvering above Boston Hill about a half mile southwest. I hurried outside to see what was going on. The two objects seemed to be playing a game. On the front of each was a red light and they circled and darted toward each other at great speed. Every time one would make a pass at the other, change direction or increase speed, a blinding reddish-yellow flame shot out from behind which made it impossible to form any idea of its shape. The night was still and clear but I heard no sound from the objects.

Sometimes one would drop below the crest of Silver City Hill, then come up at great speed toward the other object, always missing it by a narrow margin. No airplane could have maneuvered as did those two objects. They could make elbow turns without reducing speed.

It didn't occur to me to call my neighbors because I didn't want to risk missing any of the show. I must have watched them for 15 minutes; then one took off to the north toward the water tanks near Highway 180 flying just above the treetops. The other followed about 80 yards behind. Just before they reached the tanks they made a short left-hand turn toward Graham Mountain in Arizona and passed over the Continental Divide.

I learned later that our Chief of Police also had seen these objects.

A few evenings later I was sitting in my apartment when a strange light came through my east window. I jumped up and hurried outside to see a huge, light-red capsule-shaped object slowly cruising toward Albuquerque, just high enough to clear the mesa and hills. I judged it was about a mile and a half southeast of my position and between Silver City and Hurley. It was 80 to 100 feet long

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and about 15 feet in diameter. I could not see any wings, fins or landing gear. It was shaped like a capsule: both ends were rounded.

Many persons must have seen it, for it wasn't late and traffic was heavy over the Fort Bayard Highway east from Silver City. However, if anyone did see it besides me, I never learned of it.—R. V. Shoemaker, Silver City, N. Mex.

SOME MISTAKES ARE FATAL

May I reply to Ida Hunt's letter in your September, 1968, issue? She says there are three glaring errors in my encounter with the "Sobbing Ghost" (April, 1968, FATE).

First, the illustration of the insulin bottle and syringe are inaccurate. I hope she and other diabetics will bear with FATE's art staff who created the illustration. May she be reminded that it is only a little decorative drawing?

Second, she points out that insulin cannot be carried in a pocket. I would point out that our coat cupboard is squeezed into a corner formed by two outside walls. It is so cold that one can hardly bear to don a coat directly from the closet until it warms up. My ghost met his unexpected death in December and he may have believed the cupboard was cold enough for the insulin which he kept in his coat pocket. Please remember that he had just learned of his illness and was trying to keep it from his family. Who is to say what one would do or think at such a time?

Third, she says food and no insulin equal diabetic shock or insulin and no food equal insulin shock. Yes, he did make a mistake, an accidental one, and yes, he did go into shock and die, again accidentally. Is this not the story and the reason why he could not leave this plane? I don't know what instructions his doctor set

(Continued on page 145)

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(Continued from page 134)

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