

STORY OF A PILGRIMAGE . . .

111 IN SEARCH OF A MIRACLE

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FATE

TRUE STORIES OF THE
STRANGE AND UNKNOWN

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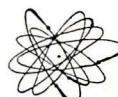
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MARCH
1968

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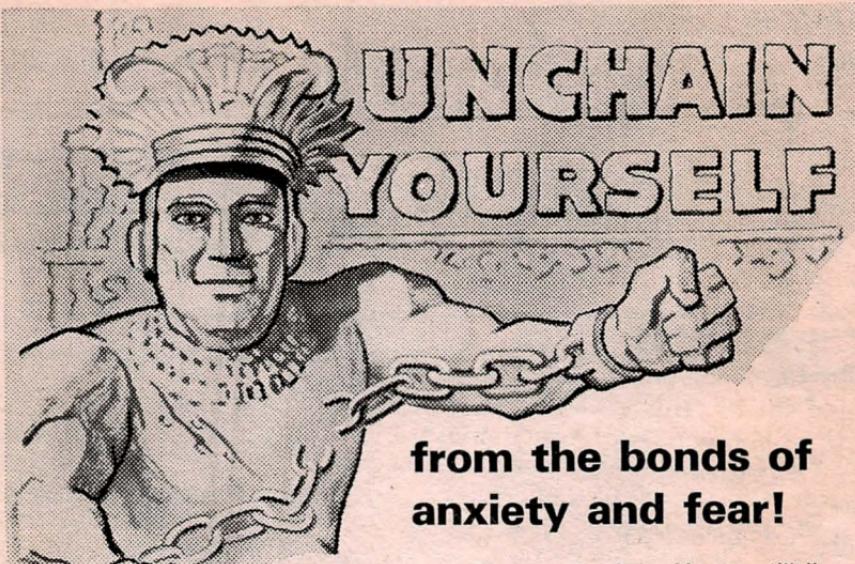
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I See by the Papers

QUOTE OF THE MONTH

Man has always needed monsters, and he still does. Our mythical beasts are part of the need to know what we are, to find the monstrosity from which we rose — the missing link, the hairy thighs. But coeval to our need of him is the monster's own need to escape. That is why there is always some impairment in the one who sights the monsters. He is drunk, he is running for his life, he is five years old, his camera is defective, he is blinded by the snow or mad after three days in the desert. All this is as it should be. A monster should be heard but not seen. Not quite. The fog, flames or chasm between it and us is more than traditional. It is mandatory. A monster must be dimly glimpsed.

— Shana Alexander
in Life Magazine,
December 8, 1967, issue

THESE ARE WISE words from a wise woman. Shattering words, indeed, for many, if they are true. It is Shana Alexander's thesis that our romance with monsters always must be one in which we seek and they elude. If



CURTIS FULLER

we were to capture the Abominable Snowman, she assures us, we would soon have him lugging packs up Mount Everest.

So the pleasure must be in the pursuit. We shall be forever happy if we continue to fail . . . while if we succeed the harsh reality of our discovery will turn our search to dust.



IT WAS ABOUT 1:30 P.M. on Friday, October 21, while the daylight was good, that Roger Patterson of Yakima, Wash., and

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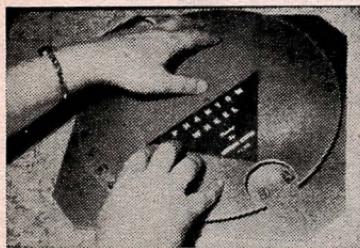
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his associate Bob Gimlin were riding their horses over a sandbar in the Bluff Creek area of northern California. They just had come around the bend when they saw it.

"I yelled 'Bob, lookit!' and there about 80 or 90 feet in front of us this giant humanoid creature stood up. My horse reared and fell, completely flattening the stirrup with my foot caught in it. My foot hurt but I couldn't think about it because I was jumping up and grabbing the reins to try to control the horse," Patterson later reported.

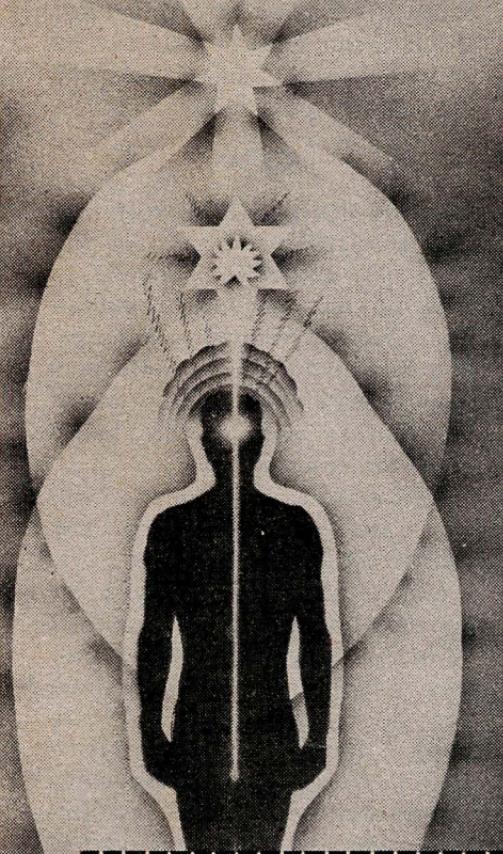
"I saw my camera in the saddle bag and grabbed it out but I finally couldn't control the horse anymore and had to let him go."

Gimlin's horse also reared and had to be released, running off to join their pack horse which had broken loose during the initial moments of the encounter.

Patterson continued, "I moved to take the pictures and told Bob to cover me. My gun was still in the scabbard. I'd grabbed the camera instead. Besides, we'd made a pact not to kill one if we saw one unless we had to.

"The creature's head was much like a human's head but considerably more slanted. There was a large forehead and broad, wide nostrils. It's arms hung almost to its knees and when it walked the arms swung.

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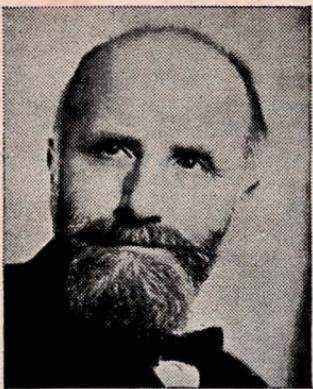
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"It must have been a female because when it turned toward us for a moment, I could see its breasts hanging down and they flopped when it moved."



AN EIGHT-YEAR SEARCH
SO BEGINS what may be the most authentic account to date of an encounter between man and a presumed giant ape-like humanoid which some persons believe exists in the northern Sierras and coastal ranges of North America.

Variously called "Bigfoot" (in California) and "Sasquatch" (by Northwest Coast Indians), the creature has been reported for decades and has been an object of formal search by Roger Patterson, 34, for eight years. Last year he wrote a book, *Do Abominable Snowmen of America Really Exist?* During the early fall he and Gimlin had been filming tracks and other evidences of "Mr. Bigfoot" all over the Northwestern United States and Canada for a documentary. They had received word of giant footprints in Humboldt County, about 100 miles northeast of Eureka, Calif., and arrived to search the mountainous terrain on horseback six days before the reported sighting. The exact site was in the Bluff Creek area, some 65 to 70 miles north of Wil-

low Creek, where Notice Creek enters Willow Creek. They were about two miles into a canyon, where it begins to flare out.

Eight hours after the event, Patterson and Gimlin were excitedly telling their story to newsmen of the Eureka *Times-Standard*.



WHAT AN ODOR

THE CREATURE had silvery brown hair all over its body except on its face about the nose and cheeks. Its hair was two inches to four inches long, light-tipped on top and darker beneath. It had an ambling gait. It moved off unhurriedly but apparently ran when it was out of sight. Patterson measured the creature's stride later and it was 42 inches during the time it was in sight but the strides lengthened to six feet once it was out of sight. He estimated the size at six and one-half to seven feet in height, weight 350 to 400 pounds.

"She never made a sound. She wasn't hostile to us but we don't think she was afraid of us either. But she stunk, like did you ever let in a dog out of the rain and he smelled like he'd been rolling in something dead?"



NOT CONVINCING

THE CREATURE was across the creek beside the trail,

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about 50 yards away when Patterson and Gimlin first spotted it. Patterson ran down to the creek after he had seized his camera and clambered up on a high sandbar to film it. Altogether the creature was in sight for perhaps 200 yards, and Patterson shot 20 to 30 feet of colored film. Then he and Gimlin left their pack horses at their campsite and drove into Eureka to mail the film to Yakima for developing.

The following Thursday, October 26, the films were shown to experts at the Provincial Museum in Vancouver.

Anthropologist Don Abbott remained unconvinced by the 20-second film clip. "Further information is needed," he declared.

Frank Beebe, a wildlife artist at the museum, said he is still convinced there's no such thing as a Sasquatch. "The animal's gait was too masculine, so was its build, yet it was purported to be a female," said Beebe.

"Also, it went around obstructions and not over them. Animals in the woods usually go over things, not around them."

Dr. Ian McTaggart, zoology professor at the University of British Columbia, and other UBC scientists would not comment on the film. Reporters who saw it seemed to share their skepticism.

No photographs or prints are

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available of the copyrighted film but Patterson does exhibit giant casts allegedly made of footprints of the creature he photographed.

Until photographs are released the best description we can offer is that of John Green, editor of the Agassiz-Harrison *Advance*, who is also a Sasquatch hunter. "It looks like a gorilla with long legs," says Green. "It's definitely not human."

"Its forehead slopes back to a high ridge across the back of the head but the lower part of the face is almost straight up and down — it doesn't have the great protruding mouth of a gorilla. Its neck is so short it appears to have no neck at all."



LATER REPORTS

Mike Crammond, outdoors expert of the Vancouver Province: "Examination of the creature on the color film showed a very authentic-looking near-humanoid without any signs of padding, voids or wrinkles which would indicate a costume. The muscling was that which could be expected of a healthy animal, the contours exact, and the grace of the movement normal for a real creature."

Henry Allison, staff writer for the Los Angeles *Herald-Examiner*: "Walking purposefully over



In Los Angeles Sept. 19, 1967, Dr. O. G. Landsverk shows newsmen clay model of Kensington runestone found in Minnesota. He and Cryptographer Alf Monge claim 11 "mistakes" actually were part of code which proves Norsemen beat Columbus to America by hundreds of years. (UPI Photo)

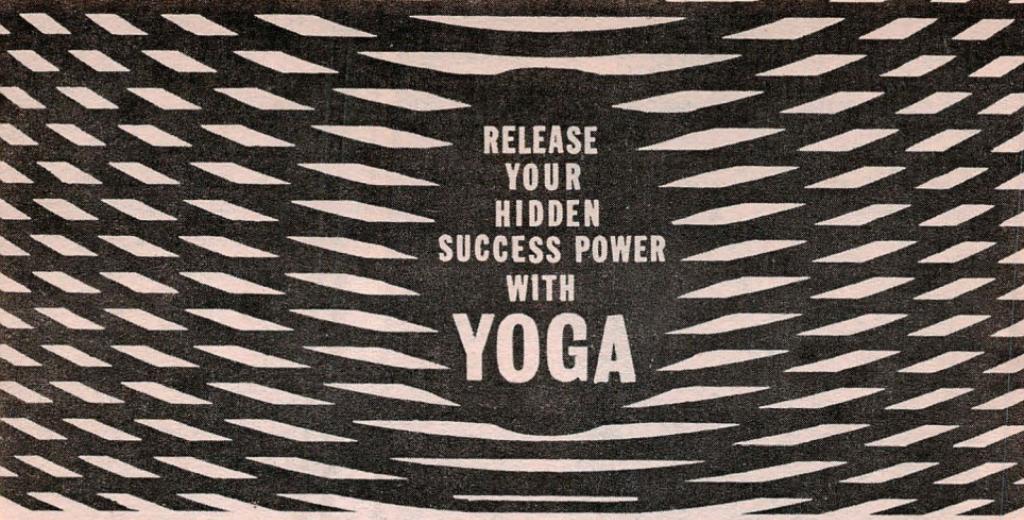
logs and rocks is a large, brown, hairy two-legged beast. It looks like an ape except the chest is hairy, unlike that of an ape. The stance is more erect than that of an ape and the gait more human. The creature moves as if it carries great weight. It is big, maybe seven feet tall. Its skin, unlike jerky monsters in the best of Hollywood's horror efforts, moves with the body. Muscles ripple. It walks upright — as a human.

"As the beast checks constantly over its shoulder for the position of the man pursuing it, the

face sends a shudder and a chill to the viewer. Although the features do not resolve clearly at the range of Patterson's (Roger Patterson, the photographer) filming, they are obviously near-human. The beast hesitates in its flight and turns farther sideways to get a better look at the cameraman. It appears to be a female. Its breasts look human, although covered with the same thick coat of hair as the rest of the body. The coat is shiny, resembling that of a well-fed Yellowstone Park bear. The cameraman scrambles for a better position and the picture goes awry again. Then the beast increases its speed and moves with agility over a log jam at the side of the creek bed. The film ends and you realize that you are staring in great anticipation.

"The monster is gone."

Tony Eberts, Vancouver *Province*: "It is like a gorilla, except that its legs are large in proportion to its arms and body. The head is pointed and the front of the skull slants backward, but the face is flat instead of protruding like a gorilla's. The thing walks gracefully, taking long strides and swings its arms in a human way. It turns sideways at one point, and you can see large, fur-covered breasts, human in shape. Around the eyes and flat nose, the skin seems bare. An



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uplifted foot shows a human outline, but no arch."

James McClarin, zoology major and senior at Humboldt State College: "My first reaction was that it was someone dressed up in a gorilla suit because it was walking too human-like. But in subsequent showings I got used to looking at it and was not thinking in the terms of the anatomy which was portrayed in the film. I think any rejection of the film at first was an entirely emotional thing. . . .

"During the film sequence you could see bare skin on the soles of the feet and on the palms and a bare patch on the upper cheek and nose bridge. You couldn't really see anything of the eyes in the film. You couldn't see the ears or nostrils, but at one point the creature was turned and it appeared to be opening its mouth slightly. The back of its skull rose up to a crest which if authentic, would be homologous to the Lambdoid Ridge which is prominent in apes.

"The arms came down about as far as a man's arms — perhaps slightly longer — to about mid-thigh — in proportion to its body. The skin on the exposed portions appeared to be dark brown. Its shoulder did not come out completely straight while the neck was very thick and the shoulders were somewhat slop-



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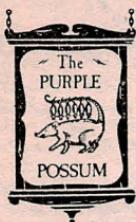
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ing. It was very wide through the hips and I looked for this clue in viewing the film to see whether or not the whole creature seemed to be moving instead of a smaller frame inside of a suit, and this appeared to be the case. The creature didn't give the impression of hurrying, but at the same time it seemed to cover the distance rapidly.

"My feeling is that the film is genuine, but also that any film would be inadequate for proof by the very fact that several of the scientists said that a film would not be adequate proof, but they would need a body in front of them."

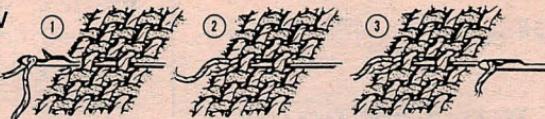


THE SCIENTISTS SPEAK

WHILE A private showing was underway in downtown Vancouver, a University of British Columbia student sat atop a neighboring building, peering through binoculars and shouting a description of the film to a group of students on the ground below, thus adding excitement to the event.

British Columbia scientists, in retrospect, were less negative than in the beginning. Dr. Ian McTaggart-Cowan, dean of graduate studies at UBC and the province's leading zoologist, saw the film twice and spoke cautiously but was clearly im-

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pressed. When one frame was stopped he measured a foot and the height of the creature. Then, using the length of the plaster cast of a footprint that Roger Patterson had made, he estimated that the creature was six feet, nine inches tall in the frame and that in that particular frame it was leaning forward from the waist so that if it straightened it would be about seven feet tall.

McTaggart-Cowan appeared to feel the creature was a male and not a female because of its gait — it seemed to walk more like a man than a woman. He said that he felt he could not see the breasts clearly enough to be convinced that they belonged to a female.

Don Abbott, anthropologist at the University, spoke for about a dozen scientists who appeared to be at least open to belief:

"It is about as hard to believe the film is faked as it is to admit that such a creature really lives," Abbott declared. He said he would like to investigate further but "I'm not ready to put my reputation on the line until something concrete shows up — something like bones or a skull."

Frank Beebe, naturalist and Provincial Museum illustrator, who at first was extremely skeptical, modified his view. "I'm not convinced, but I think the film is genuine," he declared. "And if I

were out in the mountains and I saw a thing like this one, I wouldn't shoot it. I'd be too afraid of how human it would look under the fur.

"From a scientific standpoint, one of the hardest facts to go against is that there is no evidence anywhere in the western hemisphere of primate evolution — and the creature in the film is definitely primate.

"So either a large primate got stranded in North America — or the film is a fake."

Another and unnamed scientist admitted, "It's highly curious. I'm a little worried."

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his view of the world and particularly of primate evolution? Or about finding that Sasquatch are genuine?



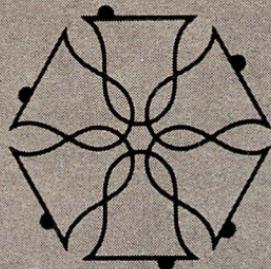
DEADLY COINCIDENCE

IT WASN'T Sasquatch but grizzly bears that killed two girls camped 10 miles apart in Glacier National Park at almost identical times last August 13, 1967. Two different bears killed two different girls in two different campgrounds which, though only 10 miles apart by air, were separated by a high ridge and a canyon with a 4,000-foot wall.

It is not our purpose to inquire about the detail of the circumstances that ended in the deaths of Julie Helgeson and Michele Koons. Rather it is to ask *why*. Although there have been grizzly bear attacks on humans in Glacier Park before this deadly night, apparently these are the first deaths ever to have occurred. Why, in all those years, did two deadly attacks take place at almost identical times?

"It is just too much," one authority said. Grizzlies generally are wary of man. They usually run unless they think they are cornered. But the bears in question deliberately and repeatedly attacked their quarry.

Naturalists and biologists who have investigated speculate that



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lightning storms or sonic booms might have driven the animals to attack but a grizzly expert, Dr. John Craighead, says grizzlies are not affected by weather.

There was wild speculation that someone might have drugged the bears during the course of a study. But no studies were underway at the time. Several bears killed in the area immediately afterward showed no trace of any drug.

After all the investigation, there is simply no conclusion.

We would like to venture one small idea, hesitantly, with no idea what it means or where it might lead. It is based on the late Carl Jung's idea of synchronicity. Was this strange tragedy due to an unknown, perhaps unknowing, source that somehow, as Jung believed, resulted in strange coincidences he called "synchronous events?"

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rainbows. And we devote far more effort to reports of happenings even stranger than monsters.

Still another story from the Vancouver Province describes the two-day search for Myron Shutty, five years old, lost in the heavy bush north of Creston, British Columbia, last July.

Myron disappeared on Sunday, July 9, and two days later he walked out of the woods 100 yards from the point where he disappeared, after 60 searchers, a helicopter and two police dogs had failed to find a trace of him.

Joseph Shutty, Myron's father, says "Myron tells us he was carried out of the woods by a person he calls a teen-ager. Nobody has seen this teen-ager or person but we have to believe Myron's story.

"Myron says the teen-ager found him way back in the woods, picked him up, carried him down the mountain, across the creek near where he disappeared and then showed him all the cars and people and told him if he walked to the people he would find his parents.

"It's weird. When I asked him where the teen-ager went, he said, 'back into the woods.' "

Myron also had a 25-cent piece when he came out of the woods which his parents said they knew he did not have when he went in. "Myron said the person gave

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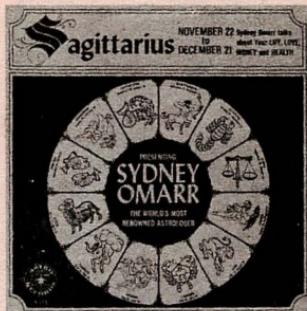
Forewarned, forearmed, the saying goes. How well it works depends on the individual. The purpose of astrology is not to teach one how to thwart destiny but how to live up to it, in accordance with it. In other words, to become aware. Human beings are neither good nor bad, but a mixture of both. The same is true for the 12 signs of the zodiac. We carry within us something of every sign. We cannot hope to achieve perfection, but we can hope to make the most of the qualities we were endowed with at birth.

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him a quarter, telling him one should have money when lost," the elder Shatty said.

The father went back into the woods where Myron said he stayed and there was an old cabin in there. He asked Myron if he had seen it and Myron answered that "the teen-ager" had carried him right past it.

There was only the quarter and one other point to corroborate Myron's story. When he walked out of the woods he was across the creek from where he had entered the woods. "I know he wouldn't have crossed the creek himself because he is afraid of water," his father said.

"Perhaps we'll never know just who this person was but we're ever so grateful."

Question: Do you believe there really was a "teen-ager"? A teen-ager who didn't want credit for rescuing a small boy whom the whole countryside was hunting . . . a teen-ager who was a recluse because he didn't wish to be known, yet had somehow found out about the search . . . a teen-ager who nevertheless carried Myron more than five miles to safety? But if not a teen-ager, who? Or what?



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adults. Myron Shutty's view is only one example. Consider now the case of six-year-old Robin Meier, Azusa, Calif., who was severely injured in an auto-train collision in the Exeter area. This story comes from the *Temple City Times*.

Robin's mother and her nine-year-old sister Shari were killed in the accident that also resulted in a fractured right leg for Robin and a fractured skull for her 11-year-old brother Charles, Jr.

Charles Meier, Sr., steeled himself to tell his six-year-old daughter of the deaths of her mother and sister. As he entered the hospital room to tell her, Robin informed him that she already knew.

"Who told you, Robin?" the stunned father asked.

"No one," the daughter replied. "While I was lying on the ground I heard the sirens on the ambulances and heard all the people talking.

"I saw an angel come down to get Mommy. The angel started up into the sky, hesitated, and came back down to get Shari."



JANE MORGAN'S HAUNTED HOUSE
 CONSIDER, for example the "haunted house" of Singer Jane Morgan, in Kennebunkport, Me. She described the goings-on there in detail to Cindy Adams of

the *Long Island Star-Journal*.

The home, she says, formerly housed a Quaker woman named Beatrice, whom the Morgans out of familiarity came to call "Nellie," and a soldier nicknamed "Ned." Presumably, although apparently no one has investigated this, Ned killed Nellie and they have been haunting the place ever since.

"Every night you can hear Nellie sobbing. Then she'll suddenly laugh crazily," Miss Morgan said. "As a child I was terrified. I'd lie in bed quivering with the blanket over my head. My mother, however, was familiar with ghosts and she said ours were mischievous, not dangerous and there was nothing to worry about."

As soon as someone speaks to Nellie she leaves. Nellie often appears at the window and overnight guests will say, "Who's that funny lady?"

The spooks are quiet when only the Morgan family is home, Jane says. But when guests are present they become active. "You can hear sounds like trunks dragging over your head and floorboards creaking and chains clanking. You see, they don't mind us, but when strangers are present it's too noisy for them. That's why they act up, to get rid of the interlopers."

—Curtis Fuller.

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The Great UFO Controversy...

The Appaloosa

Proponents of UFO murder theory claim Snippy
fought valiantly when attacked by something from the sky.

By Coral Lorenzen

SNIPPY," A THREE-year-old appaloosa gelding, made headlines around the world last autumn thus insuring his name a place on the roster of the world's never-to-be-forgotten horses — for a most unusual reason: his unique, mysterious death.

In the first week of October, 1967, the newspapers reported that a beautiful saddle horse had died under peculiar circumstances and its owner, Mrs. Beryl Lewis of Alamosa, Colo., suspected that a UFO might have had something to do with it. For a full month Mrs. Lewis had been trying to get some kind of official investigation into the death of her horse.

On the eighth of September, Snippy, who usually came to the Harry King ranch house every morning for water and occasionally some grain, didn't show up. Mrs. Lewis, who is Mr. King's sister, lives in Alamosa and kept

her horse at her brother's ranch. She was notified immediately that Snippy seemed to be missing and the next day she began a search for him. She found his body in a pasture about a quarter of a mile north of the ranch house.

The condition of the carcass was revolting — and astonishing. He lay on his left side, his face — if he had had one — pointing east. Although there were no other marks or wounds on the body the flesh from the neck and head was completely stripped away.

When first found, the incision in the flesh where the neck joined the collarbone was so sharp and neat it looked like the work of a surgeon. And there was no blood. However, an odd sweet medicinal smell pervaded the air around the carcass.

Mrs. Lewis tried to interest local law enforcement officers in

(continued on page 36)

from Alamosa

Opponents insist nothing was in the sky but stars and blame mass media for enigma they trumped up.

By Donald Merker

OUT IN THE WEST, where the culprit always goes 'that-away,' fingers are beginning to point to the skies. Snippy (a three-year-old appaloosa gelding) was done in, and a growing theory is that the varmint who did it was riding a flying saucer."

This is the lead paragraph in a story published in the October 6, 1967, *Valley-Courier* of Alamosa, Colo. The day before, Alamosa's *Pueblo Chieftain*, first to report on Snippy, had reached a similar conclusion: "So far, the odds favor a radioactive surgeon in a flying saucer as the culprit." Here this outer space western saga began and here it should have ended.

Snippy had died and his owner, Mrs. Beryl Lewis, loudly—but late—claimed that her unfortunate horse had been killed by the occupants of a flying saucer. If journalists had known

more about Mrs. Lewis's local reputation with regard to UFOs they might have backed away from the case. On October 16, just a week after Snippy's death had received national press attention, Herb Roth, Chairman of the Denver Subcommittee of NICAP (National Investigations Committee on Aerial Phenomena), sent a revealing message to NICAP'S Washington headquarters:

"Excuse the brief note but wanted (to let you know) . . . what could possibly be the result of a prank played on the Lewises because of Mrs. Lewis being locally tagged a UFO nut by residents in the valley (San Luis) . . . She has been chasing down UFO stories among her friends and neighbors for the past four months as requested by (the) newspaper, *Pueblo Chieftain*.

NICAP obviously could not re-
(continued on page 45)



In Chico brush west of pasture APRO's Don Richmond found tracks like this about seven feet apart. Here too he found burned twigs.

Salient factors contributing to mystery of Snippy's demise appear in diagram on opposite page.

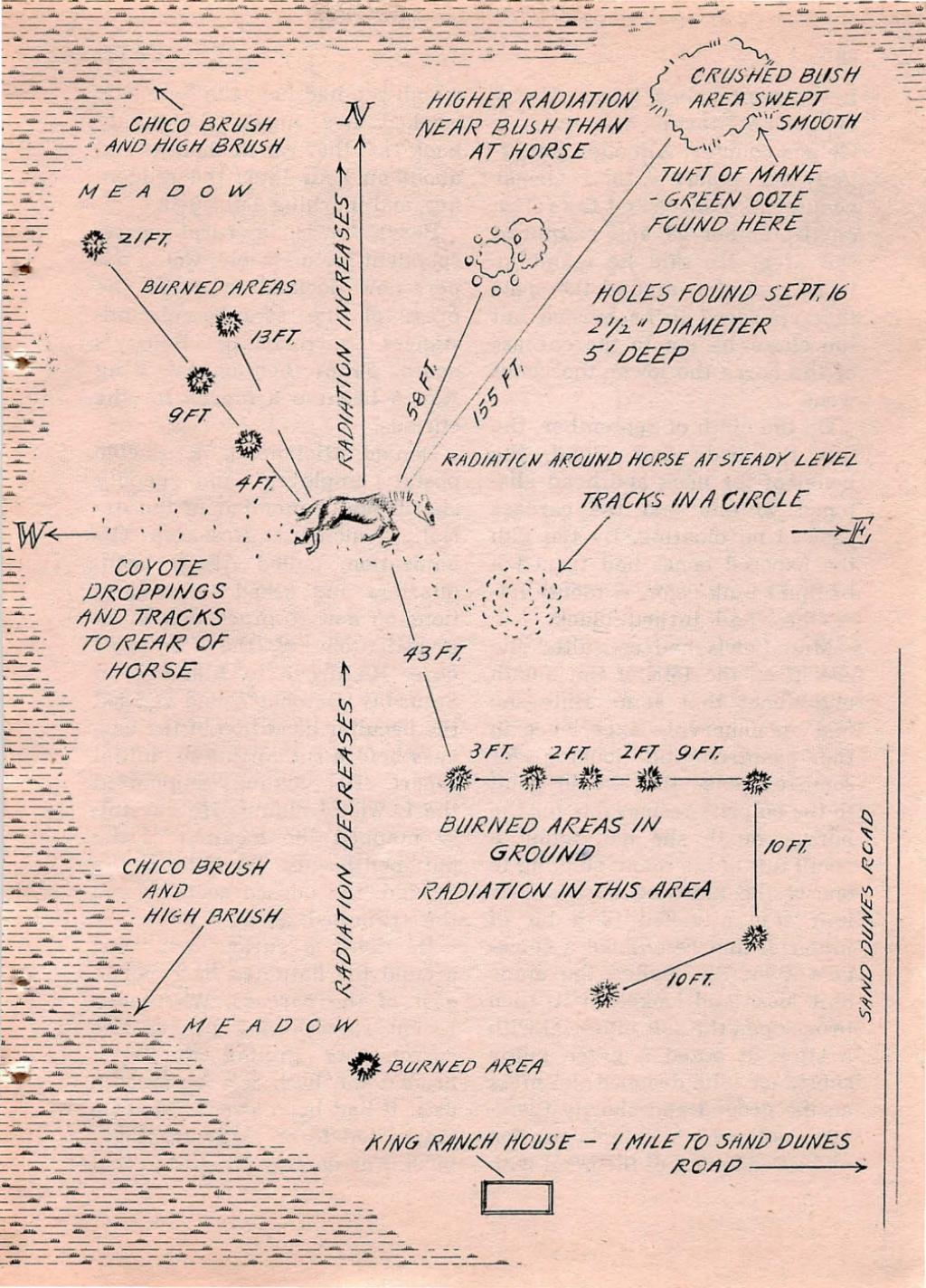
the strange circumstances of the horse's death but Sheriff Ben Phillips, without viewing the carcass, arbitrarily attributed Snippy's demise to a lightning strike. Mr. and Mrs. Lewis and other ranchers who had seen animals dead of lightning strikes could not agree.

The Lewises and Mr. King set about examining the area around the horse's body and found other peculiarities. Two bushes had been crushed as if some heavy weight had settled on them. Around one of these bushes were eight small holes, two and a half inches in diameter and five inches deep, situated an equal distance from one another. Northwest of the carcass several areas of ground ap-

peared to be burned. More of these burned areas were found southeast of the horse. Twenty feet from the carcass was a trampled circular area which at first seemed mysterious but later turned out to be the spot where Mrs. Lewis asked curious spectators to stand so they would not destroy evidence in the proximity of the carcass. Spectators milled here!

Carefully noting all of this Mrs. Lewis believed something strange had occurred in the pasture. No human or animal tracks — except Snippy's — were found anywhere in the area but far to the west were some unidentifiable marks.

Discouraged by the sheriff's bland dismissal of the case Mrs.



Lewis approached Forest Ranger Duane Martin who owns a Geiger counter. Although admittedly no expert with a Geiger counter Martin visited the ranch on September 23 and examined the area. He said he found intense radiation around the spots that appeared to be burned but the closer he got to the carcass of the horse the lower the count went.

On the ninth of September, the day the body was found, the bones of the neck and head glistened whitely and the carcass showed no bloating. By the 12th the exposed bones had turned a brilliant pink color. A month later they had turned black.

Mrs. Lewis had consulted the sheriff on the 16th of the month and about that same time she had an unnerving experience in the pasture. Still looking for some evidence that would point to the culprits responsible for the horse's death she had found a small tuft of his mane clinging to one of the flattened bushes. The hair was attached to a bit of material that resembled a chicken's liver. She pulled the mane hair loose and looked at it, then broke open the soft material with a stick. It oozed a green pulpy substance. She dropped the mass on the ground and shortly thereafter noticed a burning sensation and a reddening of the hand with

which she had held the hair. She washed her hands thoroughly back at the ranch house and about an hour later the reddening and burning subsided.

Beryl Lewis, a rural correspondent for a Pueblo, Colo., paper, now decided to notify the press of the strange circumstances surrounding Snippy's death. From then on the King Ranch became a mecca for the curious.

Donald Richmond, a Pueblo postal employee and deputy sheriff and a member of the Aerial Phenomena Research Organization, called APRO headquarters and asked for suggestions on how to proceed with an investigation of the "Snippy" case. He drove to Alamosa on Saturday, October 7, and verified the peculiar condition of the carcass before submitting his initial report. His findings supported the Lewises' claims. He carefully mapped the location of the flattened bushes, the holes in the ground, the burned sections and the trampled area.

He noted a curious condition around the flattened bush northeast of the carcass. Whereas a recent rainfall had pocked the surrounding ground the area around the bush was as smooth as if it had been swept — but no tracks led to or away from the bush. Fortunately Richmond had

begun his investigation before crowds had milled around this site.

The first press stories explored the possibility that a UFO might have had something to do with Snippy's death and there seemed to be some basis for this. Several sightings of unidentified flying objects in the San Luis Valley were attested to by Sheriff Phillips who said they dated back as long as five years ago.

The 1967 sightings include an April 24 report from Rio Grande County lawmen. Undersheriff Sam Grazier and Deputy Joe Perea claim they saw a strange lighted object hovering over the San Luis Valley. On May 12 Harry King reported he had been pursued by a brilliant red glowing object "the size of a basketball," which followed his car along Sand Dunes Road, stopped when he stopped and moved again when he moved. When it finally disappeared, it did just that—as if someone had turned off a light.

On the 17th of May an Adams State College student, young Steve Hardwick, reported that when he was driving down River Road on the way home to Trinidad, Colo., he saw a brilliant object hovering 100 yards off the highway. When he attempted to get closer to it, he said, both of his rear tires went flat simultaneously.

The most recent sighting in the vicinity of the King Ranch occurred the night of September 28. Residents of Alamosa and Monte Vista saw a series of red, green and white lights apparently attached to some object. They exploded in two blinding flashes over the Brown Hills.

At the time news reporters were gathering UFO reports tending to indicate the presence of UFO activity in the San Luis Valley area, various experts were proffering explanations for what happened to Snippy. Some explanations disregarded the facts and many bordered on the ridiculous.

One enterprising reporter ingeniously selected some of the facts in order to concoct a theory which would explain everything. But he had to leave out other facts to do it. Red Fenwick of the *Denver Post* suggested that hoaxers set up poles tied together at the top (tepee-fashion), stuck a vat of acid underneath, then suspended the horse by its hind legs from the poles, lowering its head and neck into the vat. The acid removed all tissue from the head, Fenwick conjectured. How many husky psychopaths would it take to catch, subdue and suspend a horse in such a manner without leaving any tracks? It also seems strange that such a feat could be carried

out so near the King Ranch house without anyone noticing the strange goings-on, especially the transportation of the considerable heavy equipment which would be necessary. This explanation fails to answer a lot of questions about Snippy's death, the most glaring being the lack of acid burns on the remainder of the carcass. And it fails to answer the biggest question of all: Why?

Another theory came from Pasquale Marranzino, writing in the October 16 issue of Denver's *Rocky Mountain News*. He said that a Dr. Robert Shumacher, a German biochemist passing through Alamosa, had commented:

"My findings do not support the theory about visitors from outer space." He went on to say that it was a well-known fact that the United States government has deposited a certain amount of radioactive waste in the area where the horse had died. Shumacher allegedly theorized that the horse had fallen ill in the vicinity of a colony of nomadic ants, a subfamily of formicidae indigenous to the area, which had devoured a portion of the carcass. He said he found evidence the horse had fallen ill there and felt that these particular ants by preference would consume the fluids and

portions of the horse that had been reported missing. According to Shumacher they seldom leave a trace of their work.

Shumacher's theory does not deal with the careful way in which the ants worked around the neck at the collarbone leaving so clean a wound which is not typical of formican logic.

Another point: a pathologist who preferred to remain unidentified did an autopsy by car headlights on the night of the 15th. He was puzzled by the fact that no internal organs remained in the body cavity. He found instead a dusty or powdery residue. *He also noted there was no sign of entry into the cavity.*

The last and probably most ludicrous of the lot is the explanation set forth by Dr. Robert O. Adams of Colorado State University's College of Veterinary Medicine and Bio-Medical Sciences who said that his investigation had yielded "nothing that could not be explained in natural terms." He pointed out that there was some evidence that severe infection had been present in the horse's right flank and theorized that some good Samaritan had come along, found the horse down and suffering and cut its throat to put it out of its misery. Then, said Dr. Adams, birds and other predators came along and stripped away the

flesh from the neck and head. Bacteria, birds and coyotes were responsible for the absence of organs in the abdominal cavity and predators had eaten away part of the horse's rump, exposing the cavity, he concluded.

Dr. Shumacher was accurate to a degree in his opinion on the lack of brain fluid. He said that because the tissue around the head was all gone, the opening in the back was exposed to the air. Since the brain after death liquefies in hours, the fluid evaporates quickly in the warm prairie air. It was more than 30 days before the horse's carcass was examined, and Shumacher said the longest that fluid could have remained would have been two weeks.

These conjectures all are attempts to "explain away" a rather horrid mystery which is obviously difficult to accept. But Dr. Adams and Dr. Shumacher and the others, despite their qualifications, didn't get to the scene soon enough to make an intelligent appraisal. They did not see for themselves the condition of the horse's body, the factors that indicated something odd had occurred. For example:

The body did not bloat. A Denver pathologist whom I know examined the carcass on October 15. He was puzzled by the emptiness of the body cavity and the

lack of fluid not only in the brain area but in the spinal column.

The San Luis Valley in September is not warm; it is cool and the nights are cold. Therefore the fluid in the brain cavity would not have evaporated as quickly as it would in warm weather. No predators were on hand until long after they might have been expected to manifest themselves. Coyotes did chew at the right flank of the horse and left their tracks to the rear (as well as their droppings) and this evidence was visible on the weekend of October 14. Experienced ranchers who know the ways of the wild life of the west and the San Luis Valley specifically, noted that the coyote droppings showed signs of diarrhea and indications that the little meat they had consumed had "gone right through" the animals undigested.

The condition of the carcass, apparently well-preserved after four weeks in the open air, was most unusual. No buzzards attacked the remains and except for the small area chewed by coyotes there never was and still isn't any indication that scavengers were at work. Why? The cool dry air might account partially for the remarkable state of preservation of the body but it doesn't explain why animals did not disturb the carcass.

We might reasonably believe that the presence of human beings in large numbers contributed to the shyness of the predators — but the crowds didn't come until a month after Snippy's death. Why wasn't the carcass attacked while the meat was fresh? Is it possible that animals didn't like something about the carcass? Radiation? Or the odd medicinal smell?

Finally, when Harry King backtracked Snippy (who had been pastured with two other horses) he discovered that the three horses had been running pell-mell toward the ranch house as if in great fright. The hoof-prints were "dug in and pushed off" and in the horse business this is designated a "running mode," the depth and condition of the tracks indicating the speed.

Then King found that Snippy had been "cut from the herd" — that is, he veered away from the other two, whose tracks continued on directly to the ranch house. Snippy's tracks went on for several hundred yards, King estimated, then stopped abruptly, still in running mode. The carcass was found 100 feet farther on; yet around it were *no tracks of any kind*, either human or animal. The whole picture indicated that the horse had been "dumped."

The University of Colorado UFO Project sent investigators to the scene after the press clamored for some official action. Robert Low, Project Coordinator, admitted there were some sightings in the San Luis area but would not discuss them. Dr. Edward U. Condon, chief of the Project, lamented the fact that they were not able to get investigators to the scene of the sightings in time to make any firm determinations or to see anything themselves.

But two young men from Pueblo were able to do what the University of Colorado Committee had not. They not only saw one of the "elusive objects" of the San Luis Valley but they photographed it. And strangely enough, although the Snippy story received world-wide attention via the press wires, this valuable photograph got only a mention, so far as I have been able to discern, in *The Pueblo Chieftain*. Here was proof that "something" had been flying around the valley where Snippy was found dead but it received little attention. A log of the young men's observations and the originals of the negatives were turned over to the Condon Committee. No public mention has been made of it since.

This is the way the boys got their pictures. On the night of

Friday, October 13, Bill McFedries, 19, a student at the Southern Colorado State College in Pueblo, and his friend Edward Boggs, also 19, went to Alamosa. With some difficulty (the natives seemed reluctant to talk) they found out how to get to the King Ranch, 20 miles northeast of the town. They arrived about 10:30 P.M., went on past the ranch and drove onto a road which led up the side of Mt. Blanca. From a vantage point about three-quarters of a mile up the mountain they could oversee the whole valley. They set up a camera on a tripod and began their watch. They had to wait until 1:20 A.M.

"It was like someone turned on a light," Boggs said. With the lights of Alamosa blazing in the distance they observed — and photographed — a large diffuse white light. It was about 50 times larger than the dots of lights made by cars and the lights of Alamosa in the distance. They obtained two photographs of the object which was several miles from the boys' location and between them and the city.

They watched the light until 3:04 A.M., noting that it traveled northward and appeared to go to the Great Sand Dunes National Monument. It then headed toward the young men and swung in an arc back to the location

where they first had seen it. During this maneuvering the light traveled at varying speeds and the intensity of its light and its color changed. It maintained its general position between the boys and Alamosa so that they could always see that it maneuvered at extremely low altitude at all times. It was never seen against the sky. At 3:04 A.M. it blinked out and did not reappear.

Don Richmond interviewed the boys and on the following weekend Mr. and Mrs. Richmond and the boys staked out again near a cabin on the King Ranch. They spotted some unusual lights which seemed to move around the valley floor, their color and maneuverability indicating they were something out of the ordinary — but not extraordinary enough. They were just more "darned lights." Nevertheless, the Richmonds and the boys were convinced that something unusual was going on in the valley that night.

Strange and unusual things still are being seen in the San Luis Valley but few scientists have the curiosity or the patience to watch for them. The reports probably will go down in history as nothing more than lights in the night or as Robert Low said, "puzzling things."

But Snippy's murder has not

been solved. Hypothesized, yes — but not solved. No amount of rationalization involving ants, good Samaritans or acid baths really explains Snippy's demise.

One other explanation hasn't been explored; that is the possibility that someone else owned a sick appaloosa and saw a means of replacing it with a healthy one. He killed his sick horse and in some manner stripped the flesh from the neck and head where unique markings would identify it. Substituting the body of a dead horse for a live and healthy Snippy probably is a maneuver not unknown in the annals of horse-trading.

But how and when was it done and how was the carcass hauled onto the King ranch without leaving car tracks or footprints? Simple logic makes this one as weak an explanation as those of Shumacher, Adams and Fen-

wick. All are only conjecture.

It would not be surprising if Mrs. Lewis sticks to the "flying saucer" hypothesis. One scientific wag said he doubted that beings able to reach earth from another planet would do so only to attack a horse. This sounds logical, too, but then we don't know much about UFOs so how can we guess what they would or wouldn't do?

Meanwhile, Snippy will have a monument in Alamosa, for he surely put that town on the map. I'll venture to say that at this time he is as well-known as Sea Biscuit, Man o' War, Gallant Fox and all the rest — and in some circles, maybe better.

The tramped pastureland, the squashed bushes and lack of tracks indicate that something got Snippy from the air — and he fought valiantly.

He deserves his fame.

ABOUT THE AUTHORS

CORAL LORENZEN, founder and director of the Aerial Phenomena Research Organization (APRO) headquartered in Tucson, Ariz., is one of America's foremost investigators and writers on the subject of UFOs. Her long-sustained interest and diligent research have led her to gather data on all major sightings and particularly notable is her careful documentation. A number of her articles on UFOs have appeared in FATE throughout the 'Sixties.

DONALD MERKER is a member of NICAP (National Investigations Committee on Aerial Phenomena). When NICAP's investigation satisfied officials that the Snippy incident was not a UFO case they suggested Merker expose the way it seemed to have been made into one. Merker noted "a classic lack of cooperation between the government, press and UFO authorities" and ironically, for the first time, he said, "Here was a non-UFO case likely to be seized on by saucer fans as an important breakthrough — proof that UFOs are hostile."



Forest Ranger Martin tests Snippy, horse believed by owner Beryl Lewis, center, to have died mysteriously. He found "slight" or "intense" radioactivity, depending on whose word you take. Schoolteacher Leona Wellington looks on. (UPI Photo)

The Appaloosa from Alamosa

By Donald Merker

(continued from page 35)

lease this information because of its very nature and because at this time NICAP remained in the shadows of ignorance in the Snippy case. Mrs. Lewis had adopted the fascinating subject of UFOs as her hobby and reported on them in her capacity as a stringer for the local newspaper. Now it appeared she had something really hot — but she sat on her powder-keg story for almost a month.

On September 7 the pet appaloosa was missed at the Harry King Ranch where Mrs. Lewis boarded him. Snippy's carcass was found on September 9 about a quarter-mile from the ranch house which is 20 miles northeast of Alamosa.

Mr. King (Beryl Lewis's brother) and the Lewises closely inspected the area where Snippy had been found and returned home the evening of September 10 with the odd pieces of an in-

decipherable jigsaw puzzle.

All the flesh on Snippy's neck and head was gone, the flesh cleanly cut at the shoulders. There was no blood on the ground and a medicinal smell hung in the air. A bush nearby had been crushed and branches of others unexplainably snapped. No marks or tracks were found in the damp ground surrounding Snippy except six mysterious indentations, each six inches wide and four inches deep.

Dr. James Craft, Chairman of the Division of Science and Mathematics at Adams State College in Alamosa, advised the Lewises on September 16 to have another look at the pasture. This time they found strange "exhaust-like" black marks on the ground about 100 yards from the carcass. Mrs. Lewis picked up an object covered with horse-hair, punctured it and found within a light green paste. The paste touched her hand, burning and reddening it. Only after hours of washing did the hand stop burning and the redness disappear, Mrs. Lewis said.

Duane Martin of the United States Forest Service inspected Snippy's carcass on September 23. According to NICAP's October bulletin Martin had "checked the carcass and surrounding ground with a radiation monitoring device and reported finding a

considerable increase in radioactivity at a distance of almost two city blocks from the carcass, a decrease as he approached the horse and an increase as he walked away, on the far side of the horse."

A pathologist, by his own choice unnamed, allegedly performed an autopsy on the month-old corpse before the 10:00 A.M. arrival of NICAP's investigating team on October 8. The pathologist explained there was no visible sign of entry into the carcass; yet some organs in the abdominal and spinal cavities and the brain fluid were absent. By this time local officials led by Sheriff Ben Phillips of Alamosa had concluded Snippy had been killed by lightning but the pathologist emphatically disagreed with this contention.

* * *

AS IF THE CONDITION of the carcass were not enough grist for the mystery mill, Mrs. Lewis, the King family and the pathologist (according to Associated Press accounts) sighted two unidentified flying objects over the King ranch house the night of October 8. This sighting was not unique. For the previous six months weird contactee claims and high altitude sightings had been rampant in the Alamosa area, Sheriff Ben Phillips told interviewers.

NICAP Staff Member Donald Berliner said this was not quite correct. Pointing to five or six pins in Colorado on a large United States map hanging on a wall in NICAP's Washington, D.C., library/office, Berliner demonstrated that Colorado has not had an unusual number of sightings in the last year.

On the surface the Snippy incident appeared to be the breakthrough many interested persons had been waiting for — as evidenced by letters to NICAP and newspaper accounts of public concern. Here was proof: not only do flying saucers exist but they are hostile. Due to the questionable antics of some persons involved and the superficial and often sensational mass media coverage Snippy's death became an enigma — although it had no business being one.

Tongue-in-cheek press reporting probably will continue to distort the facts of Snippy's death with only the efforts of NICAP to combat the ignorance, distortion and sensationalism. However, NICAP is so small alongside the mass media that only a minority of the misinformed public will learn the truth . . . for mass media has been Mrs. Lewis's unwitting partner in this case.

Of course the suggestion that a horse has been killed by a flying saucer isn't made every day.

Journalists from all over the country pounced on Alamosa's local UFO expert — Mrs. Lewis — after the story came out in the October 5 *Pueblo Chieftain*.

Mrs. Lewis was interviewed by reporters who printed her statement and personal conclusions without checking their validity or consulting other sources. During the initial interviews Mrs. Lewis did explain that she had assumed there was a UFO link to her horse's demise but that such a connection was sheer speculation on her part.

NICAP Assistant Director Gordon Lore described to me his mid-October telephone conversation with Denver Subcommittee Chairman Herb Roth in which Roth told Lore he had spoken to Mrs. Lewis and she had explained how consistently she had repeated to the press that her claim was speculation. Asked why all the newspaper accounts omitted such an important qualification — one that would have negated much of the initial ballyhoo and sensationalism — Gordon Lore dubbed it "newspaper garbling."

Not the least part of the mystery is why Mrs. Lewis delayed almost a month before reporting her "speculation" to *The Pueblo Chieftain*, NICAP and the University of Colorado UFO Project. She may have taken such an

inordinately long time to assemble her facts, according to Donald Berliner, or she may have decided suddenly that a UFO probably killed her appaloosa, according to Gordon Lore.

The *Pueblo Chieftain*'s treatment of the horse dilemma was not exactly an example of serious straightforward no-nonsense investigation of UFOs, a subject that deserves — even demands — nothing less. The story, by-lined "Chieftain Staff," arrived at its bizarre conclusion in the first paragraph, claiming that Snippy had been killed by the occupant of an interstellar spacecraft.

As if the investigation into the death of Mrs. Lewis's gelding was not being handled badly enough the October 9 *Valley-Courier* added further confusion by spotlighting a newspaper report that a Don Richmond, claiming he was conducting an official investigation for the Aerial Phenomena Research Organization (APRO), had barred newsmen from Snippy's body by posting a guard. Richmond flashed a deputy sheriff's badge but later said he was not quite sure what he was doing.

There have been few in-depth stories on the Snippy case. Certainly the October 22 *New York Sunday News* two-page feature cannot be considered one. Writ-

ten by George Nobbe it contained little fresh information but it did include an interesting statement by Alamosa Sheriff Ben Phillips, in part corroborating Herb Roth's October 16 memo to NICAP headquarters. Phillips reportedly said, "That woman (Mrs. Lewis) is always seeing something and I've got better things to do than go running around the country looking at dead horses."

* * *

WHATEVER THE MEANS, Snippy's death had occurred a very long time before the world learned of it. Many newspapers did not mention the fact that Snippy had been found dead on September 9. One, *The Washington Post* (with an Associated Press dateline), mentioned this crucial fact in a brief sentence without elaborating on it. This short October 10 *Post* article concluded with a report of the UFO sighting made by Mrs. Lewis and the Kings the night of October 8. The wording of the piece made it appear Snippy had been found dead that morning, his death had been investigated by NICAP that afternoon and a strange and possibly related sighting had been made that evening.

The Washington Post and the AP should have asked why Mrs. Lewis's apparently spectacular

story of interstellar intrigue was not reported nationally when it happened September 9—or at the latest on September 16 when further investigation led to more questions.

As a result of Mrs. Lewis's procrastination it was not until October 5 that Chairman Roth of NICAP's Denver Subcommittee learned of the case through the UFO grapevine. A typical NICAP investigation began to roll starting with a telephone call to a law officer/member of the subcommittee. This member, an undersheriff, telephoned Sheriff Phillips of Alamosa and discovered that Mrs. Lewis was "somewhat of a thorn in the local sheriff's side" due to her previous involvement in UFO cases.

Roth then communicated with other Subcommittee investigators and arranged the trip to Alamosa. His next telephone call was to the University of Colorado (which received a Defense Department grant to study UFOs October 6, 1966; see February, 1967, *FATE*) to apprise their investigators of NICAP's actions.

Chairman Roth then telephoned Mrs. Lewis and told her his team would arrive at her ranch October 8. According to Roth, "She was very glad that we were finally coming to investigate."

NICAP's on-the-scene investi-

gation initiated national press attention which lasted two weeks. The NICAP team, comprised of Dr. and Mrs. Ken Steinmetz, Capt. Dick Cable of the North American Air Defense Command Center in Colorado Springs and Chairman Roth, arrived at the King ranch Sunday, October 8, at 9:47 A.M. They proceeded to conduct a thorough investigation of Snippy's carcass and the surrounding area, using tape recorders, Geiger counters, cameras, plastic bags for samples and other devices. Their investigation combined with an analysis of the data at hand has produced a likely solution to the mystery of Snippy's demise.

* * *

CHAIRMAN HERB ROTH'S inspection of the carcass followed within moments the pathologist's examination. Roth reported that Snippy's flesh "appeared to have turned into some sort of gelatinous mass."

Duane Martin, the forest ranger and friend of Mrs. Lewis, according to press accounts originally claimed he found a high radiation count around the horse. NICAP has in its files a transcript of a telephone interview with Ranger Martin provided by the University of Colorado. The report says, "He (Martin) examined the horse . . . and there was 'slight' radioactivi-

ty . . ." NICAP took a radiation reading about two weeks after Martin's and found the radiation level normal.

The strange exhaust marks, which Roth at first thought were some kind of black mold or fungus, probably were nothing more than the deposit of an oozing infection in Snippy's hind leg. The preliminary report of the University of Colorado Project filed by Investigator Jim Wadsworth said that "at the present time" (the end of November) the black marks could have been Roth's mold or fungus.

Dr. Robert O. Adams of the College of Veterinary and Bio-Medical Sciences of Colorado State University said, according to NICAP Assistant Director Lore, the severe hind leg infection probably killed the horse. Roth theorized that the dying horse paced in a circle "stamping a blotch of this dark oozing infection on the ground each time his hind leg came in contact with it."

The complete absence of flesh on Snippy's head and neck can be explained as the work of scavengers — coyotes or jackals — attracted by the smell of the infection or of blood, according to Lore. However, unfortunately for this contention, scavengers' work is not so neat as to leave Snippy's flesh stripped away at

the shoulders in a straight line.

In the October 16 *Denver Post* Reporter Robert W. (Red) Fenwick proposed a theory to explain how that line came to be so straight. He suggested pranksters had put to use the old practice of plainsmen who after killing an animal for food, hoisted it with block and tackle to hang by its hind legs from poles. It was common practice to bleed animals this way and such a suspension also facilitated stripping its hide and butchering it. In Snippy's case, however, Fenwick surmised that pranksters who knew of Mrs. Lewis's UFO preoccupation found the horse dead and hoped to confound her by suspending the animal with his head and neck in a barrel of acid.

Snippy may have died naturally or he may have been put out of his misery by whoever left the thermometer (of the type used by veterinarians) that was found near the carcass. The pranksters probably realized the absence of tracks in the damp ground around the carcass would compound the mystery and cause Mrs. Lewis to look to the skies and its PFOs for an explanation.

On this rationale the absence of tracks, the mystery of the sharp line of the missing flesh and the indentations (from the poles) can be explained. (Logic

demands a little more proof of the acid theory. Pranksters would have to be pretty dedicated to their mission to haul in the sizable barrel of acid, poles, block and tackle. — The Editors.)

The much-publicized crushed bush, which really was quite small, could have been flattened by a human foot, according to Roth. Snippy, in pain and pacing in circles, could have trampled the bush and snapped the branches on others.

The absence of organs in the abdominal and spinal cavities, the lack of brain fluid and the absence of blood around the carcass all have logical explanations. The abdominal and spinal organs probably were devoured by scavengers which found the horse either before or after the pranksters consummated their grim joke.

According to Gordon Lore, scavengers often enter a carcass from the rear and devour the inner organs. The scavengers also probably ate away the hind leg infection, said Lore. The blood easily could have been absorbed by the damp porous ground; Dr. Adams commented, "There should have been no blood in the horse anyway, after being dead a month."

Roth learned from a member of the pathologist's party that

"the pathologist did not perform an autopsy but merely conducted a preliminary examination and made no speculation that the horse may have been killed by UFO occupants." Staff Member Donald Berliner reported in NICAP's *UFO Investigator*, "All such speculation apparently came from the Kings and the Lewises."

The strange object found by Mrs. Lewis containing the ooze that she said burned her hand in fact was not so strange after all. Lore said it was a membranous sack covered with horse-hair — probably part of the horse's liver which had been carried away from the carcass by a scavenger and then dropped.

Berliner explained in an interview that in addition to all the original mysteries having been solved, it is "beyond a reasonable doubt at this point that this is not a UFO case. It is not a UFO case because none was seen around the horse. . . ."

University of Colorado's Jim Wadsworth's report to Project Blue Book concludes: "In summary, the most important conclusion the investigators reached was that no UFO sightings in the area could be linked to Snippy's death and such connections as were alleged were of a purely speculative nature."

NEWS PAPER ACCOUNTS, enshrouded in sublimity, continue *ad infinitum*. Only the truth resulting from NICAP's and the University of Colorado's exhaustive investigations and thorough analysis can bring the story of the appaloosa from Alamosa down to earth. The University of Colorado preliminary analysis has been sent by Investigator Jim Wadsworth to Officer in Charge of Wright-Patterson Air Force Base's Project Blue Book, Major Hector Quintanilla, and to NICAP. The Air Force's UFO agency, Project Blue Book, did not investigate the Snippy case because, said Major Quintanilla, no one told them about it. The findings of NICAP and the University of Colorado will be released when the analysis is completed.

Snippy, an innocent three-year-old appaloosa gelding, died and many persons think a flying sau-

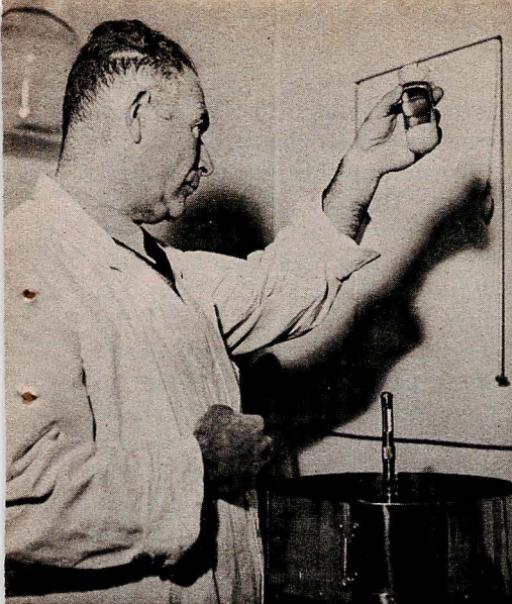
cer killed him. Though this appears to be contrary to fact, many of them never will know the truth — because follow-up newspaper stories seldom receive as much space or so good a position as original reports. (The November 12 *Washington Post* NICAP story appeared in Section D whereas the original account on October 10 was in Section A.) The news media in this case were guilty of sensationalizing and worse, printing coverage based on pure personal speculation.

Meanwhile, back at the ranch, two Alamosa businessmen are raising money to erect a monument to Snippy for "making the town famous," reported *The Washington Post*. In a November 18 *Pueblo Chieftain* story, R. Spencer Darling wrote, "A fund drive to erect a memorial to Snippy netted more than \$100 the first day. . . ."



FROM THE HORSE'S MOUTH

ALTHOUGH MANY official sources seem to regard as fakery anything connected with ESP the armed forces apparently take a serious view. The Provost Marshal General's Army Technical Bulletin, "Techniques of Surveillance and Undercover Investigation" (TB PMG 8), Section II, paragraph 11 (pages 8 and 9) states: "During fixed surveillance the surveillant should avoid any actions (e. g., staring at the hands or the individual's head) which would through the recognized phenomena of 'sixth sense' (mental [sic] telepathy) perception, compromise the investigator's mission." — Radcliffe Cutshaw.



The expatriate Rumanian aristocrat who is today's Count Dracula lives in Istanbul and operates a small blood bank. With amusement he admits that "blood business" runs in his family.

*Meet the
REAL*

Count Dracula

Resembling Bela Lugosi not at all, today's dealer in blood reveals the true story of his vampire forefather's life and times.

By Leo Heiman

IHAVE MET the real Count Dracula.

He is a distinguished-looking gentleman of about 50 years, always immaculately dressed, who speaks fluent English with a slight Transylvanian accent (what else?) and believe it or not he is in the blood business. But he does not live in a graveyard and prefers a soft bed to a coffin.

His dentures, he admits with a rueful smile, are not much good for getting through a medium rare steak, let alone a human victim's throat.

In short, my Count Dracula is not a frightening person — but he is the genuine article so far as his vampirical descent is concerned. His real name is Count Alexander Cepesi and his fore-

bears include one of history's most depraved sadists. But the 1967 Count Dracula is not a chip off the old family tree. An expatriate Rumanian aristocrat who has lived in Istanbul since 1947, he operates a small blood bank. He collects plasma for Turkish hospitals and Red Crescent agencies and also buys blood from commercial donors and sells it for transfusions to persons who can afford to pay for treatment in private clinics.

"I guess the blood business is in the family," Count Alexander says — but he flares up in quick anger over the mention of Dracula.

Seventy years have passed since the Irish theater director and part-time playwright Bram Stoker wrote the 19th Century best-seller titled simply, *Dracula*, delineating the evildoings of Count Dracula and his vampire mob. Since the first edition appeared in 1897 the original story has been translated into 22 languages and sold in 91 editions in 47 different countries, according to Count Alexander's orderly files. In addition, variations on the Dracula theme have appeared in the form of 29 novels, seven psychoanalytical or socio-anthropological treatises, 118 short stories, 271 newspaper and magazine articles, 43 horror movies and five television

series presented to 430 million viewers in 17 countries.

To sum up this statistical orgy, Count Dracula well may be better known, if not more popular, than Karl Marx or any New Wave movie star. In fact, his aura somehow lives on and the legend will not be put down. Some persons recently claim to have seen — even to have been attacked — by vampires. Others believe in the existence of the "living dead" and reputable scientists admit that vampires and vampirology, as old as the human race, exist in today's nuclear age. Almost every society either has them now or has had them in the past. And it makes no difference whether the society is primitive, as are the African tribes whose "zombies" have vampire traits, or ultra-civilized and sophisticated like the French who invent vampires when things get dull.

After my introduction to Count Alexander Cepesi wild horses could not have kept me from pursuing the relationship. We met for drinks at the Hilton bar and later continued our conversation at the Istanbul Yacht Club where the count keeps a small sloop anchored.

Count Alexander's belief and interest in vampires is inevitable, of course, since he is descended from one, but he claims

there is nothing supernatural or eerie about them.

"I have devoted a lifetime of study to vampires and their history," he told me. "I had access to old family chronicles, ancient manuscripts and hair-raising tales handed from generation to generation. I grew up in the very castle where the original Count Dracula committed his heinous crimes. I can't say I am very proud of my folks but there was nothing supernatural about their blood-drinking orgies. Vampires are to be pitied, rather than feared. To put it bluntly, they are demented psychopaths suffering from homicidal tendencies, dangerous delusions and 'split' personalities. In more enlightened times they would have been committed to a psychiatric institution. In their own period they killed and maimed and by frightening everyone in the countryside they operated with relative impunity. Their misdeeds led to legends and horror tales which were embellished and handed down as gospel truth. When caught a vampire was bestially murdered — a natural reaction of a terrorized populace. But although their evil reputation lingers on, truth is much more interesting than fiction."

In his five-room flat overlooking the Bosphorus where he

resides with his ginger-haired wife Olga, two cats and a parakeet (his two daughters are married, one to a French brain surgeon and the other to a Turkish banker), Count Alexander showed me his collection of vampirology.

I told him I particularly wanted to ask two questions. First, if vampires were simply blood-slurping lunatics why were they associated with graveyards, soul-snatching, transmigration into animal form and other supernatural doings? Second, if we assume that they properly belonged on psychiatrists' couches and not on stakes of consecrated wood with silver bullets in their evil hearts, how come vampires, zombies, werewolves and other such unsavory characters are universal and not confined to any particular race, religion, region or period?

Count Alexander tendered me another goblet of Yassiada (a wine blood-red, his favorite color) and thoughtfully pursed his lips.

"Let me tell you about my own family first. I think it will answer your first question but we may need an anthropologist for your second! Bram Stoker's Count Dracula was my forefather, Vlado Cepesi, a Transylvanian soldier of fortune. In 1442 he enlisted in the service of Casimir

Yageillo, the Grand Prince of Lithuania who was crowned king of Poland in 1444. For his valor on the battlefield and devotion above and beyond the call of duty, Vlado was made a member of the *Szlachta*, the hereditary Polish aristocracy. He was granted a coat of arms featuring a black dragon on a red background. In 1450 Knight Vlado led a legion of Christian volunteers to help the Hungarians fight the Turks who had battered down the last remnants of the Byzantine Empire, fanning out to conquer Serbia, Bulgaria, Moldavia and Transylvania.

"One area, Valachia, a no-man's-land of dense forests and gloomy mountains along the main ridge of the Carpathian highlands, resisted Turkish conquest for many years. In 1453 the Turks had seized Constantinople, the Istanbul of today, and rushed reinforcements to the northern battlefield. At the most crucial moment of the campaign, Knight Vlado betrayed Christianity, his king, his people and his friends by going over to the Turkish side. Such betrayals were as common in those days as they are today, though no one attempted to rationalize them psychologically or ideologically.

"Vlado was out for all the loot and power he could grab and the Turks rewarded him handsomely.

Having conquered Valachia with his help they appointed him *Voivoda* (prince) and installed him in the Ciglesz Castle on the slopes of Mount Srinca. Prince Vlado Cepesi ruled Valachia and parts of Transylvania he had seized in subsequent campaigns for 21 years — from 1456 to 1477. His personal ensign, bearing the black and red coat of arms, flew over the castle and from all official buildings in the fief.

"A short time after his appointment as *Voivoda* a French delegation arrived in Valachia to secure the release of some Christian prisoners held by the Turks for whom Vlado was to collect ransom. The French emissaries regarded him as a renegade, traitor and robber — which he probably was — but he also was an able administrator and a shrewd businessman who could smell a gold coin from a distance of 10 miles. He was quite willing to sell the captives to the French. But when the delegates arrived they refused to take off their hats to the *Voivoda*, claiming he was no real prince but a common thief. By action and word they stressed they were willing to negotiate with him but not to honor him.

"The enraged *Voivoda* ordered the 12 emissaries seized, tied to stakes and tortured to death. He

personally affixed their hats by hammering spikes into their skulls through the velvet caps they wore. Those who survived this form of brain surgery then were bled to death. The arteries of their legs were sliced open below the knees and the blood was collected in basins. Prince Vlado bathed in French blood for three days and then ordered it poured away.

"The next year Prince Vlado solved all social, medicare and welfare problems in his state with a ruthless and thoroughly unorthodox move. He sent messengers to all the towns and villages ordering beggars, cripples, orphans, widows, old folks without relatives and other hardship cases to appear at his castle on a certain day where, it was implied, they would receive hand-outs and generous aid. Each visitor was taken to a dining room where he ate his fill and next to a vaulted chamber where he expected to receive money and new clothes. There the *Voivoda's* henchmen fell upon every poor man, woman and child with maces and pikes, battering them to death. The mutilated bodies were thrown to the wild bears and wolves the Prince kept in a private zoo in the castle courtyard. Far from feeling any remorse my illustrious forefather still regarded himself as a bene-

factor of the human race. Page 16 of his lengthy testament includes this sentence: 'I bequeath to thee my kingdom without any beggars, orphans or cripples whom I have spared further suffering in this world.'

"Since dragon was *dracula* in the Valachian language, the terrorized sorely-oppressed populace called their cruel ruler 'Prince Dracula.' In modern Rumanian which evolved from old Valachian, *dracula* means 'the devil' — no doubt because of the subsequent legends circulated about Prince Vlado and his reign of terror.

"Toward the end of his rule Prince Vlado, now widely called 'Prince Dracula,' became obsessed with the sight, smell, taste and color of blood. He personally executed or tortured to death as many as a dozen persons in a week, among these women and children who failed to salute him or were slow to prostrate themselves before him as he rode through the villages on his black horse. He always wore a blood-red velvet uniform, the black dragon embroidered on front and back.

"His favorite punishment was impaling victims on stakes, chopping off their hands at the wrist and collecting their blood in huge copper cauldrons. He brewed the blood with medicinal

herbs, with or without alcohol, added it to his soup and sometimes drank it straight. I suspect he was simply trying to find a means of preserving it, as we do today, though his reasons do not seem to have been humanitarian.

"In the last year of his reign Prince Vlado killed women by biting through their jugular veins. Whether he drank their blood is immaterial. Although his Turkish overlords were cruel depraved masters themselves, Vlado's misdeeds now became too much for them. Fearing a popular uprising in Valachia they deposed the Voivoda. The prince refused to obey the order and had the Turkish envoy nailed head down to the swinging bridge of the castle. When the Turks sent an army to subdue Prince Vlado the maniac rode to meet them on his black horse, shouting, 'I am invincible, for I have drunk the blood of one thousand Christians!'"

Count Alexander went on to say, "Here we must leave hard facts and enter the realm of historical speculation. The Turks defeated Vlado's army in the Battle of Oradea in 1477. He was reported killed but his body never was found. Three years after his death eyewitnesses reported meeting Prince Vlado on his black horse on a mountain

path in Transylvania and said that he was gnashing his teeth and shouting, 'I am thirsty for blood!'"

In 1482 Russia's Grand Prince Ivan the Third sent his personal emissary, Count Feodor Kuritsinn, to Valachia to learn the truth about Dracula and his alleged survival. Kuritsinn described Dracula's reign in considerable detail and with great accuracy in his confidential report to his sovereign. But he claimed that the real Dracula was dead and the man who rode the black horse was an impostor, cashing in on the late Voivoda's evil reputation. Whether he was out for blood or simply grabbing loot from the terrorized peasants cannot be known.

In 1491 the German historian Michael Beheim published a book titled, *The Great Monster*, in which he described Dracula and his reign of terror. Because Beheim embellished and fictionalized the story, Kuritsinn's report remains the more accurate. The 16th Century Rumanian writer Mihai Sadovianu published a three-volume epic titled *Voivoda Dracula* so it's obvious that the bloodthirsty prince was a favorite subject long before Bram Stoker dusted him off for the book so widely known today.

In 1648 great religious and liberation wars were going on in

Europe coupled with peasant uprisings and internecine civil strife. In his study of vampirology Count Alexander learned that this period of bloodletting and violence gave rise to a wave of "Draculomania" which swept through Poland, Bohemia, Austria and Serbia.

"In the southeastern Polish district of Galizia and in the Carpathian Mountains, bands of men and women donned red sheets or robes decorated with the black dragon and roamed the countryside kidnaping children and assaulting women in preparation for their depraved blood-drinking feasts.

"They usually 'bivouacked' in churchyards and cemeteries for two reasons. Ordinary folks gave such places a wide berth and even armed troops kept away from graveyards because plague victims were buried there. In a time of such ignorance and superstition the perverts were quite safe.

"They drank blood and ate human flesh because they were starving and also because they believed human blood was a protection against and possibly a remedy for the plague and other ailments. Women who survived the nocturnal assaults and returned home bearing tooth marks on their necks usually sickened and died within a few

days from blood poisoning. Hence came the legend that vampires claim a victim's soul.

"The last known outbreak of Draculomania was recorded in Serbia in 1732 by Dr. Johannes Fluchinger Von Loebl, a medical officer with the Austrian occupation troops. He reported that a blood-drinking maniac and a depraved woman jointly murdered 37 victims and drank their blood before dying themselves from internal poisoning. Their families quietly buried them but two months later Dr. Von Loebl ordered the graves opened. He found the vampires apparently lifeless but in good physical condition. Their bodies were warm, there was blood on their sensuous lips and he claimed he could feel a faint pulse as well. It was he who invented the method of driving a stake of consecrated wood through a vampire's heart, burning his body and planting roses on the ground where the ashes are scattered. Even the good doctor believed that if the roses grew the village was free of demons. If the flowers wilted other vampires still remained.

"I guess that is all I can tell you. Our family returned to the old castle in the 18th Century when the district was under Austro-Hungarian rule. No other vampires were among my forebears so far as I know—although

local peasants always crossed themselves when they saw one of us and gave the castle and the adjacent graveyard a wide berth. I suppose it seems paradoxical that I still deal with blood . . . but then it's in the family, isn't it?"

I left the modern Count Dracula drinking his blood-red wine, mulling over the import of what he had told me and the depth of his knowledge of vampirology. When I reached my hotel it was pleasant to find the chambermaid had placed roses in a cut glass vase on my table. I

moved to rearrange them and those I touched with my right hand — which had last touched Count Alexander's in a parting handshake — wilted!

I was so stunned that at my first opportunity I consulted the Horticultural Encyclopedia, 1962 edition, Vol. II, page 296. I learned that roses and some other flowers are extremely sensitive to human sweat, blood, urine and various chemicals. I was relieved, for I knew there had to be a logical natural explanation for the wilted roses . . . but every now and again. . . .



MORE LIVES THAN A CAT

JOYE VERWEY, a 12-year-old girl who lives in Pretoria, South Africa, claims to have lived 10 lives and as she grows older her memories of "previous existences" become more detailed and specific.

She astonished an historian last year with an accurate description of 19th-Century conditions, places and clothing. She can draw objects she claims to have seen in her previous lives. She remembers living in a cave in the Stone Age, in the Egypt of the Pharaohs, in Renaissance Italy, China and France, as well as twice in South Africa. She says she was a slave on a Chinese ship in one life and a mem-

ber of a well-to-do Roman family in the early days of the Roman empire.

The life before this one, she says, was at the end of the last century in Pretoria, and she claims an elderly woman in the living in the town is her eldest daughter.

The amazing correctness of her descriptions, drawings and understanding of faraway places and times has brought Joey Verwey to the attention of a professor at Johannesburg University of the Witwatersrand. He plans extensive testing of her memories in an effort to augment the world's knowledge of reincarnation.

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.

OF MUTUAL CONCERN

By Susan R. Treidel

IN MARCH, 1966, at my home in Denver, Colo., I received a letter from my cousin John G. K. Williams who lives in Helsinki, Finland. He wrote excitedly about a young girl he hoped to marry.

As I read this happy news I felt a tingling sensation in my arms and a strong inexplicable fear for my cousin's safety. I trembled so that I could hardly read. Nothing in his letter gave me any reason to feel this way but the sensation became stronger—as if I saw him about to step off a cliff. I immediately sat down and dashed off a reply.

The words flew from my pen without my conscious control but my whirling mind sensed that no danger came from the young lady herself. It seemed the danger would come while he was in her company and it would come suddenly and soon. I felt ridiculous but somehow compelled to warn John, even at the cost of

his natural anger at any reflection on his fiancee.

Two weeks later John's reply came. He had escorted his fiancee to an important party and then spent the weekend with friends. He thus had not received my letter of warning until he returned to his apartment.

A danger had existed, exactly as I predicted: In the excitement of his engagement and the busy weekend he had neglected his health, forgetting the doctor's warning against too much tobacco and strong coffee. He sustained a severe heart attack with



Susan R. Treidel

pains in his arms which I had felt as a tingling sensation in mine. Only because he recognized the symptoms and remained calm until he could get professional help was he still alive, his doctor said. In John's own words:

"I was fortunate in not succumbing to the attack. As a result of medical experience gained while serving with the armed forces I recognized the symptoms for what they were and employed routine measures until help arrived — which was some hours later. Only much later I noticed the familiar United States air mail letter under the door. I opened it and to my great surprise read the prediction which had in fact come to pass."

John's danger indeed had been as sudden and definite as stepping off a cliff and while he was in his fiancee's company he suffered the symptoms I described. — *Denver, Colo.*

TRANSMIGRATION

By Arthur A. Strauch

THE EVENTS in this story took place in Minnesota about 30 years ago. Because they are true and because all except one of the persons connected with this strange phenomenon are still living, their names have been fictionized. However, their real names, the actual dates and

places are on file in FATE's editorial offices.

The man who related this story I shall call Mr. Jones; he participated in the events and exacted my word that in publishing the story I would not reveal actual names or places but simply inform people that instances of reincarnation are to be found in our time.

Mr. Jones is now elderly but when he was a young man he left his home in the country to seek employment in one of Minnesota's large cities. First he had to find a place to live. Walking along one of the residential streets he saw a small sign advertising a room for rent. He found it neat, clean and to his liking and rented it at once.

In the home lived two women, Mrs. Anna Lowell and her adult daughter Betty. Mrs. Lowell was an invalid and spent her time confined to her room, reading, knitting in her rocking chair or resting in bed. But she was never alone. Her constant companion was an exceptionally large black female cat.

The daughter had remained unmarried, devoting her life to taking care of her mother and the cat. Mr. Jones learned that her father had died some years before.

Jones lived comfortably in this home for many months and be-

came quite friendly with both women. Even the cat tolerated his attention, rubbing against his legs and purring when he petted her. Soon he was spending at least two nights a week playing cards with the women and his consideration and attention in their lonely lives led to a warm friendly relationship.

About a year passed before the old woman became very ill and after a few weeks died. On the day of the funeral the black cat disappeared.

Jones suggested that Betty Lowell might want him to leave, now that her mother was gone, but she insisted it would be all right for him to keep his room if he wished to. After several weeks the grief of her mother's death lessened and Miss Lowell asked Jones if he would like to play cards or just talk. She obviously had something on her mind and seemed quite upset. When he encouraged her to talk she told him of a series of strange events.

On the day of the funeral her mother's cat had disappeared, as Jones already knew, but a week later the cat had returned, scratched on the door to be let in and at once ran to the rocking chair Mrs. Lowell had used and curled up in it. Betty tried to coax her into the kitchen with food but the cat refused to move.

The cat always had been very good in her habits. She had eaten only cat food and took care of her natural needs outdoors. Now all this was changed. She spent all her time either in the rocking chair of her dead mistress or lying on the bed.

Several other strange things happened. The cat refused to eat cat food. Through experimentation the daughter found the cat would eat only the food her dead mistress had been accustomed to eating and nothing else.

Furthermore the cat who always had been gentle and affectionate now would attack anyone who tried to sit on the chair or the bed. Betty could clean the bed and dust the chair but she could not use either. If she tried she was met with tearing claws and spitting growls from the cat.

Betty told Mr. Jones she was sure the soul of her mother now inhabited the body of the cat. He decided to see for himself the changes in the cat. He walked into the old woman's bedroom and sat down in her rocking chair. With a screech of fury the cat leaped from the bed and landed on him, scratching and biting.

He tossed off the angry cat and next tried to sit on the edge of the bed. Again the cat attacked him. Her renewed fury forced him to leave the room. Then the

cat quieted and jumped back to the bed, smoothing her ruffled dignity with her little pink tongue.

After a little more discussion with Betty, Jones too was convinced that something very strange had happened.

As it turned out Mr. Jones had to leave the Lowell home shortly after this incident. However, he made a point of visiting Betty at least once a week for many months. At each visit he found the cat continuing to act the same. She was living exactly as the old invalid Anna Lowell had lived and finally died in the same bed.

Reincarnation? Transmigration? Who can tell?—Gibbon, Minn.

JESUS LIVES TODAY

By Lois Polasek

I ALWAYS HAVE been a Christian of unshakable faith. When I have been in trouble of any kind all I have to do is call Jesus and I can feel His presence.

In June, 1947, I was living in Dallas, Tex., and working for the A. & P. I became ill and went to see a Dr. Bryan. After making a series of tests he told me that I had cancer and would have to have an operation. I could not accept his diagnosis. I quit my job and went to Tarrant City, Ala., to stay with Mrs. Fred Poe, a

long-time friend of my parents.

Sick, out of work and a long way from home, I knew I could turn to God for help. As I prayed to Him to heal me, to tell me what to do, a voice said, "Look!"

I raised my head . . . and there stood Jesus, his arms outstretched toward me. I saw the nail wounds in His hands. When I looked into His eyes I saw such compassion that I was drawn to my feet in a desire to touch Him. As I reached out He disappeared.

I knew then that I was healed and that He would direct me in finding work. The next morning, filled with the wonder of my experience, I went job-hunting and found work in a small grocery store owned by an elderly couple. I waited on trade and operated the cash register. I was no longer ill nor depressed. My prayer had been answered.

I never have seen Jesus again but I shall not forget His compassionate eyes. They seem to urge me now to tell anyone who will listen that He is *alive* and at work in the world today as he was nearly 2,000 years ago.—Birmingham, Ala.

THE HOUSE OUIJA BUILT

By Agnes R. Wheeler

I ORDERED AN Ouija board early last year and when it

came on February 2, 1966, I couldn't wait to try it out. We were preparing to move to a farm which we were thinking of buying.

My daughter Angela and I wanted to ask the Ouija board questions about our new home. I asked, "Will we buy it?" The board replied, "No." Now I asked, "Why?" The board replied that a man with the initials "B. I." would buy the house.

We moved to our farm on Blue Top Road outside of Tazewell, Tenn., on February 15 and after we had gotten partly settled, I got the board out again. I asked the same questions and received the same answers as the first time. This time I asked where we would move if we did not buy the farm and the Ouija board replied, "To a small house on Cloud Road."

I never had heard of Cloud Road and I told my daughter I thought the board was not working right.

The owner had promised we could buy the farm for \$9,000 but then upped the price by \$2,000, so we refused to buy it. He put the place up for auction and on April 11 a man named Engle bought the farm. He had come all the way from Rhode Island looking for a place in the south for his parents.

In the meantime we started

looking for another house and on May 5 we moved into the one we live in now—a small two-bedroom ranch type on Cloud Switch Road.

It is strange, however, that at the time the Ouija board told us we would live on "Cloud Road" our house wasn't even finished. The contractor was building it but of course we knew nothing about it. — *New Tazewell, Tenn.*

ATTACKED TOO SOON

By Leonard Oswald

WALKING IN CHICAGO'S
Lincoln Park one summer day in 1959 I was startled to see what looked like a white wolf rushing out of the bushes. To my relief I immediately realized the animal was not a wolf but a huge snow-white German shepherd. The lovely animal was accompanied by an elderly gentleman, a delightful friendly person.

We passed a pleasant hour in conversation talking mostly about the magnificent dog who was the sole companion of his declining years. His owner assured me the dog, King, was gentle despite his size.

King's master and I discovered that we had a mutual interest in the supernatural. Day after day we met in the park to talk, usually on the subject of our mutual interest. He told me that King's unnatural eerie howl-

ing once forewarned him of the death of a dear friend. I had heard many such stories of dogs' premonitions of death.

It was King's custom, while we talked, to romp in the park until he was tired, then lie close to the old man or sometimes come to me to be petted. He was gentle with children and liked to romp with them. I never heard him bark or growl.

Then one day an incredible thing happened — incredible in view of the sweet nature the dog always had displayed. King's master and I were sitting on a bench chatting when a young fellow walked by. King leaped up with a vicious snarl and savagely attacked the stranger! King's master grabbed the dog's collar and managed to restrain him. Only the stranger's leather jacket saved him serious injury.

The old man was astounded. Holding back the snarling animal he offered to pay the stranger for the torn jacket. The young man, when he recovered from his fright, turned out to be a surly individual who greedily accepted the old man's offer of cash. He set a ridiculously high value on his jacket and King's master readily paid him.

"That's a vicious animal you got, man!" the stranger said, pocketing the money. "He ought to be in a cage."

The bewildered old gentleman excused himself and led his dog away. I wondered what had brought about the sudden change in the wonderful animal. I learned part of the answer next day.

On the following day I was in the park as usual when I saw the dog and his elderly master coming. The dog still was not himself, however. He seemed nervous. No sooner had his master seated himself than King began whining.

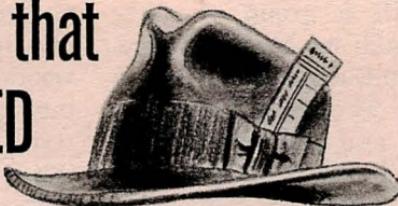
"He wants to go home already," explained the old man. "I don't understand it; we usually stay out three hours. Today it's only 10 minutes — but I always trust King's intuition."

Shortly after he left I heard police sirens and strolled in their direction to see what the excitement was. Several squad cars were lined up in front of the building where King and his master lived. I arrived in time to see the police take away a badly mauled man who had been caught burglarizing the old man's apartment.

It was the stranger King had attacked in the park the day before. When he and his master returned ahead of schedule they caught the young man in the act of ransacking the apartment. How could King have foreseen the menace a day in advance? — *Chicago, Ill.*

RETURN TICKET

on the train that NEVER RETURNED



By Lila M. Cameron

Apparition? Astral traveler? Who rode that ghost train — to deliver an old hat home ahead of its owner?

WILLIAM MacFARLAND Campbell, my grandfather, was a fine solid citizen; his neighbors, friends and employers in Hamilton, Ont., Canada, would have vouched for it. He may have been a bit lacking in imagination but the little patch of lawn before his front door was well tended and so were his beds of pink geraniums.

For over 30 years Will Campbell traveled from coast to coast in the interest of his insurance firm, The Canadian Order of Chosen Friends, of which he was Grand organizer. Then in 1910 he was on the eve of retirement. I understand he was somewhat relieved and grateful when it was suggested that he remain with his firm in an advisory capacity. His income, never large, had not permitted extensive sav-

ing and he had worried a bit over finances should he retire.

Then almost overnight his situation changed. A boom hit Sudbury, in northern Ontario. Nickel was discovered in large quantities and along with the miners came cigar-smoking wiseacres, promoters, pluggers, gamblers and hangers-on. None knew better than Will Campbell how honest men could be victimized during such an influx. Each new arrival was shoehorned into already jammed lodgings. Outside the sharks were waiting. No wonder the Company required the services of an older, experienced man to handle its interests in Sudbury. Wherever money is being made insurance policies can be sold.

That is how Grandfather came to be sitting in the lobby of the

rather good little inn at the junction where the northbound train awaited the southbound train, talking with a group of other travelers and smoking his pipe. The train to Sudbury was due in 15 minutes. The southbound was already in and had cleared the tracks for the northbound train.

The men picked up their sample cases and satchels and walked together the half block to the station. Will was conversing with a boot salesman — "miners' boots a specialty." Together they crossed the echoing wooden platform and swung aboard the train. Once inside, sinking back onto a green plush seat, they continued their conversation. And so on January 21, 1910, the whistle blew and Train Number 17 started for Sudbury. It gained momentum across the wilderness.

That a rail was broken (this seems the likeliest explanation) at a point north of Toronto on the Soo Branch of the track where the CPR (Canadian Pacific Railway) crosses the Spanish River at the easterly approach to the iron bridge no one knew. Nor were they immediately aware when the forward truck of the first class car left the track. The engineer braked and the train slowed, but they were headed for disaster. The dining car and the sleeping car behind the first-

class car were off the tracks. They pulled the second-class car after them and the whole train plunged over the embankment into the icy gorge below. As the wooden cars turned over onto their sides and slid down into the river the ice gouged out everything, leaving splintered wood and pandemonium, over all of which hung the sickening sound of the crash.

* * *

MARY CAMPBELL sat up late that night crocheting by the light of the gas lamp. The marble block on the mantel struck 10:00. How often she had waited up for Will! Their life together had been simple and waiting had been such a large part of it. This night was no different from others, she thought.

At 11:00 she folded her fancy work and put it away in the wicker basket. She turned the gas lamp low and rested her feet on the footstool.

How long she had sat in that exact position she did not recollect. But she roused when she heard a taxi coming down the street. She listened as it slowed to make the turn at Grant Avenue . . . she saw its lights at the Francis' house, then at the Dixons' and at the Faulknors'. She heard it stop at the door and she heard the driver call, "Good-night."

She recognized the step on the porch, a little lagging perhaps but it was Will's. She hurried to the door and slid back the bolt. In the dimness of the night light Will entered and stood by the old-fashioned hat rack in the hall. His hat was pulled far down, hiding his eyes. Slowly he turned to face her. Looking into his face she saw that it was transparent, that from it glowed two burning eyes. The face appeared to make a violent attempt to articulate . . . she heard a gurgle in the throat . . . Will's eyes glared as he reached toward her!

Mary's screams brought the neighbors.

They found her huddled on the floor, incoherent from fear and shock. The phone on the wall was ringing, bringing the news of the wreck.

In the morning Mary was sufficiently recovered to tell Dr. John Bell of the strange apparition she had seen. He was sympathetic and understanding.

"Sometimes when we have lived our lives together we become so attached that we can recognize immediately when danger is at hand. Some believe that the aura surrounding a person is able to transmit thoughts or warnings," Dr. Bell said as he administered a strong sedative.

"She will need it for the hours

to come," he remarked to Tom Faulknor, Mary's neighbor. "Has the crane unit reached the wreck yet? Poor old Will, a fine insurance man."

As the doctor was leaving the house he saw Will's old fedora on the hat rack. He picked up the hat, thinking, "He never will wear it again . . . what strength of personality exists beyond the grave . . . the old coat, a pair of shoes, an umbrella . . . the true picture is here. But memory dims with such rapidity."

As he turned the old brown fedora over in his hands his eye caught the pink slip in the hat-band. As he scrutinized it his ruddy countenance turned grey. There could be no mistake — the long narrow train ticket was clearly marked *Train No. 17. First Class Return, Sudbury, Jan. 21, 1910.*

But only an apparition could have ridden home on that ticket on the ghost of a train that never did *return*, that still lies in the bottom of the Spanish River gorge!

* * *

OF COURSE, there is no solution to this mystery. Grandfather *had* worn the old brown fedora and it *was* returned to the hat rack in the hall of his home at almost the instant of the wreck. We can only presume, for lack of a more mundane expla-

nation, that the apparition Grandmother saw returned it.

My grandmother and grandfather told me this story. Because, yes, its true, Grandfather did not die in the wreck!

He had been riding in the car that struck the bridge and burned. As the car tumbled down the embankment into the gorge he was thrown out. The temperature was away below zero but Grandfather always said this helped to save his life, that the extreme cold prevented him from bleeding to death — because his blood froze!

He was not so badly injured that he could not assist in rescuing others. In fact, his overcoat which he had given to an injured woman was returned from Montreal six months later. They had identified the coat's owner through the tailor shop. Grandfather's watch and chain were mailed back to him by a member of the wrecking crew who found them at the scene.

Grandfather himself returned on the wrecker train the day after the tragedy.

There was an item in a local newspaper, now defunct, about Grandfather's "ghost" in the *News & Notes* column in 1910. Through inquiry at the offices of

the *Sudbury Star* I learned that their microfilm files do not start until March 1, 1910, so I have no access to their original report of the wreck.

However, the *Star* ran an anniversary story of the Spanish River wreck on January 21, 1960. This story related that 43 men, women and children died in the wreck which occurred in 40° below zero weather. The engine crossed the bridge but the cars plunged through the ice of the Spanish River. Divers recovered the bodies. Engineer Frank Hubbs was at the throttle of the crane unit sent to pull the cars out of the river. It was his opinion the wreck was caused by a broken rail. The cars turned over on their sides and slid into the river. They were wooden cars, and he said when they went through the ice into the water the ice gouged out everything.

Conductor Tom Reynolds was credited with saving 16 lives and on March 17, 1910, was presented with the Albert Medal, the Royal Humane Society medal for bravery, at a ceremony in Toronto by Lieutenant Governor Gibson. He also was presented with a gold watch and a sum of money by Sir Thomas Shaughnessy in Montreal.



The Story of a Pilgrimage . . .

111 In Search of a Miracle

A doubting world watched desperate band seek
last-resort help. Why did some find triumph, others tragedy?

By Mary Margaret Fuller

AT NIGHT THE stars hang low over the beach and the breeze is warm and soft from the South China Sea. Nevertheless the Cresta Ola resort hotel, in a rural region on the west side of the Philippines' largest island where long-distance telephones do not operate around the clock, seems a strange unnerving place to wait for the blessing of faith. The hotel backs up to the sea dotted with the long outrigger boats of local fishermen. Every morning an eight-year-old boy leads two huge broad-horned carabaos, domesticated Philippine water buffalo, along the nearby bumpy rock and mud road, past the muddy canal and the rice field to put them out to graze. Beyond are the mountains.

On one lovely evening last fall the mellow voice of a woman was heard singing, "If happy lit-

tle bluebirds fly beyond the rainbow, Why, oh why, can't I?"

The woman sat in a wheelchair cradling a microphone while a Filipino combo accompanied her with slow background music. Connie Brubaugh, 39, mother of two, had come all the way from Cass Lake, Mich. That night, dressed in pale yellow with a white flower in her dark hair and gold sandals on her feet, she sang for a long time. Her voice floated out over the resort where the Detroit pilgrims in search of a miracle were staying. Crippled by polio for 14 years she too had traveled to the Philippines seeking a miracle, although unlike some of the others neither her life nor her living depended on finding one. She teaches voice at the Clarkston Conservatory of Music and sings professionally, mostly in churches.

"For myself, if I never get out

of this wheelchair I have a full life. I have my family and I have my singing. I have never felt that I am a cripple." Still, she said wistfully, "It would be nice to be able to wash my own windows."

Connie Brubaugh was only one of 111 persons from the Detroit area who left on Monday, October 2, 1967, on a chartered Caledonia Airways plane from Windsor, Ont., Canada, for the 36-hour flight to Manila. These pilgrims, ranging from seven to 68 years old and for the most part declared incurable by their doctors, made the trip in two stages, with a 24-hour stopover in Honolulu. They were accompanied on the 11,000-mile trip by two nurses and one unnamed doctor. The cost of the round trip was \$658 per person, much less than the \$1,400 standard fare. It included 10 days in the Philippines.

The *Detroit Free Press* sent along a reporter, Gary Blonston, who was not permitted to travel with or at first even to talk with the men, women and children who sought healings from Tony Agpaoa and other Filipino spirit healers. Because he is a good reporter he eventually talked with them anyway. Harold Sherman, who financed some of the photographic supplies and who thought he had made arrangements with Joe Ruffner to join

the group in Manila, also was kept on the outside.

Even before the journey started it had begun to read like an old-fashioned cloak-and-dagger melodrama with the pilgrims frequently appearing to play the roles of willing victims.

The flight was arranged by Joseph Ruffner, a 47-year-old former steel plant inspector from Wyandotte, Mich., who was healed by Antonio Agpaoa in November, 1966, after spending 11 years in a wheelchair. Ruffner had been injured in an industrial accident which left him crippled and in great pain.*

The pilgrims' faith in the healer had been greatly enhanced by a face-to-face meeting with "Dr. Tony" in the Detroit area several days before their departure for the Philippine Islands. Tony had made a special trip to Detroit to explain that he could not demonstrate his powers in America because he was being watched by the "authorities." He did pray silently with the pilgrims, his eyes shut, arms outspread, palms up; and he did shake their hands. He cut several thicknesses of adhesive tape with his hand and with his tongue and somehow confirmed the faith of all these believers, some of whom were being dis-

*"The Good Joe and the Bad Joe," by Harold Sherman. *FATE*, August, 1967.

couraged by their doctors and their families from making the long trip.

One woman said, "I felt as though I should see a halo around him or something. He was just an ordinary man, but the crippled people—the ones who went on the flight—they looked to him with such hope. Grown men had tears in their eyes."

And they managed to believe with Mrs. Ruffner who said, "I don't think God would let all these people down."

It is easy to understand why the pilgrims traveled the 11,000 miles to the Philippines despite the expense and physical hardship and even when their friends and relatives called them fools. They believed the 28-year-old Agpaoa could heal cancers and deformities that organized medicine in the United States says are incurable and because they believed they went. They all said they had been told by doctors there was no hope for them, that as long as they lived their hands would be useless knots or their knees never would bend again or they would die. As one passenger said when they embarked, "When a doctor has said there is no more hope and you hear of someone who offers one last chance the money is not important."

"Dr. Tony" represents a search as old as history, the search for relief from illness and suffering through some agency beyond the power of man.

The pilgrims also had been encouraged by stories of previous "cures". Gary Blonston of the *Detroit Free Press* and Al Stark of the *Detroit News* both reported the story told by P. L. Katigbak, the Philippines' general manager of the Detroit-based Parke-Davis Co. This 56-year-old medical doctor says, "Actually, I am a little ashamed to tell this story but considering what actually happened. . . . In a split second my tooth was out with no pain. Unbelievable."

Katigbak practiced medicine for 10 years before joining Parke-Davis. He is the cousin of a Philippine national senator and was in medical class at Manila's University of Santo Tomas with three men who since have served as Philippine secretaries of health. He is one of the few medical men in the Islands who expresses any faith in bare-handed "psychic surgery."

In January, 1967, he was visiting his hometown, Batangas, when a broken tooth began to bother him and his family suggested that a healer remove it. To please them he agreed.

"It was amazing," Katigbak says.

The healer put salt into a glass of water, covered it with a handkerchief, prayed over it and then had him gargle with the solution.

"Then he reached in — I could feel his fingernails — and it was out. There was no pain at all."

Katigbak said the healer who works only on teeth "appeared to suffer pain himself after the operation but I felt nothing."

THE FILIPINO Spiritist healers and Antonio Agpaoa in particular gained world-wide publicity in 1967 after a number of patients declared they had performed internal operations, making deep incisions with their bare hands, without the use of instruments and "through the power of God" to heal them.

The Spiritists, organized into the *Union Spiritista Cristiana de Filipinas*, have 500 chapel-like healing centers in the Islands. There are 24 "spiritual surgeons" who are recognized by the group and stories of miracle cures are common in the Philippines where faith healing by Spiritists flourishes.

However, Tony is a renegade from the Spiritist cult. Although they grudgingly admit he has the "power" to heal they have disowned him because they say he has been corrupted. They charge that he has accepted large gifts of money and trips to the United

States from his patients and that he neglects the religious rites the Spiritists practice. These rites consist of colorful religious rituals, of singing and praying and reciting the scriptures as the operations are in progress. "Dr. Tony" does not do this.

Filipino doctors disagree with the judgment of the Spiritists. One eye specialist who watched Tony perform an operation for cataracts branded him "a complete fake." His detractors charge that his operations are "a parlor magician's trick effected with chicken entrails and expert palming."

There are many others who say Dr. Tony's so-called psychic surgery is easily explained. They say he uses sleight-of-hand and the power of suggestion, that all the preparations, the meditations are calculated to build suspense and to have an hypnotic effect upon the patient and the audience.

After stepping up to the outstretched patient Tony makes an "instinctive diagnosis." If the disease is obvious he goes right to work. Sometimes his diagnosis reveals troubles the patient never knew he had.

Tony's closed hands hover momentarily over the patient's skin, then they begin to knead. Photographs of the surgery show Tony's fingers buried deep in ab-

dominal flesh. Some on-the-spot witnesses and some students of the many motion and still pictures taken of these operations claim that Tony holds a small bag of animal blood or blood-colored fluid in his hand and that during the kneading of the flesh this fluid is squeezed out to flood the skin. Another suggestion is that Tony uses phenolphthalein dissolved in water to make a clear solution. Baking soda, also, is clear when dissolved in water. But mixed together they make a red liquid. The skeptics believe that the "alcohol" used so freely in psychic surgery may be one mixture and that the cotton swab may contain the other.

These skeptics then suggest that the palmed bag which no longer contains any fluid and which actually is a thin membrane, like a pig bladder, is unrolled and flattened out across the patient's skin. This slimy blood-colored tissue makes it appear that the internal organs are exposed.

Moments later this membrane is again gathered up into a ball in Tony's hand and becomes the tumor just removed from the interstices. At this time Tony's hands stop pressing into the patient's abdomen and the "incision" disappears. The "blood" is wiped away and, of course, there is no scar.

They say it could be done this way.

It also is suggested that in some cases Tony actually uses a concealed razor blade and in these cases the incision does not close immediately and the patients have reported feeling pain. There are scars at such times but Tony explains them by saying he has to leave the incision open to allow drainage.

And so the believers believe and the doubters explain, complain and threaten legal action.

* * *

THE DETROIT pilgrims landed in Manila on October 5 and were immediately driven away in 25 taxis — at a reported fare of \$50 per cab. It was first stated by a Philippine news service dispatch that they were headed for Baguio City but newsmen seeking to check on the group found they were not there and Agpaoa's residence, which is new, impressive and built on two levels into the side of a mountain, was deserted.

While local newsmen sought to trace the vanished visitors the Manila *Daily Mirror* took a dim view of the whole proceedings: "They (the pilgrims) deserve nothing but sympathy from us but the purported faith healer is something else again. It is a wonder that authorities have allowed him to practice his dubi-

our science, one result of which has been to create an image of the Philippines abroad as a center of medical quackery. It is up to the medical associations, if they will, to put an end to this shameful business by prodding the authorities to action." The paper also took this occasion to point out that Tony Agpaoa was convicted of illegal medical practices and fined \$250 or \$1000 (according to which account you read) in 1959 and would be prosecuted again if he treated the visitors.

And so the chase was on!

The pilgrims switched routes outside Manila Friday to keep a secret rendezvous with the young healer at Cresta Ola, a seaside resort in La Union Province between Baguio City and the South China Sea. Police said Agpaoa had been missing from his Baguio home since Thursday, the day the group arrived in Manila.

They were, of course, soon located and a member of the Philippine Police Constabulary, the national police, took up his post outside the hotel, padding around in sneakers and a camouflage uniform with a stubby sub-machine gun tucked under his arm. He and several other policemen were there—officially to protect the American visitors from such menaces as thieves—but some of the pilgrims appar-

ently believed they were there to arrest the healers. One Detroiter said, "If Tony Agpaoa walked in here they might just cut him down. Life is very cheap down here and the government doesn't like Tony."

On the other side of the coin it was reported that observers from the Philippine Medical Association and the government board of medical examiners were barred from watching Dr. Tony's ministrations by husky guards who forced them away from the hotel.

Dr. Joe G. Molano, chairman of the board of medical examiners, returned to Manila to seek police aid in investigating Agpaoa's work. Molano, Dr. Alejandro Gaerlan, a medical board member, and Dionisio Milanes, the board's legal counsel, were turned away from Cresta Ola by Ruffner.

But all this did not matter to the pilgrims as they waited for their miracles. No more did it matter that "Dr. Tony" has only a fourth-grade education and that he is accused of being a fake and a quack.

Whether for fear of the constabulary or of the mud roads which are dangerous in the rain and bumpy and full of chuck-holes wet or dry, or for other reasons, few of the pilgrims strayed far from the hotel. They

did use the lovely beach and they did use the swimming pool.

And for whatever reason, the healers stole in and out of the hotel secretly, usually at night, to perform their surgery.

From five to seven persons were crowded into 18 by 12 foot rooms and almost all treatments took place at night without warning. If a patient was asleep the healers just passed on to the next room. As a consequence the pilgrims, anxious not to miss the healing treatments they had traveled 11,000 miles to obtain, tried to stay awake all night and as the days passed weariness, tension and discouragement set in.

The Cresta Ola isn't a bad hotel for a country where a maid earns only \$3.50 a month. But to Americans seven beds, six inches apart, in one room and 110- to 115-degree daytime temperature add up to discomfort.

A 20-watt light bulb dangling from the ceiling in each hotel room did little to cheer their nighttime vigils. After it was all over and the pilgrims had begun to talk they mentioned another of the hotel's disadvantages — its odor.

"It was just plain putrid," Mrs. Townsend said.

"My pillow smelled like there was a dead chicken inside," Mr. Babiuk said.

However, none of these reports of discomfort and anxiety, of poor care and inadequate facilities leaked out of the pilgrims' hideout. Late in September as takeoff day approached Joe Ruffner had been under increasing pressure from newspaper, radio and TV reporters. In response to their insistent questions concerning names, addresses and medical histories of patients making the trip he had become defensive and ruled that no one would be permitted to contact the patients. He also ordered the patients to talk to no one. And it appears from some of the reports that as disappointment and dissatisfaction grew, he even ordered the patients not to talk to each other!

* * *

MEANWHILE THE REPORTS which came back to the United States from the Philippines toward the end of the first week of October concerning the Detroit pilgrimage were cheerful and optimistic. After their initial silence the travelers began to speak guardedly to newsmen.

Joey Sutika's mother reported that her crippled son needed ordinary shoes for the first time in his life as a result of treatment he had received. Joey, who has been a victim of *spina bifida* since birth, was the 1964 Torch Drive poster boy. Mrs. Charlotte

Sutika reported that her son now could stand normally and that he had taken three steps. She said she would not allow him to take more because he had no walking shoes. Nor would she allow the boy to be seen or say which of the faith healers was responsible for his improvement.

She appeared convinced that Joey had undergone a profound physical change. "I didn't believe until after I got here but I did believe after the first treatment Joey had. I would sell everything I own to do it again. This was our last hope," she said.

A *Detroit News* headline for October 9 read: "New 'Psychic' Cures Claimed in Philippines."

Dan Pas, 20, of Wyandotte, and David Williams, 32-year-old Negro of Detroit, both declared themselves much helped. Pas said he has had speech and memory limitations since he was struck in the face by a baseball bat when he was seven years old. But on October 8 he told a reporter in clear and steady language that he now spoke much better and that the change was Tony's work.

"I couldn't see what he was doing," Dan said, "but my father told me he operated here and here." He pointed to his temples. He also said the healer operated without pain or anaes-

thesia on his neck to free him of stuttering.

Williams, a cripple who is only four feet six inches tall, said he began to walk again after being treated by Agpaoa. He dramatically threw away his crutches before Philippine TV news cameras, a newspaper reported. Williams said he had lost the ability to walk 18 months previously after an operation. His problems apparently stem from childhood rickets.

Williams said he felt like a new man. "I don't know exactly what happened. I was in deep prayer. But it's something greater than men can understand. I am an electrical engineer and I used to have to see to believe. Educated people cannot understand this kind of thing."

Billy Kernosek, a 14-year-old Dearborn boy suffering from muscular dystrophy, reportedly had begun to walk unaided for the first time in two years after treatment by Agpaoa. However, Gary Blonston wrote from the scene that Billy "is unsteady and still obviously handicapped." Back home Billy Kernosek's doctor, Dr. A. Jackson Day, said that if the boy had improved it probably was a "temporary remission brought on psychosomatically"; and Billy's mother said she doubted that Billy had been cured by the faith healer.

She said Billy walked in their yard every day last summer but "lately his condition has worsened and he hasn't been able to walk."

Billy Kernosek was accompanied on the trip by his uncle, The Rev. Fr. Kernosek, a Catholic priest from Romulus, Mich. According to him Mr. Agpaoa made an incision in Billy's body and the next morning Billy walked upstairs alone to the resort's dining room for breakfast.

A 38-year-old Detroit woman who wished her name withheld started the trip on crutches after United States doctors told her the only way they could end her constant pain was with a bone fusion which would put her into a wheelchair for the rest of her life. When Gary Blonston saw her at Cresta Ola she could bend her knees for the first time in years and was walking hesitantly.

Blonston wrote, "It was the first time Dr. Tony had allowed himself to be seen by anyone outside the nervous circle of patients and protectors who for the past week have helped him work undercover after dark in the hotel by the sea. But I arrived seconds too late to see his treatment.

"His patient . . . sat on the edge of a steel cot . . . The sheets were stained with something

mud-colored and a basin of water stood nearby . . . the faith healer moved forward to help the patient up . . . the woman gained her feet and Dr. Tony told her, 'Go ahead, walk.'

"She took a few steps and laughed: 'I can bend my knees. I haven't been able to for years.' "

After the long week of hide-and-seek Blonston finally managed to witness a treatment. "Dr. Tony" had promised to perform an operation while Blonston watched. But before he could do this Tony said he must visit Wilbur Shadley, a 57-year-old man of Manchester, Mich., who reportedly had cancer of the lung and several other afflictions.

Tony knelt near Shadley's head and put his hand on him, then waved and shook his fingers over various parts of Shadley's body. Having moved to the foot of the bed he placed his thumb between Shadley's second and third toes. Suddenly Shadley arched up from the bed, moaning in apparent pain. Then he relaxed once more. Tony said his action (producing a kind of electric current) "puts the body in balance."

"We are balancing his body. He is in imbalance because of disease. We must balance the Yin and the Yang. It will shake all his muscles and stimulate his circulation."

It appeared to Gary Blonston that Tony was jamming his thumb hard into the tender skin between the man's toes, which might make anyone jump. But Mr. Shadley said, "It feels warm between my toes. I feel relieved."

But when it came time for Dr. Tony to keep his promise the operation didn't come off after all — for want of some cotton.

Dr. Tony had selected a large woman who said she had calcium deposits on the bottom of her stomach. Tony laid his hands on her in a preliminary examination and his fingers were hidden in the loose flesh of her abdomen. Then having decided to operate he left the room to seek cotton and towels. Returning a few minutes later he said they had been packed.

The Detroiters were leaving for Manila and a plane one hour later.

Tony had told the reporter he needed the cotton only to swab away blood during his treatments but now stated that without it he could not operate.

On the eve of their departure more and more of the pilgrims were willing to talk about their week in the Philippines. Most of them said they had been helped.

One man said, "I don't think we have more than seven or eight people at this point who

feel they have not been helped to any great degree."

There have been no "miracle cures" they said, no sudden changes in physical appearance, no dramatic new abilities; but there have been changes. At any rate, on the eve of their departure for home they seemed happy and confident of a better life.

Certainly they were disregarding the stories that claim Antonio Agpaoa is a master psychologist but a surgical fraud.

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ALL THINGS come to an end and on Sunday, October 15, the chartered Caledonia Airways turboprop, Flight 840, brought the pilgrims back to the Windsor Airport. They had boarded this same plane on this same spot two weeks before — filled with faith and hope. Now it was over. Now some of them were crying, some were still on crutches and in wheelchairs, some still clung to their faith in an expected cure and some believed they had found what they sought.

One of the few who firmly believes he was cured by Tony Agpaoa is David Williams. He hobbled through the Canadian Customs with the stewardess carrying his crutches. Although newspaper accounts had said he "threw away his crutches" a *Detroit News* photo published Monday, October 16, shows the girl

carrying them as she walks beside him. (Williams' doctor reportedly stated that Williams could walk before he went to the Philippines but they had advised him to use crutches as his leg bones are not strong and are liable to break.)

Mrs. Charlotte Sutika seemed distraught and had nothing to say as her seven-year-old son, Joey, was carried from the plane. It had been reported from the Islands that the boy was cured of the congenital birth defect that has paralyzed him from the waist down. But now when a TV newsman inquired his mother shook her head and replied tearfully, "No."

Later the *Detroit Free Press* reported that Mr. and Mrs. Frank Sutika said they had caught Tony faking an operation on Joey.

A middle-aged woman who was suffering from arthritis and diabetes and still is suffering from arthritis and diabetes said, "I feel worse, lots worse. He pulled and twisted on my knees. He may be a faith healer but arthritis isn't his specialty."

Stanley Babiuk, who had lost more than 20 pounds through fasting in order to prepare himself spiritually to receive a cure, told how an assistant treated him in the wrong part of the body for an ailment he never had.

Doris Chandonnet stated she had concealed her disappointment in a useless operation given to her so that other patients would not lose faith. She described this operation saying, "Tony had one hand in me but didn't cut anything . . . He took something from the assistant and threw it down on me. I heard a wet loud splash and blood appeared. He stretched something over my stomach like a membrane and I could see blood but no hole . . . As to what they removed, he told me it was a tumor. I call it a gizzard."

Mr. Chandonnet told how the filth, stench and inadequate care of the patients had appalled him. He said he spent his time helping the neglected patients leave their beds at Cresta Ola for baths and bowel movements.

John Kushay, 50, who had been crippled from ruptured discs and an unsuccessful bone fusion operation on his back, was one of the happy ones. He said, "This is the first time I've walked without pain in seven years."

A husband who had accompanied a wife suffering from polyneuritis in her hands and feet said he is reserving judgment. "I personally think she's better but it will take time before we really know. We went over believing in God and we came back believing in God."

Another couple disagreed as to whether they had been helped. Lisle Townsend, 59, is paralyzed from the waist down and confined to a wheelchair. When he left he had told an interviewer he expected to walk down the ramp when he got back. Although he was still in his wheelchair his faith was unshaken and he said, "I'll be up . . . in about three months."

His wife Jane, who underwent an operation for a bad kidney, said, "One moment I'm a complete skeptic, the next moment I'm just the opposite. We'll have to wait and see what the doctors say now. I will wait to see lab tests to prove to me there was a healer."

She termed the trip "quite an experience" but advised others who are considering the trip to wait until medical records have been fully checked on the group.

When interviewed a week later by the *Detroit Free Press* Mrs. Townsend reportedly said she had been warned while in the Philippines that she would "be excluded from the group" if she persisted in her efforts to get the pilgrims together to discuss the disappointments and the lies.

Most of the passengers disembarking from the plane were tense and tight-lipped. And so were the 250 persons who waited for them. The usual answer to

reporters' questions was, "No comment."

Mrs. Margurete McCready, paralyzed from the waist down in an automobile accident five years ago, refused comment.

Billy Kernosek, who suffers from muscular dystrophy, tried to convince no one. Despite claims that he was one of those cured Billy was still wearing his aluminum braces as he lurched away from the plane. He was matter-of-fact and said, "I feel fine. The trip was a little bit like a vacation."

George Allen, 22, who is partially paralyzed from the waist down as the result of a spinal injury suffered in an automobile accident said, "I'm \$1000 poorer and \$1000 smarter. But I don't want to see anyone go through what I went through."

He described a series of eight operations by Agpaoa and his disciples which he said left his condition unchanged. "Each time an incision was made there was a strong odor like something spoiled. I don't think my blood stinks. I heard they diagnosed instinctively but the first thing they asked me was, 'What's the matter with you?'"

Allen brought home the blood-spattered shorts he had worn during these operations and turned them over to the *Detroit Free Press* which had the blood

analyzed by an independent laboratory. The lab reported it was animal blood.

On Sunday, October 29, the *Detroit Free Press* reported the death of Wilbur Shadley, 57, the Manchester building contractor afflicted with lung cancer who had had his Yin and Yang balanced by Tony Agpaoa earlier in the month.

Mrs. Shadley said, "I don't feel any bitterness, not one bit. This is a free country and we made the decision to go and that was it. We didn't have to let him touch us. I don't think Tony is worse than the doctors we've got right here. At least he makes your mind feel good."

As James Osberg, for 10 years science and aviation writer for *Chicago's American* and now free-lancing, who accompanied

the group and part of the time acted as spokesman said, "These were people who had been told their cases were terminal. They turned to faith healing for a possible solution."

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EDITOR'S NOTE: Our long years of reading on this subject indicate that some small percentage of those hopelessly ill who turn to faith healing do receive cures. It would seem the problem facing the scientific and medical world today is why these few receive miraculous cures and why the thousands of others making the same search do not receive a miracle. What makes the difference? In all our reading we find no answer to this question. Nor do we find that anyone at all is seeking an answer.



AIRMAN'S NUMBER CAME UP . . . TWICE

NEW ORLEANS WRITER Don Hughes reported in the March 31, 1967, *Times-Picayune* that time surely had run out for one of the crew of the Delta Air Lines DC-8 which crashed early in the morning of March 30 in Kenner, La.

James W. Morton of Covington, La., was one of five crew members and a Federal Aviation Agency inspector who died with the jet aircraft. The other victims were killed on the ground: nine senior high school girls from Juda, Wis., staying at

the Hilton Inn, one employee of the Hilton, and a mother and her son who were asleep in the house which the plane hit before crashing into the neighboring Hilton Inn.

Morton was in Kenner especially for the ill-fated training flight and had checked into Room 421 of the Hilton. His room was one of those to receive the direct impact of the fiery crash. In this bizarre set of circumstances, whether in the jet or in his bed, Morton was marked for death.

Detail from one of many friezes comprising walls of Medinet-Abou immortalizes Ramses III reviewing Libyan prisoners, spoils of war. Characteristically shown larger than life, Pharaoh towers over other figures in scene from the first court, east wall. Photo courtesy of the Oriental Institute, University of Chicago.



**In
Ancient
Egypt
They
BOILED a WITCH
in Oil!**

By Ed Gerdes

TWO MAJOR accomplishments honor the memory of Ramses III. He became Pharaoh in 1198 B.C. in a period of anarchy and quickly brought order among the troubled peoples of Egypt. When his reign ended a brief 21 years later he had erected the great temple of Medinet-Abou near Thebes. Centuries later Medinet-Abou's friezes were to prove in-

valuable to archaeologists gradually reconstructing the history of Egypt.

However, in the 12th Century B.C., the lot of ordinary men was hard. A succession of powerful Pharaohs had ravaged far afield and in their conflicts took thousands of captives whose lives were spared only at the cost of a lifetime of servitude.

Ramses III, the second king of the XXth dynasty, warred against Libya and Syria and added captives from these nations to the Israelites who were already providing slave labor for the pleasure-loving upper-class Egyptians and the priests whose power paralleled that of the sovereign.

Late in his reign his militant thirst for conquest seems to have been appeased, for Ramses III turned to the improvement of his land. He built many public edifices and made rich gifts to the priests' temples along the Nile. For a time the blessing of tranquility lay over the land — or seemed to.

The priests saw to it that the

their strength from which the suppliant mysteriously hoped to draw protection and righteousness. But most mysterious were the cults and hidden societies of worshipers.

The great Pharaoh had ordered constructed near Thebes a temple to honor Amen, at this time on the way to becoming the Egyptians' principal deity, and the walls of this temple, Medinet-Abou, depicted in great friezes the history of the monarch's great military victories. Among the tasks given to captives who in time achieved positions of trust and responsibility were the care and maintenance of the temple. Thus the enslaved peoples could see the fall of their

Today imagination boggles at the plight of ancient man, suffering and enslaved, seeking redress through witchcraft.

Pharaoh was held to be a god deserving of respect and worship in exchange for the power he wielded through his relationship with other gods. And the gods were many. Egyptians and slaves alike prayed to the gods of creation, to the gods of war and peace, sun and sky, earth and heaven. Some animals were held sacred and worshiped for

respective tribes chiseled into immortal stone, a monumental and perpetual reminder of their degradation.

Years of enslavement had whetted an appetite for vengeance among the captured tribes and within the secret cults the enslaved people found voice and spirit — and here was born a conspiracy to assassinate

Ramses III. Long-awaited vengeance motivated the conspirators, seven men and six women, all of whom were captives except one — a high priest who was the personal confidante and advisor to the Pharaoh. How he came to be implicated we shall see later.

Among Ramses' harem favorites was an especially captivating girl, the granddaughter of a slave woman said to be the most powerful sorceress in Egypt. The old woman's true identity was a well-guarded secret known only to members of the hidden cults. One of the high priests whose business it was to learn of such things chanced to hear of the old hag's magical powers and decided to test them.

Feigning illness he secretly implored the old woman for a cure. The hag, sensing the priest's real intent, sent her granddaughter to apply to his body 13 towels and instructed the girl to return them for the old hag's inspection. The towels were still warm from his body when the sorceress commanded the girl to return to him and accuse him of faking. If he wanted to prove he was not he was to drink from a ram's horn a magic potion the girl would give him. Seeking still more information about the old woman the priest willingly drank. Had he been given one of the much

sought-after love potions? He reached for the young girl who had acted as go-between . . . and to his horror he found himself impotent.

In this way the crafty old crone succeeded in implicating the priest, a confidante of Ramses III, for she would not relieve his condition until he promised to serve her ends.

This power and her granddaughter's relationship with Ramses provided access to the monarch's mind, an opportunity the sorceress needed to proceed with the witchcraft which would lead to his death.

The old woman's son-in-law had been the leader of the Purusata Nation, one of seven tribes that had united to invade Egypt years before. During the conflict her daughter and son-in-law were killed and the old hag's hopes that her son-in-law would acquire the throne of Egypt were dashed. She had reason to want Ramses dead.

When the seven separate nations had united in one concentrated offensive to defeat the militant forces of Ramses III they had not reckoned with the terrible might of the Pharaoh's well-disciplined troops. All seven invading armies had been decimated.

Now her plans took form. For many months she secluded her-

self. Those seeking evil power or the lifting of spells had to go to others, for she devoted her whole concentration to the greatest scheme she ever would conceive. Finally she sent for the high priest and told him of her plan but only so much as to get the first stage under way — the recruitment of conspirators.

From among the captives who survived the sorceress selected and tested representatives of each tribe. Those who failed to measure up to her standards for the conspiracy mysteriously vanished. Eventually she found seven men who suited her. Then she selected four women from defeated nations of earlier conquests. With her granddaughter and the high priest, the conspirators now totaled 13.

The old woman indoctrinated her little band in witchcraft and in the roles each would play in the king's assassination. To insure their loyalty she caused five marriages within the group, including the marriage of her granddaughter and the priest, wedding them all in one secret ceremony.

The remaining three men she appointed to act as her secret messengers. Casting them into a deep sleep she removed their tongues. As mutes they could not give away the conspiracy when sent to distant lands for ingredi-

ents needed for the second phase of the master plan — the creation of the specific means for transferring the incantations to the king's person: figures created in the image and likeness of Ramses III.

Here the king's vanity was used against him.

Untold centuries before Egyptian ceremony demanded a means of preserving the images of their deceased Pharaohs. Gradually the use of wax replicas developed and these provided a model from which artisans could sculpt the deceased monarch's figure. The sculptured likeness was placed or carved on the ponderous sarcophagus containing the Pharaoh's body and the waxen image went into the tomb along with the king's valuables—and the tomb was sealed.

In his lifetime Ramses had had several molds of his physical likeness made from Egyptian clay. These were filled with beeswax. When the wax cooled the clay was chipped away, leaving a replica of such pliable consistency it easily could be carved in greater detail to make a waxen image complete to the last physical characteristic.

The vain Ramses allowed his own head and body to be lathered with the clay for the original cast from which his waxen

replica would be made. So fond was he of displaying his countenance he had many of the wax figures made and installed in various temples and buildings which had been built on his order. Several more molds and a likely amount of beeswax were on hand to be used in the ceremonial funeral rites upon his death.

The old hag sent one of the conspirators to steal and bring to her chambers (which, by the way, were concealed within the king's own palatial dwelling) the molds and wax stored for Ramses' burial. Others were assigned to accumulate 13 waxen images of the Pharaoh. She then moved on to the next phase of the conspiracy.

At separate intervals she sent the three mutes to neighboring nations. On her instructions they took soil samples, one sample from the land of each of the 13 captive tribes. The proximity of the conspiracy's nerve center and her granddaughter's and the high priest's ready access to the king's chambers were especially convenient. Over a long period of time these two stealthily acquired the necessary items from the king's person: bits of hair, nail clippings, even specimens of perspiration and other bodily secretions.

From the immediate ground

and buildings frequented by the Pharaoh the old woman took minute particles. It happened that the king liked to plant seedlings of trees and shrubs. The old woman took bits of bark, leaf, twig, roots and soil from each species. Insects crawling on the foliage were not overlooked. From the holy temples Ramses had built, including Medinet-Abou, she extracted minute particles from the paintings and friezes. Even the Pharaoh's cats, held to be sacred, were not exempt. From animal and fowl, reptile and fish, she took specimens of hair, saliva, secretions, entrails and bits of claw and fang. Nothing was overlooked.

After long deliberation the old woman called together her band of conspirators to begin the last stages of her plan. Into a huge cauldron over a fire went the funeral wax and portions of all the bits and pieces from the king's body, grounds and buildings. As the wax melted, the old hag added red and blue dyes, red for the blood shed and blue for the tranquility lost in the slaughter of the captive nations.

Each member of the conspiracy was assigned one of the 13 waxen figures and special duties to perform. The images were placed before fires so that they would melt slowly during the course of the long ritual. The

ceremony began when the moon was waxing and the tempo of the rite increased in pace and intensity as the moon slowly grew full. The denouement would come as the moon waned.

Five of the waxen images, as if they were alive, received instructions and supplications from the conspirators to effect the gradual destruction of the monarch's five senses. Five of the remaining figures and their associated conspirators represented five evil gods, the principal being Set, the personification of all evil. The others were Taour, Bes, Apep and Savak. The last three waxen idols represented the mind, heart and soul of Ramses III which the conspirators hoped to destroy.

From time to time 13 towels spirited from the king's chambers were dipped in the portion of the Nile reserved for Ramses' sacred use. These were then placed on the same areas of the waxen images as they had been on the physical person of the king. The damp towels also served the practical purpose of keeping the waxen figures from melting too rapidly. Egyptian magic and witchcraft practitioners believed their rituals were more effective if their conclusion coincided with the darkness of the moon.

The long-drawn-out incanta-

tions continued, the conspirators no doubt constantly in fear of discovery. Historical sources do not disclose whether King Ramses felt any physical deterioration. But eyewitness reports from those who entered the king's chambers at this time must have satisfied the sorceress that all was proceeding as planned.

Also shrouded in doubt is the exact time during that lunar month that the priest chose to turn on the conspirators and inform Ramses in full detail. Chances are it was the second or third week as this would have allowed the conspirators ample time to become so thoroughly involved that extrication would have been impossible. Perhaps the old priest became alarmed and thought to save his own neck and at the same time take revenge on the old woman who once had cursed his amorous adventures.

Ramses' retribution was swift and deadly. The conspirators were seized and thrown into irons. To set an example for others who might dare to threaten the Pharaoh, he ordered the remains of the waxen images placed in the large cauldron. He added a quantity of oil and ordered that the contents be set boiling.

One by one each of the conspirators was suspended from

thongs attached to a high stone frame. Then each wriggling body, screaming in terror, was slowly lowered into the hissing, bubbling pot.

Thus was foiled the plot to kill Ramses III. The captive con-

spirators, including the old priest, felt the terrible sting of a horrible death in boiling wax — a product of the very means they had intended to use against the sovereign . . . who again was victor.

THE MYRIAD USES OF COLOR

D. LEONORE STURZAKER, writing in the April, 1964, issue of *Prediction*, discussed a little-known and little-used therapy, color healing. Technically called "chromotherapy," color healing has been known since ancient times. It was practiced by the Greeks as early as 2,000 B.C. in their temples of light.

Today chromotherapy is most widely recognized in the treatment of psychiatric rather than bodily ills. Red rays can be used to treat lassitude and melancholia — though excessive exposure actually may bring about a nervous breakdown. Orange therefore is sometimes substituted for red since it is less irritating. Further, orange is referred to as the "wisdom ray," having the power to refine one's personal nature. Yellow is called the "ray of the intellect." The idiomatic expression, "a yellow coward," may have developed from the concept that an excess of yellow would cause the intellect to predominate, possibly weakening physical prowess to the point that avoidance of physical contact would become cowardice.

Green stands at the center or "fulcrum" of the visible spectrum (midway between red, orange and yellow on the one hand and blue, indigo and violet on the other). It is believed to be a

strong equalizer with the power to soothe and activate simultaneously both nervous system and mind. A practical application of soothing green appears in the gowns and decor of hospitals, rest homes and schools.

Blue is the most soothing and relaxing of colors. Following in this progression indigo is used to banish and allay fear. Violet, the last color in the spectrum, has the most intense electrical power and violet rays are believed to combat neuralgia, concussions, epilepsy and sciatica.

In a psychological sense the different electromagnetic frequencies which produce color are related to bodily glands. Mental and emotional stress can affect these regulating glands and cause them to malfunction. Chromotherapy, by relieving psychological tension, allows the glands to function normally.

Thus far chromotherapy has been restricted to the realm of the occult. Information as to the healing potentialities of colors has been passed on by small groups of savants who have continued to study this art. Considering the high cost of drugs and modern medical treatment, it might be high time for medical science in general to research the mechanisms and uses of chromotherapy.

University of Utrecht's Prof. W. H. C. Tenhaeff coined new word to describe this man's special abilities. After extensive testing he called Croiset a "paragnost," for what he does is "beyond knowledge."

CROISET analyzes his clairvoyant powers

World-renowned clairvoyant describes ways he uses clues which reach him from psychological recesses of the past.

By A. F. van Wieringen

WITHIN ME LIVE two persons," says Gerald Croiset, one of the world's leading clairvoyants. "The common taxpayer is one and the parapsychologist is the other one. As a common man I see no more than any normal man; it is the parapsychologist in me who knows, sees and performs what I as a

'normal' man couldn't."

Croiset more scientifically should be called a "paragnost" (a term coined by Prof. W. H. C. Tenhaeff of the University of Utrecht from the Greek words *para* meaning beyond and *gnosis* meaning knowledge) because he is not trained as a parapsychologist nor is he really a stu-



dent of parapsychology. He is a simple religious man whose senses somehow "see" and "know" in inexplicable ways.

Croiset recounts a paranormal healing which occurred in Holland during World War II and which shows the influence of his religious feelings. Although his healing practices were strictly forbidden by the German army of occupation (in fact he had been threatened with incarceration in a concentration camp if he continued his work) a German officer ordered him to help a high-ranking Gestapo officer who lay ill in a nearby town. The German told Croiset he would be shot if he failed to comply.

"I was in a rage," says Croiset. "I shouted, 'You know my work is forbidden. You know I was threatened with a concentration camp. What you ask for is crazy! If you want to trap me it won't be this way, I tell you!' To my astonishment the officer now became very polite and assured me I was not in danger but asked me to go as soon as possible. I said I would think it over.

"But as I said this my eyes were drawn to a blinding light over the officer's shoulder. In it were the character 'L' and two numbers: six and 35. After the officer had left I puzzled over this vision and told my wife."

Mrs. Croiset immediately took

up the Bible and opened it to *St. Luke 6:35*. She read aloud to him. "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." And further, Verse 36: "Be ye therefore merciful, as your Father also is merciful."

Interpreting this revelation as a message from God, Croiset hastily proceeded to the sick soldier's quarters.

"The Gestapo chief was confined to his bed," Croiset reports. "His handsome but cruel face was distorted by pain. He suffered from sciatica. When I stretched my hands to treat him I completely forgot that here was an enemy of my people. He was a sick man whose pain should be removed. And so I did, with complete devotion.

"This incident, experienced in these hard times, left the unforgettable impression of the two personalities in my nature, each of which responds to his own cues. In this case the parapsychologist in me easily could break through the normal feelings of hostility and resentment of Taxpayer Croiset."

In another healing some 30 years ago Croiset was assisted by the psychological phenome-

non known as *déjà raconte* ("I felt as if I had known it all the time.").

Called to the bedside of a man ill with an inflammation of the bowels Croiset "saw" above the bed a girl's face, dimly at first but growing gradually clearer. "I know her," he thought, "but who is she? When and where did I meet her?"

"Suddenly the room vanished and I was a boy of nine years old again. In those days a six-installment serial, 'Queen of the Earth' starring Pola Negri, was playing in our local cinema. Having no money for the fourth of the series but wanting very much to see it, I happened to meet a girl from my school. She had just dropped her wallet. While helping to retrieve the coins I put my foot on a quarter to hide it. But later, the quarter safe in my pocket, I could not resolve to enter the theater. The next day I gave the girl her quarter."

This childhood memory led Croiset to ask the patient, "From which woman did you take money away and to which woman did you give it?"

The man twisted in fear and cold sweat covered his face. "Are you a policeman?" Now frightened for his life as well as of discovery, the man told a story of blackmail, the words rolling from his mouth in a tor-

rent. Once he had been kind to a woman who worked at the cotton mill where he was a foreman. Though he had never visited her home, she threatened to go to his wife and tell all manner of lies if he didn't give her money every week. The ill man, a henpecked husband, stole money everywhere, especially from his wife, to keep the blackmailer silent. Now in physical distress and pursued by anxiety he wanted to die.

Croiset ordered the moribund man to his feet. At that moment his wife entered the room and was quite alarmed at seeing her husband forced to get out of bed. Croiset stood for no interference. He drove the man to the home of the blackmailer where he made it clear that the police would be informed if she continued her illegal threats.

"I made it clear that I had found her now," Croiset says, "and I would find her again if necessary. After that I drove the man home and helped him into bed. Now he was so afraid of me that I could not treat him. Again I thought of the girl's quarter in my long-ago experience. To whom was I to return it? Why, of course, the doctor who had treated this man.

"I told the doctor the whole story and his first reaction was, 'But, man, that patient is so

weak, what you did could have killed him!' I answered, 'Yes, it was a drastic remedy but right in my opinion. And hadn't you given him up?'

"I learned later that a psychiatrist treated him successfully and now the man is happily back at work as foreman in his cotton mill."

In another case Croiset's ability to recall and reinterpret childhood happenings helped him locate a missing person. Informed by telephone of the disappearance Croiset "saw" him lying on the ground at the edge of a small forest, his boots protruding from the alder shrubs. Croiset reported to the police a further impression — that the man had hung himself.

The missing man was found in the place Croiset had indicated — but asleep, not dead. Despite Croiset's advice to the police to watch the man and possibly send him to a doctor, nothing was done. A few days later he did hang himself just as Croiset had foreseen.

Croiset can analyze his own powers. In this case he asked himself, "Why did I see boots, not legs? Why did I see alder shrubs, not trees? Who sees these things?" And he answers his own questions:

"When I was a little boy I lived with my parents in Amsterdam.

One day my younger brother and I had to deliver a pair of shoes to an address in the southern part of town. On our way we crossed a sandy plain and about this time we quarreled about who would carry the shoes. Finally we dropped the shoes, played in the sand as boys will, and then went home. When it was discovered that the shoes had not arrived at their destination I was considered responsible and sent back to find and deliver the shoes. It seems odd that someone else had not picked up the shoes but I quickly found them and delivered them as I should have done in the first place. Now this incident was loaded with strong emotion and it stays in my memory. Thus when I 'saw' the man in the shrubs I didn't see legs; I saw shoes."

Why alder shrubs and not trees? "Also in this connection there is an association with an event in my youth. When I was about 11 years old I worked as a farm laborer. My parents sent me regularly a little regional newspaper which I loved to read. I swallowed anything that might 'raise my cultural level.' When I had to manure the field I took the horse, the dung cart, the dung fork and under my shirt I concealed my little newspaper, thinking, 'When I sit near those alder shrubs they won't be able

to see me from the farm and I can read.'

"But of course they found me and what followed was not funny. So embankments, alder shrubs and pastures have emotional meanings for me."

The answer to the question of who actually saw the boots and the shrubs lies in Croiset's belief that he is a dual personality; he actually calls himself "a split person." The difference between his type of sensitivity and the rationale of some mentally disturbed persons (who often but incorrectly are called "split personalities") is that Croiset remains rational and makes no attempt to have actual physical or verbal communication with the persons he "sees."

Prof. W. H. C. Tenhaeff, Director of the Parapsychology Institute at the University of Utrecht and the discoverer of Croiset's

paranormal abilities, regards parapsychology as a study of regression phenomena. He points out that today's man thinks so exclusively in words that he has lost the primitive facility to think in pictures. Sometimes Croiset will request paper and pencil in order to draw the ideas rather than verbalize them.

It is likely that in ancient times clairvoyance was more common than it is today. In the Bible and in old legends appear many such expressions as, "But he saw that their words differed from their real thoughts," or "he knew what was in their hearts." With the development of myriad languages and complex speech patterns the need for clairvoyant communication has lessened. But the faculty of clairvoyance remains in this modern world in many men and women who, like Gerald Croiset, are paragnosts.



THE GHOST SHIP OF DIAMOND SHOALS

THE DEATH ON March 12, 1967, of Carroll A. Deering of Bath, Me., at the age of 84, brought back into the news one of the sea's strangest mysteries. On January 31, 1921, the five-masted Bath-built schooner named for Carroll A. Deering plunged out of a raging storm onto North Carolina's Diamond Shoals.

When the schooner was boarded a fire still glowed in her galley oven and an entry in the

log placed the Deering off Cape Fear, N.C., on January 23. No trace of the captain or crew ever was found.

Government investigators came up with a spine-tingling supposition although no evidence supported it. They said the crew of the modern ghost ship must have mutinied, murdered Capt. Willis D. Wormell and perished at sea after abandoning the schooner and setting out in small boats.



Repeated attempts by different lensmen fail to produce fog-free outside shot of house. Mrs. Davis is standing in doorway where Wolschendorf tragedy occurred years earlier.

A GHOST WITH YANKEE HABITS

Extraordinary Halifax haunt, wrapped in Colonial tradition, surely would not be at home outside New England.

By Curtis B. Norris

PERHAPS A HOUSE is like a book. Neither should be judged by its exterior. The drama of human life asks no meticulous staging; tragedy and destiny play to their inevitable ends equally well in the most and the least pretentious of homes.

Over the past 200 years a rather ugly old farmhouse has settled deep into the sands of Halifax, Mass. Originally built in Plymouth by a whaling captain,

the old structure was brought over plank roads to its present location long ago by a sturdy team of oxen.

The house is an unusual modification of a half-Cape of hand-hewn post and beam construction. The peculiar plan of the roof (the "A" facing the short axis) has puzzled its owners for years. Boards on the roof run down from the ridgepole to the eaves, an early building

style, and the roof beams in the small upstairs bedrooms are embedded in the ceilings. Features typical of shipwrights' work can be found throughout the house.

Mr. and Mrs. David A. Davis, a friendly down-to-earth middle-aged couple, have lived in the house for the last 20 years. They have brought up two daughters here — Karen and Sandra. Both girls today are married and live in nearby towns.

Little is known of the early history of the house. The Davises bought it in 1947 from a man named Harris. Through inquiry and study they have determined it is at least 200 years old. What secrets time has buried in its thick timbers no one knows — but the house has known tragedy and today hides something beyond present understanding.

An affectionate and sometimes frightening ghost prowls its rooms and grounds.

Over the past two decades the ghost has made two personal appearances and has manifested itself in many ways. Its most persistent habit has been a gentle caressing. Mysterious fingers run through Mrs. Davis' hair as she rests alone in her parlor. But other, more startling things happen, too.

* * *

PEOPLE LIVING in Halifax today remember the horrible



When Betty Davis is sitting alone in her front room she feels ghostly caresses. Manifestation takes place only in this particular corner of house.

tragedy involving the house. The Wolschendorf family then occupied it.

May 1, 1898, was a beautiful spring day. The family had hunted crows during the morning hours and as the afternoon began a party was in progress. Attractive 18-year-old Emily M. Wolschendorf was enjoying the outside air but because of the New England chill that often reaches into the month of May she returned to the house for a wrap.

As she entered the front door her sister Eva pointed a shotgun at her and chanted, "Your money or your life, your sister or your wife." Whatever retort Emily might have made was obliterated by a deafening explosion. The gun had gone off. Emily toppled dead onto the lawn. Her blood, it is said, spread thickly all the way from the door to dirt-surfaced Hudson Street outside — a distance of some 30 feet.

I went to Halifax's library to check the official death record. The details are published in the 1898 town report, a rather thin volume. (The 10 articles in the town warrant that year reflect the leisurely pace of the period.) Emily's age is given as 18 years, 10 months and 14 days and the cause of death: "Gunshot, accidental."

Might the ghost be Emily's? Apparently not, for the ghost made her first appearance soon after the Davises bought the house. They had planted a large garden at the rear near the woods. Mrs. Davis was working in the garden one evening about dusk when a middle-aged woman noiselessly approached her. She was dressed in black old-fashioned garments set off by a white collar. Mrs. Davis greeted the woman but no response came from the stark-

white face. When the figure turned and disappeared among the trees Mrs. Davis felt uncomfortable but she was not frightened.

She asked the neighbors who the woman might have been but they were as puzzled as she. No person of that description lived anywhere in the neighborhood.

Then a week later something happened to one of the Davises' two daughters.

It was a night right out of Poe. Lightning lashed the sky and the pines swayed and whimpered under the attack of wind and rain. Eerie shadows danced across the walls and ceiling of the front upstairs bedroom where 12-year-old Karen Davis slept. In a sudden fright she awakened. She felt eyes on her; she sensed evil. Frantically glancing around her eyes fell on the doorway. There stood a woman of middle age, the eyes unblinking in her dead-white face. She wore black old-fashioned garments.

Unwilling to believe her own senses the girl cried out, "Mother! What are you doing there? What do you want? Mother!"

No answer. The figure made no move to leave and the terrified girl drew the bed covers over her head. Her mother could not have heard her call and the

girl slept no more that night.

Karen now is Mrs. Nice and lives in nearby Middleboro with her husband and children. She clearly remembers the incident.

She told me, "The apparition was not transparent. It looked just like a real person, a woman between 40 and 50 years old. She had a thin face, almost snow-white. Her old-fashioned clothes were black except for the white collar and she just wouldn't go away." She shuddered.

"I'd recognize that face today. I'll never forget it and it definitely wasn't an 18-year-old girl," she added, recalling the tragedy of Emily Wolschendorf's death.

Who could this woman be? What forgotten role did she play in the history of the isolated farmhouse?

* * *

THE DAVISES REPORT other strange things which happen regularly.

On occasion every door in the kitchen — closet, cabinet and those leading to other rooms — simultaneously slam-bang open. Other doors open and slam shut for no apparent reason. David Davis insists that the floors don't sag and the latches on all the doors are in good working order.

"Like some flying saucer sightings," he says, "I think

there are just some things today that can't be explained within the limits of our present knowledge."

This Yankee ghost also displays some typical New England frugality. Mr. Davis said the house had no central heating when his family first moved in. In the winter they relied on an oil burner in the kitchen and a two-burner oilstove in the living room.

"Every winter morning when we got up," Davis said, "the house was icy cold and we'd find the two burners of the living room stove had been turned off. No one in the family would have done it. Something did, though. What?"

He also said that animals repeatedly have shown signs of disturbance while living in the Halifax house. For no apparent reason every dog the Davises have had would get up and growl, his hackles rising, several times in the course of a week. Just as suddenly, he would calm down and go back to sleep.

Everyone in the family reports they frequently hear footsteps noisily rushing up the front stairs, stopping abruptly at the top. No matter how quickly the Davises rush to the narrow steep stairway they see nothing. They offer no explanation but it is tempting to speculate that

perhaps this manifestation may be Emily Wolschendorf completing her long-ago interrupted journey.

* * *

THE GHOSTLY CARESSES, according to Mrs. Davis, happen in the front room. Once a laying-out room for the deceased in the Colonial tradition, it is now a comfortable living room. For the past 20 years, whenever Mrs. Davis sits on the southeast side of that room — alone — something strange and sad but oddly comforting happens. She must be alone, however.

"I feel a hand gently stroking my brow and running through the top of my hair," she says. "It just goes on and on as if someone were practicing the old Yankee custom of gently stroking the head of a recently-departed loved one."

More speculation: Could the woman in black be the shade of Emily's mother, mourning Emily but substituting the

person of Mrs. Davis? And wouldn't this be an ironic twist — the living mourned by the dead?

Mrs. Davis elaborated her description of the odd caress. She said there is no change in the temperature of the room (often associated with ghostly manifestations) "except for the chills I get! It feels a little as if an insect were crawling back and forth across my scalp."

Whatever the other happenings the stroking of Mrs. Davis' head has been consistent. The ghost — or whatever it is — was very active when her two daughters, Karen and Sandra, were growing up.

"Now that there are children — my grandchildren — in the house occasionally things are really getting lively again," says Mrs. Davis.

The drab exterior of the structure hides the drama within. Would you judge this house by its cover?



DREAM OF DISASTER COMES TRUE

MR. HELEN PETERS awakened crying in her Elizabeth, N.J., home the morning of October 13, 1967, having had a vivid dream of disaster. At about the same time her husband Nicholas and her daughter, Mrs. Anna Harbstreet, died aboard a British-Cypriot Comet jetliner which crashed into the Mediterranean. Mrs. Peters immediately telephoned the airline but was advised that nothing had happened. However, an hour later, a representative of the airline called back to tell her that word had come the plane had gone down and all 66 persons aboard were presumed dead.

My Proof of Survival

FATE will pay \$5 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE MAN IN THE OPERA CLOAK

By Helen Nice

THE GHOSTLY SHROUD of fog settled over the dark mountain. It crawled along the narrow curving roads and clung to the warm earth with the tenaciousness of a vampire bat.

My father patiently guided the car along the dangerous descent into the Tygart Valley town of Elkins, W. Va. There was no hope of continuing our journey. It was spring recess and my mother and father had picked me up at Oberlin College for a holiday in Washington, D.C. My father planned several business calls en route which necessitated our driving through West Virginia. Now we were helpless captives of the fog, unwilling guests in a small town that now, in April 1934, was only a wraith of its pre-Depression self. Its gaslights outlined the single main street, misty white balloons suspended in the impenetrable fog.

In its heyday the town of Elkins was a thriving railroad center with an opera house and two first-class hotels for the traveling salesmen who gravitated to the prosperous little town. Now the more promising of the hotels was filled by other motorists trapped as we were by the fog.

The once-pretentious Tygart Hotel, its marble floors cracked, its red plush chairs tattered and its wallpaper peeling, had one accommodation left — two adjoining rooms with a private bath.

A thin beardless desk clerk took down two rusty keys and handed them to the grizzled Negro porter. I thought I detected a wince when the shuffling old man studied the numbers on the worn tags. His gentle brown eyes looked at me pityingly for a moment, then he slowly picked up our suitcases and started across the shadowy lobby. Our footsteps rang loud on the marble floor.

The creaking elevator strained upward and finally, wearily, the three of us entered the high-ceilinged



Helen Nice

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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-S, 276 Park Avenue South, New York City, 10010. This offer is open while supply of the booklets lasts.

rooms. The single naked electric light suspended from the ceiling accented the drab walls, limp curtains and cracked window shades. The very air was stale and clammy.

I hastily undressed and drew my bath in the huge old-fashioned tub which stood on clawed feet high above the linoleum floor. I was very, very tired. When I had said a sleepy good night to my father, Mother followed me into my room. She placed a straight-backed chair under the knob of the door leading into the corridor, for she had no confidence in the holding qualities of the ancient lock and key. She kissed me, pulled the light chain and went into her adjoining bedroom and closed the door.

I must have fallen asleep immediately because I did not hear my father talking on the telephone to the desk clerk who had just come on duty. Later, I learned the night clerk had been greatly perturbed that his assistant had assigned us the room I was in. He wished to have me moved, assuring my father that I would have a much more comfortable night in a room on the other side of my parents' even though the rooms did not connect. Mine, he said, had not been used recently and it was musty. Other children had experienced trouble trying to sleep there. My father told him I already had gone to bed and everything was quite satisfactory.

How many hours I slept I do not know. I seemed to awaken knowing that someone was entering my room. The knob turned; the door swung open. I could see the eery green light from the corridor and against it a tall man's silhouette. I didn't feel ordinary fear . . . but a subtle chill, a sense of danger came over me.

The man approached my bedside. He wore a black opera cloak thrown across his shoulders and a shiny black top hat. Across his white vest was a heavy chain and he used it to

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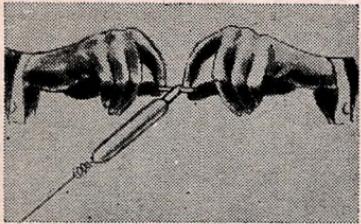
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pull from his pocket a thick gold watch. He began twirling the gleaming watch around and around. . . . The motion filled me with terror. Even when he spoke I didn't look into his face. I dared not lift my eyes from the swinging watch. His voice was deep and resonant, his words pompous as if delivered from a stage. He stood close to the bed, removed his hat and studied my face.

"I once had a curly-haired daughter like you," he said. "She might have mourned me as Ophelia mourned Polonius:

'And will he not come again?

And will he not come again?

No, no, he is dead . . . '

The watch swung round and round. I felt dizzy and cold. An odor of decay in the room threatened to choke me. The man's voice continued, drugging my senses. He seemed to be reciting lines from long-forgotten plays, a whole scene from one, a line or two from another, all dealing with death. I felt as if I were living within a mirage, that I was slipping backward in time — to the age of the watch and the opera cloak.

Each tick of the swinging watch brought danger, my numb brain warned me. Terror shot through my listless body and suddenly I became an animal at bay. The watch had control of part of my mind but not of my body — not yet. If I could stop that endless swinging . . . I made a supreme effort. The watch was now so close it fanned my face. With all my strength I reached out and caught the heavy chain. It burned my hands like ice and felt cruelly strong and powerful as I willed to hold on. Cobra-like it twisted and writhed in my hands but desperately I clung. The longer I clutched the hard chain the stronger I seemed to get. At last the watch stopped swinging. I released my tortured grip and lay gasping for breath. I felt a sweet

morning breeze and now dared to look up into the tall man's face. He was not there. He had vanished even as I had conquered his swinging watch.

I sprang from my bed and stumbled into my parents' room. I awoke my mother and together we returned to my bedroom where I recounted the unbelievable terror of the night. I, who never dreamed, could describe in detail my nightmare. We both examined my throbbing hands, swollen and red as if from a rope burn. Mother tested the chair under the doorknob. It still was firmly in place.

When we checked out of the hotel early that morning an ancient black-garbed clerk was on duty. He glanced at me furtively as he took the grimy keys and hung them back on their rusty pegs. His thin lips formed a smile. Did I see an expression of relief on his pallid face?

"You slept well, miss?" he asked. "Sorry I disturbed you last night by phoning you, sir," he added, turning to my father. "Perhaps I should explain we've had complaints about the room your daughter occupied, particularly from families with young people about your daughter's age. Guests have insisted the room is haunted. Of course, in these modern days we pay no attention to such nonsense. Still, a 14-year-old boy died in that room of what appeared to be suffocation. You can't be too careful, sir. We decided to discontinue using the room."

He turned to me. "You didn't see old Reginald, did you, miss? An actor in a top hat and opera cloak?"

I couldn't answer. I was running toward the sunshine beyond the lobby door!

Much later my father told me the little more he had learned from the clerk about his reason for wanting me to change rooms. He said a Shakespearean actor performing at

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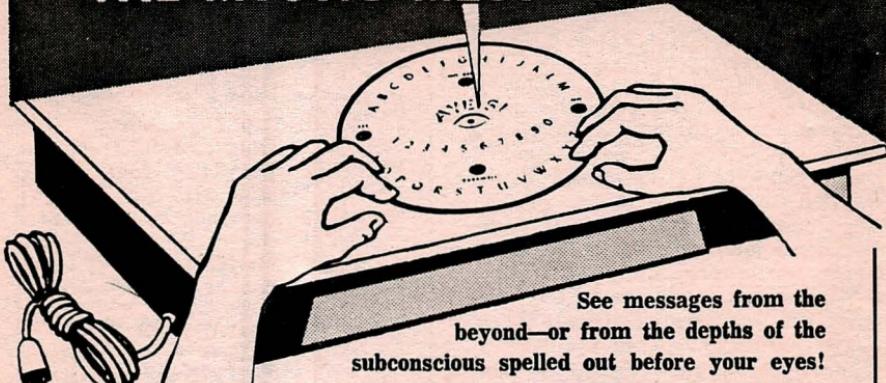
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the local opera house had committed suicide in that room on learning that his only daughter had sickened and died. — Naperville, Ill.

A VISIT WITH FATHER

By Jewell M. Hooker

I DIED WHEN I was seven years old. I had pneumonia and the nearest hospital was more than 60 miles away from our farm home east of Grant City, Mo. Early in April, 1923, two doctors, Dr. J. P. Ross and Dr. Albert Mills, operated on me, removing a rib and part of a lung to get out the infection. They removed a door from its hinges and laid it across our kitchen table to serve as an operating table.

I know now that my mother suffered more than I. She had lost her young husband, Orvie Elliott, only three years before and now my condition was critical, my temperature soaring. The doctors advised my mother to pray because they could do no more.

I heard Mother say, "Oh, Lord, bring her back." And the doctor saying, "No use now; she is gone."

Mother was sobbing as I found myself walking across what seemed to be a footbridge into a beautiful place I thought must be Heaven. At the end of the footbridge stood my father with an angel beside him.

"Oh, Father," I said, "I knew I would find you here."

But he replied gently, "Go back, Julie May, your mother needs you."

I protested that I wanted to stay with him. Then, child-like, I turned to the angel and said, "I want to see Jesus." She smiled and said, "Not this time. You have a lot to do yet and your mother is waiting." My father urged, "Go back now. You can come later. We all will be together later on."

I seemed to turn and walk back to the room where the doctors stood over my mother. She was holding me

in her arms and sobbing over and over again, "Thank you, God!"

When I was older my doctor told me that I had been dead for 15 minutes. — *Clatskanie, Ore.*

LITTLE CLARE

By Clara Walker

IN THE EARLY 'Thirties my mother was a practical nurse. We lived on the outskirts of St. John, N. Dak., and Mother went out every day to care for the sick.

The family of Herman Tonn rented the house next door and his little girl Clare was a victim of spastic paralysis. Mother often helped care for her and knew that the doctors did not give her many years to live.

When Clare was about five years old the Tonn family moved to a farm several miles on the other side of the village and Mother saw little of them after that. Then one day in the late summer of 1932 our pastor came to tell us that little Clare finally had died. He asked Mother and me to attend the burial services that evening, for hardly anyone but the Tonn family was expected to be there.

Mother immediately went to the Tonn farm, taking along a beautiful white dress which had a garland of embroidered roses for its collar. My little sister Marie had loved the dress but now had outgrown it and Mother thought it would be fitting to give it to the Tonn family for little Clare's funeral.

My father Alfred Paul was away but we expected him to return that evening. Mother came back from the Tonn farm and when Father still had not arrived by seven o'clock, she and Marie and I set out to attend the pitiful services.

Later that night Dad arrived. Immediately he said, "Where's Marie?"

"In bed," Mother replied, sending me to check on the sleeping child.

"As I was walking home from the train just now," my father said, "a

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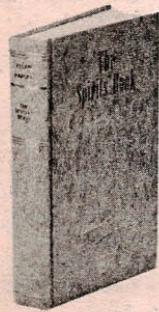
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little girl about Marie's size came running past me. She was running and skipping along and I knew it wasn't Marie but she wore a white dress like the one Marie has, white with the flowers around the neck."

We then told my father of the death of little Clare in his absence and that Mother had dressed her in Marie's favorite white dress.

We all believe that Clare wanted us to know she now was free and happy and no longer in the grip of her crippling illness. — *Silver Bay, Minn.*

THE TIE THAT BINDS

By Bonnie MacConnell

MANY YEARS OF study have led
me to conclude that a mystical
bond exists between the soul or psych-
ic self and the body. I frequently
have watched at the bedside of a
dying person for the rising of the
immaterial body from its physical
counterpart. But I never have been
quite sure I saw it.

Not only with human beings have I
watched for the severance of that
bond but with dying pets. On June 8,
1967, our little dog Pattie Cake died
after more than 12 years with us. My
husband and I, one on each side of
her, held her in our arms and tried
to comfort her. At 1:25 P.M. I really
saw the separation with great clarity
for the first time. All I could do was
exclaim, "I see her! I see her! She's
rising!"

And I did see her. I don't want to
say exactly what I saw, for others
may form the notion that what I saw
is what should be seen. I now believe
that one of the reasons I could not
detect earlier the rising of the psych-
ic body from the physical is that I
had preconceived notions and
watched only with my physical eye.

I never have doubted the existence
of animals' psychic bodies because
after the loss of a beloved pet I
sometimes would glimpse from the

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corner of my eye a movement in the pattern the pet had been accustomed to follow. No, the glimpses were not of a ghostly shape but of a normal solid figure seen in the peripheral vision. Turning to look at the figure ends whatever materiality it had.

During her life one of our dogs used to sit on the cool floor of the shower stall watching me make up and comb my hair. How often after she died did I catch peripheral glimpses of her sitting in the shower stall, her tail noiselessly rising and falling against the floor where in life it had thumped?

Another of our dogs always darted through a doorway ahead of us. Since she's gone many times I have caught the flash of movement past my legs and felt the brush of her coat as she passed. The same has been true of cats we've loved and lost. They have appeared in their accustomed places when I least expected them.

Death does not take away a soul's being. It only lifts the true self from its physical vehicle. The psychic body still exists and the soul cannot change. In the course of my search for a view of a departing soul I finally realized that no two persons can see anything in exactly the same manner. Thus I say, do not look for a shining cord. Do not look for a "body" of light or shimmering heat waves or anything else. Simply look with love in your heart and whatever you see will be sufficient evidence for you at that particular time. — Tucson, Ariz.





New Books

FAITH HEALING: GOD OR FRAUD? by George Bishop. Sherbourne Press, Inc., Los Angeles, Calif., 1967. 256 pages, \$4.95.

In Faith Healing: God or Fraud? George Bishop takes his readers on an intimate tour of religious healing as it is demonstrated in various prominent ways in this country today. As he moves from the sawdust-filled tent of Brother LeRoy Jenkins to the well-appointed congregation halls of Kathryn Kuhlman and others of the "high class" healers, Bishop's cynicism is apparent — but who can blame him?

Admittedly, when caught up in the excitement of a personal visit to such places or of reading books written by ardent enthusiasts, most of us are quite likely to glow with the feeling that God does manifest His healing power through such human hands. But to step back and watch, with Bishop's calm appraisal, these men and women "who galumph around platforms and stages claiming direct heavenly intercession through their presence," gives us second thoughts.

When we read about Orval Lee Jaggers, "a handsome, tousle-headed youth of 36" with his guitar and his wife Velma Mary Lee Jaggers, a stocky, aggressive blonde who holds packed auditoriums spellbound by

such attention-getting tricks as "Descending 40 feet from the Ceiling in a Gold Cage," we realize with Bishop that such highly organized productions tend to make any genuine healing purely coincidental. As Bishop says, "There is simply too much man-made, man-planned, and man-motivated business about these healing revivals to pass it all off as the will of God." In order to prove that He can bestow healings, would it not be better, as Bishop suggests, to arrange "a simple controlled situation that would allow the healer to use his gifts as an intermediary, enormously benefit a supplicant, and set society back on its theological ear?"

After leaving the evangelists (I thought Mr. Bishop seemed rather impressed with Oral Roberts), he discussed Christian Science, psychosomatic medicine and doctors' views on faith healing. He also mentions Leon and Florentine Iragui, restaurant-owners of Westwood Village, Calif., who wholeheartedly, yet quietly, work at their healing while feeding their customers magnificent meals. Bishop also describes one of the few genuinely controlled experiments in healing — that done with mice by Dr. Bernard Grad of McGill University. The experiments, Dr. Grad reported,



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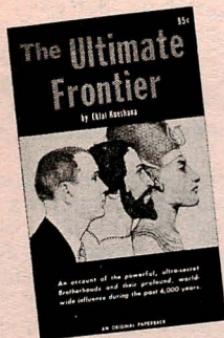
"did show that the laying on of hands can accelerate wound healing in mice," but he hastens to add, "they do not show the 'what' or 'how' of the process."

George Bishop gives us a chapter on Hoo Fang, the venerable Chinese alchemist born about the time of Confucius, who ministers to the needs of ailing Americans through the mediumship of Dr. Harold Plume at his neat stucco house in the San Fernando Valley. He also tells about a Los Angeles man whom he refers to as "The Happy Healer," about whose strange techniques you won't learn from me.

My one quarrel with the book is Mr. Bishop's handling of the psychic surgeons. He has based what he writes on the information Harold Sherman reported at his first press conference in Los Angeles, when he showed a less-than-convincing televised movie of the Philippine Island surgery. Other movies Sherman has shown since and other reports he and others have given since are more objective about Tony Agpaoa, although, at the same time, they tend to confirm Sherman's conviction that despite the possibility of fraud occasionally there are some real Philippine healings. It seems Bishop should have familiarized himself with more of this subsequent material.

On the whole, in *Faith Healing: God or Fraud?* George Bishop actually has been very tolerant in his handling of an extremely difficult subject. And he has managed to be entertaining at the same time. Those who are firmly convinced that all faith healing is genuine will not agree with him; but most of his readers will be willing to go along with him as he quotes a statement by Julius Weinberger, consultant physicist of the Radio Corporation of America:

"I do not believe that when this rare phenomenon of healing occurs,



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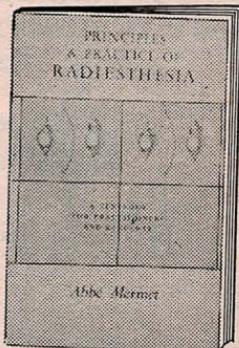
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it is the result of successfully persuading a capricious deity to set aside the order of the universe and bring such healing to pass. I believe that this type of healing is just as subject to law as are the more commonly encountered healing processes.

"When a certain complex of conditions is met, such spiritual laws become operative and healing takes place. Were we to understand fully the complexity of these prerequisite conditions, I believe that the phenomena of spiritual healing would be repeatable." — *Susy Smith*.

THE PRACTICE OF MEDICAL RADIES-THESIA, by Vernon D. Wethered. L. N. Fowler & Co., Ltd., London, England, 1967. 150 pages, indexed, 25 shillings (\$3.50 not including postage).

Radiesthesia is an occult method of diagnosing illness and determining dosage which during the last 10 years seems to have made quite a stir in Europe. The principal aid is the pendulum which like the water-diviner's twig moves, changes motion or resists motion without conscious assistance, thus conveying information. It may be used in conjunction with a bit of the patient's saliva, a drop of his blood, etc., to establish rapport with him. The nature of the illness may be established by testing the pendulum's response to a succession of "witnesses" which are prepared vials that serve as stand-ins for specific illnesses. Also, vials of homeopathic remedies may be supplied in different potencies for the pendulum to show which is the proper dosage.

Mr. Wethered's book was written to acquaint medical men with the details of this art and not to demonstrate its validity, which is obvious to him. Accordingly, one must seek elsewhere in order to form a judgment. Especially is this necessary since the details of the methods often

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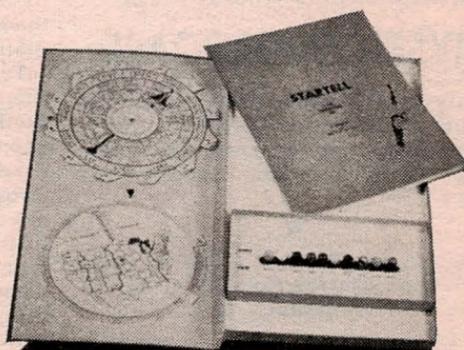
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sound quite a lot like hocus-pocus.

Fortunately, Kenneth Walker, a former surgeon who has written extensively and well on the nature of man, has a chapter on radiesthesia and associated matters in his book *The Unconscious Mind*. He writes as an impartial observer who believes radiesthesia to be at least worthy of investigation. He says that some well-qualified and highly responsible medical men have made careful trial of the methods and as a result are fully convinced of their value. He speaks of the rapid spread of radiesthetic methods in western Europe and says it can hardly be attributed to the imagination and the vagaries of medical fashion.

Allied with radiesthesia is radionics which goes in for more elaborate instrumentation. Mr. Wethered uses it in conjunction with the pendulum to treat patients "by sending out to them through the ether specific radiations."

Probably the most significant chapter for the casual reader of Wethered's book is one on "The Psychic Factor." Obviously, a degree of psychic talent is a necessity in radiesthesia or the pendulum would not respond at all or would give very little valid information. Some operators, we are told, dispense with "witnesses" and simply think of the different diseases in succession.

Wethered admits that little really is known about the nature of radiesthesia. We do know, he says, that there is some kind of a link between a person and the saliva specimen or blood smear that is used, because what is determined is the condition of the patient at the time of test, not at the earlier time when the specimen was obtained. The link, as Kenneth Walker notes, is the same as that sought by the witch doctor when he asks for nail parings and such as a condition for working his magic. — Harold Steinour.

MY LIFE WITH THE OLD MASTERS, by John Meyers. Exposition Press, New York, N.Y., 1967. 221 pages, \$5.95.

Mr. Meyers, an industrialist and artist, is also a medium profiled in Maurice Barbanell's *He Walks In Two Worlds*. His book is a large collection of his "Intimate Chats With . . ." just about every deceased major artist from Michelangelo on. These "chats" take the form of group conversations with Mr. Meyers as sort of moderator.

Since I am rather disposed toward mediumship and Spiritualism I have read the book with some sympathy. But I simply cannot overlook the important fact that the author is an artist and collector and that the book reflects a good deal of his own study of art history.

The various "masters" are shown as they were (or are imagined to have been) in life rather than as reflecting their possible evolution, spiritual or otherwise, on the "higher planes." And perhaps because of this, several striking inconsistencies arise. An example is a dialog between Jan Van Eyck and Edouard Manet on page 84.

The Flemish Van Eyck died in 1440 and the French Manet in 1883, yet here they converse in perfect, modern English. What is more, they use the foot as a linear measure — something unknown to Van Eyck in life

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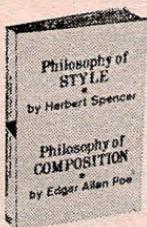
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and, if known, unused by Manet in life, the meter being the continental standard. Surely Manet and Van Eyck did not form an instant compromise to satisfy Mr. Myers' inquiries. This is especially noticeable because on page 83 Van Eyck shows he has no knowledge of the camera.

If Mr. Myers knew or cared nothing about the subjects he covers, then his book would be at least partially convincing. —Henry Cole.

THE STRANGE WAYS OF MAN, by E. Royston Pike. Hart Publishing Co., Inc., New York, N.Y., 1967. 240 pages, \$4.95.

A former editor in Fleet Street, London, E. Royston Pike presents a richly comprehensive collection, largely of eyewitness accounts, illustrating the strange rites and rituals practiced by people in various parts of the world. The stories, often fascinating and dramatic, include descriptions of a cannibal ceremony, suttee or widow-burning in India, the rites observed by Moslem pilgrims in Mecca, puberty and fertility rituals, headhunting in Borneo, mummification in ancient Egypt and the "cargo cults" of the South Pacific. —C. G.

THE HERMETIC AND ALCHEMICAL WRITINGS OF PARACELSIUS, edited by Arthur Edward Waite. University Books, Inc., New Hyde Park, N.Y., 1967. Two volumes, boxed, 394 and 396 pages, \$35.00.

Philippus Theophrastus Paracelsus is one of the outstanding figures of Renaissance times but the factual outlines of the man are blurred by the mists of legend. He appears to have lived between 1493 and 1541 and is regarded as an authority on occult science, a great alchemist and a great physician, acknowledged even by his detractors as having performed astonishing cures. He was idolized by his disciples and his influence on persons who have mystical and phil-

osophical inclinations has continued down to the present.

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NEWS OF OTHER BOOKS

Lack of space precludes detailed reviews of all the many noteworthy books we receive each month. In order to keep abreast of greatly increased publishing activity, we present this section of short reports.

THE STRANGER AT THE PENTAGON by Frank E. Stranges, Ph.D. International Evangelism Crusades, Inc., Book Div., Van Nuys, Calif., 1967. Paperback, 201 pages, \$4.00.

The first 37 pages of this collection of UFO lore contains what purports to be a message from the commander of a spaceship from Venus named Valiant Thor, who claims to have explained to un receptive United States government leaders in the Pentagon his mission of bringing peace and enlightenment to Earth. The remainder of the book contains photos in great variety and volume of UFOs, of newspaper articles on UFOs, and of fans and celebrities in the field of UFO investigation.

FRANZ ANTON MESMER—PHYSICIAN EXTRAORDINAIRE by Ann Jensen and Mary Lou Watkins. Garrett Publications, New York, N.Y., 1967. 253 pages, \$7.50.

Born in Switzerland in 1733, Franz Anton Mesmer introduced into the backward medical practice of his day the new concept of animal magnetism, with which he cured a variety of nervous and psychological disorders, thereby paving the way for the discovery of hypnosis and for scientific awareness of the subconscious mind. This readable and dramatic account of Mesmer's life tells of his struggle for recognition as well as for scientific objectivity.

MATHESIS: The Mathematical Analysis of Qualities by James Nohl Chuchyard. Via Press, Costa Mesa, Calif. 71 pages, \$3.00.

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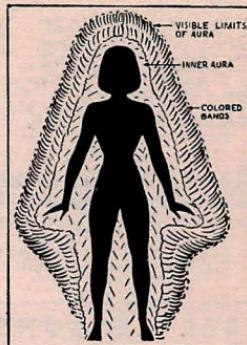


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THE PHYSIOLOGICAL CLOCK by Professor Erwin Bunning. Revised Second Edition. Springer-Verlag New York, Inc., Paperback, 167 pages, \$2.95.

This scholarly monograph discusses present knowledge concerning the biological measurement of time in which unicellular organisms as well as cells of higher plants, animals and man, utilize periods of approximately 24 hours.

PHILOSOPHIC DICTA by Marvin W. Smith. Published by the author, P.O. Box 195, Everett Wash., 98201, 1967. 71 pages, \$3.95.

Universal in scope, this handsomely produced book presents a schematic outline of a theory of reality and a system of philosophy and ethics aimed at enabling the reader to reach higher levels of understanding and activity.

A DICTIONARY OF ESOTERIC WORDS by Ann Cattell. The Citadel Press, New York, N.Y., 1967. Paperback, 128 pages, \$1.75.

Terms central to theological doctrines, particularly those of the East, are defined by a teacher who also evaluates the spiritual relevance of the terms and elucidates basic differences and similarities. Miss Cattell has provided an excellent reference work for students of comparative religion and for spiritual seekers generally.

WATER WITCHING by Earl Shannon. Published by the author, P.O. Box 8764, Albuquerque, N. Mex., 1967. Paperback, 132 pages, \$2.75.

The author relates his experiences during 20 years of using a dowsing rod to locate underground water in dry areas. He also furnishes much valuable information on the theory and technique of dowsing.

THIS IS REALITY by Roy Eugene Davis. Second Printing, CSA Press, Lakemont, Ga., 1967. Paperback, 211 pages, \$3.95.

In this book Roy Eugene Davis, internationally-known author, teacher and lecturer, has expanded on the *Aphorisms of Patanjali*, written several hundred years ago as a simple outline and considered to be the highest authority on the subject of mystical union. This material, to which has been added a section describing the various techniques of meditation and concentration, represents a direct and well formulated method of achieving illumination of consciousness and comprehending the nature of reality.

Report FROM THE Readers



BRICKBAT? BOUQUET?

I am dismayed by the many changes made in my manuscript, "The Origins of the Solar Zodiac in Mesopotamia," which appeared in the Fall, 1967, issue of FATE'S ASTROLOGY FORECAST AND LIFE GUIDE. As printed, the material abounds in inaccuracies, much of it was distorted, and words have been put into my mouth that I did not write. My article was based on many years of intensive research—but you have changed it to the extent that I seem like a fool who doesn't even know the subject I am writing about.

May I take a few examples? One of my major conclusions is that the ancients—not just the moderns—had two frames of reference for the zodiac. As rewritten by someone on your staff the opening paragraph gives a different impression. As rewritten the same paragraph suggests that the zodiac of the constellations was the original frame of reference and I have drawn just the opposite conclusion later on in the piece.

Page 110, paragraph four: astronomers do not "imply"; they make a flat statement.

Paragraph five: Ptolemy was not quoting "astronomers" as you have written but writing on astrology and relying on astrological sources.

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Paragraph five: Astronomers do not admit to any zodiac before 500 B.C. but they do admit that some of the zodiacal constellations were much older. Your rewriting makes me guilty of incorrectly reporting my source material.

Page 111, paragraph two should read "O Aries of the constellations" for clarity, and why omit my phrase "no brilliant stars" in Aries? This is an important part of Plunkett's argument.

Paragraph three: Your addition in brackets is not necessarily accurate, and it is patronizing. And I do not patronize my readers.

Paragraph four: My final sentence was omitted, greatly weakening the point I was making. This occurs several times in the rewriting.

Page 112, paragraph three: ^{mu}APIN is the correct way to write the word and not as you have done it.

Paragraph three: So far as I know no authorities accept this as a zodiacal arrangement. They are not divided on this, as you have stated. And why omit my sentence that the material has a wealth of astrological interpretation embedded in it?

Paragraph four: You have omitted my first sentence which is necessary for proper understanding of the balance of the paragraph.

Page 114: A stela was not a burial stone as you have written. It was a monument glorifying the king and his works and his piety and constructed during his lifetime at his command.

Page 118, paragraph four: The Sun god has one foot atop one of the mountains, not "his feet" as you have written.

The final two paragraphs are fanciful nonsense. First, how can anyone use the word "incredibly" three times in one sentence? We got the four elements perhaps from Egypt and certainly from Crete—not necessarily direct from Egypt as you

have written. I did not say this.

If we go back 6000 years we reach approximately 4000 B.C. There are a few artifacts from that time, but we certainly don't know anything of the period "by word of mouth"—whatever that phrase means. The sentence to me is unintelligible. From the time of the Sumerians we have a wealth of historical, literary and mythological material: many business records, school texts, maps of cities, monumental art, art on cylinder seals, artifacts, burial places, fables, buildings and so on to draw on. Archaeologists know more of that civilization than they do of pre-Classical Greece.

From 4000 B.C. to Moses is approximately 2700 years and from Moses to the present approximately 3200 years. We are almost as close to Moses as he was to early Nineveh or any other place or people of 4000 B.C., and yet you lump him with the earlier date as if it were all contemporaneous.

There are innumerable other errors. And I cannot see any reason to change my style even in those cases where you have not changed the basic meaning as well. Above all I am offended by the many inaccurate statements that appear to be my own. I do not believe any magazine has the right to distort material in this fashion.—Ruth Hale Oliver, Hollywood, Calif.

I received my complimentary copy of the Fall, 1967, issue of FATE'S ASTROLOGY FORECAST AND LIFE GUIDE today.

To say I was delighted with the presentation of my article is the understatement of the year! I wish to thank you and especially those who compiled the biography. I do appreciate all effort expended and it gives me great pleasure to say so.—Jeanette Glenn, Fontana, Calif.

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How come FATE has degenerated to the point that it presents the black occult? This "Speak of the Devil" (September, 1967, FATE) junk is beyond the pale.

I think you will be flooded with letters about such bad taste as this bizarre devil's black occultism. My children, grandchildren and neighbors' children have been able to read and enjoy FATE. But this issue with this degenerate story will be dumped into the garbage can and burned! If you are going to cater to the black occult, you will see FATE fall by the wayside. You are high above this trash. Please don't use FATE to promote a burlesque artist and his black degenerate nonsense!

On the other hand, your story in the same issue, "The Man Who Lost His Tongue," was terrific. Having many friends in India and knowing of this power, I was deeply pleased.—
Mrs. Wm. Spencer, Mayer, Ariz.

I am thoroughly disgusted with FATE for printing such a trashy article as "The Case of the Mud Doll" in the September, 1967, issue.

If that is to be the kind of articles for the future, then cancel my subscription. I expect articles on the strange, the unusual and the unknown—as you advertise!

My teen-aged daughter was absolutely shocked at such filth in FATE.—
Mrs. Eldon Smith, Orange Park, N.J.

As a long-time subscriber and booster of FATE I hate to write this. I have always been proud to carry your magazine everywhere—as factual, clean, unbiased reporting. So your September, 1967, issue surprised and disappointed me, along with thousands of other readers, I'll wager.

The cover had a sensational touch (the undraped girl's picture), the article on a "voodoo doll" seemed

sexually sordid, and another on the Satan worship house (while of course I realize FATE is entitled to review this) did not seem too disapproving of the Satanic principles involved.

I believe that many of us (of all religions, for FATE is always fair to everyone) have drawn a lift from your magazine. I hope you are not going to take on a tinge of cheap sensationalism. — W. E., Newark, N.J.

THE NONEXISTENT FREEWAY

In the December, 1967, FATE a True Mystic Experience by Grace Schultz Davis concerned her vision of her daughter in a wreck on the freeway between Hollywood and Redlands. She said she saw a car jump the concrete divider into the oncoming traffic. This was supposed to have happened in 1928.

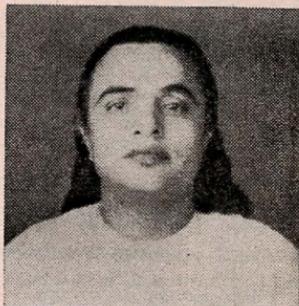
I have good reason to believe the whole story was a fake, since I have lived continuously in Los Angeles or the vicinity since 1926 and during that time and since then on many occasions I have gone to Redlands, Riverside and San Bernardino, all in the same area. Believe me, there was absolutely no freeway going to Redlands or any other place in Los Angeles or Riverside Counties during 1928 and not for quite a few years later.

It was an ordeal to drive to Redlands in those days on two-way streets that passed through many small towns. So please have your writers stick to the truth. There will always be someone like me to smell them out. — Mrs. L. Gavin, Bell, Calif.

THE AUTHOR REPLIES:

I can assure you that the account I wrote of my experience ("A Dual Revelation") and my daughter's, envisioning the car jumping the divider, is 100 percent true. Otherwise I surely would not have bothered to write about it.

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I suggest that the editors of FATE refer to my original manuscript and affidavit. They will find the date was correctly written as 1958, not 1928, as printed in the magazine.—Grace Shults Davis, Middlebury, Vt.

ANOTHER INACCURACY YET!

In your December, 1967, issue, page 76, in an article titled "What Makes a Miracle?" by Titu-Serban Ionescu, the first paragraph reads in part, "On Tuesday, March 13, 1947, I was one of a group of 15 hunters. . . ."

March 13, 1947, came on Thursday, not Tuesday.

I have memorized the perpetual calendar from zero century to the year 3200 A.D. I have a standing offer to pay \$1000 to anyone who can prove me wrong.—Cliff Bryant, Cleveland, Ohio.

In publishing as in the military no excuses are acceptable even if one should make so bold as to proffer them . . . but a certain FATE proof-reader (who, by the way, had the \$1000 all spent until she checked the perpetual calendar) now sits in a barren little cell counting address stencils and living on bread and water.—The Editors.

"A TIGER BY THE TAIL"

I have read and reread your August, 1967, column, "I See by the Papers," which you said "is a formal editorial statement, the first of its kind we have published in our nearly 20 years of existence." I was very interested in its "dual purpose: to assess the immense significance of Dr. Jule Eisenbud's book, *The World of Ted Serios*, and to discuss the difficulties of encouraging or conducting responsible research into such an unorthodox subject." I have some comments about responsible research into unorthodox subjects which may be of interest to FATE.

As qualifications for my comments I estimate that my personal research of 21 years has involved an excess of 32,000 hours, entirely self-supported and with expenses running in the tens of thousands of dollars. I have been elected Hon. Vice-president of The Philosophical Society of England and I am a member of the New York Academy of Sciences. I am a business consultant serving small businesses with critical management or expansion problems.

I call my research "Complementology." This means the study of the complementals of unity. In its simplest most general form it teaches that scientists who are concerned only with the world of physical man and not the world of communicational man are operating with only one eye.

Knowing how men of science may react to such statements I have been using their tools to make my research most conclusive. I have a name for my work which describes the most fundamental of theses. I have a mechanical model which I call a "paramobile." I also have a mathematical development of the logic of the model. I have been told by a leading mathematician who reviewed this mathematical discussion "You have a tiger by the tail but you are not going to get me involved."

The "tiger" in his remark is the mathematical logic that the equations of special relativity, the foundations of our atomic age, apply equally to the energies of the world of man (the conventional interpretation) and to the energies of the world of man's Creator (the unconventional interpretation).

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persons whose heartbeats might race in unison with Ted's could demonstrate the same talent, or with their support Ted might get more pictures.

I believe this concept merits further exploration. If low-cost heartbeat recording equipment could be made available, experimenters could report psychic phenomena correlated with rate of heartbeat at the time of the experience. — G. S., Arlington, Mass.

WHERE DOES TRUTH LIE?

I enjoyed the article on Kathryn Kuhlman (November, 1967, FATE) and thought it was well done. I have one objection, however, and that is Allen Spraggett's translating "the Power of God which works through faith in Jesus Christ" into the non-Christian (the Bible would say "anti-Christian") statement, "the Life Force that is unleashed by love, openness and acceptance."

Surely Kathryn Kuhlman and her regular praying helpers believe in Jesus Christ in Fundamentalist terms as essential to the performing of her miracles. Since this cannot be disproved it is unfounded and high-handed to dissolve this faith in concrete person into a nebulous "thought form."

I would think that Kathryn Kuhlman believes what the Bible says about a personal Anti-Christ some day ruling the world through a latitudinarian religion which dissolves the person of Jesus Christ into a mere "thought form." If so I don't think she would appreciate Mr. Spraggett's remark any more than I did. — Paul H. Seely, Philadelphia, Pa.

I daresay in the article about Miss Kuhlman her age should have been given as 34—not "84." I stood not more than three feet from her two years ago and supposed her to be

about 45, certainly not more than 50!

I have kept track of her fantastic healings and consider her possibly the greatest psychic healer in the world today. Really a remarkable person she insists she has nothing to do with the healing, that it is God and God alone who effects the cures and improvements. Most of the persons healed say they feel an "electric" shock and I believe Miss Kuhlman's etheric double may be responsible — or at any rate involved.

Her audiences are quiet and respectful with no "Holy Roller" type of carrying on, no shouting, no screaming. I have noticed the vast majority of her cures are effected among poor people, thus corroborating Lincoln's thought: "God must have loved the poor people. . ." —

John P. Bessor, Pittsburgh, Pa.

OUR EVER-CHANGING SLOPPY LANGUAGE

The item heading "The New Math?" (November, 1967, FATE: "Report from the Readers") caught my eye, for it appears Mr. Jensen got clobbered without due cause.

True, the 90 percent mortality of those who came down with the plague is a separate matter but Mr. Jensen didn't claim it wasn't. All he was doing was pointing out that *decimate* means to destroy one-tenth whereas Miss Glass apparently was using it as if it meant simply to destroy.

I hope you don't think I'm cantankerous but I felt I should come to poor Mr. Jensen's defense. — *Harold Steinour, Northbrook, Ill.*

On page 131 of the November, 1967, FATE you "correct" Mr. Jensen's unusual mathematics regarding the Justine Glass article. I wish to correct all three of you concerning the word *decimate*.

Decimate means to reduce by one-tenth, i.e. 10 percent — and by no

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other percentage. Europe's population certainly cannot have been "decimated by only two-thirds" as you state. Now, did two-thirds die in the Black Death, or 10 percent of two-thirds? May we have it right, please? — John Plewes, Millgrove, Ont., Canada.

It warms any editor's leaky old heart to know that somewhere, somehow English-speaking persons are trying to keep our fascinating language pure. Unfortunately, however, the taint has caught up with the word *decimate*. All you have said is true; the Latin root of the word is *decem*, meaning 10. Among the meanings of the word *decimate* is "to destroy a tenth part of." But also, according to Webster's (the big dictionary no one can lift so it has its own table) *decimate* means "to destroy a considerable part of; reduce to the point of almost complete extermination."

We must side with Miss Glass on her use of the less exact meaning of the word. However, she and we could be cornered on a far more glaring misuse of *decimate*. It is a verb transitive. Miss Glass used it as a verb intransitive and we let her get by with it. — The Editors.

N.B.: FATE COLLECTORS

Due to my advancing age I have to limit my living space.

I have collected FATE magazine from 1953 and that means I have a lot of issues.

Do you know of anyone interested in buying this collection? I would let it go for a small price. — Elfriede E. Kahn, Brighton, Mass.

ON STRAINING CREDULITY

Your magazine is interesting reading but some of the articles strain my credulity. "Your Future in a Palm Leaf" (November, 1967, Fate) is absurd. I usually do not read

anything pertaining to astrology but I read this and found it unbelievable.

Why you used good paper and ink to publish the utter rot about a Filipino (it should be the feminine Filipina) baby having a snake for a twin is hard to understand. The boy and girl are the twins. Obviously it is impossible for a woman to give birth to a snake. Unlike animals do not crossbreed. I cannot picture any ignorant, superstitious, illiterate woman allowing a snake to get that close to her! It requires more imagination than I have to dream up such a lie.

The third impossible story in my estimation is titled "Mama Louise Talks Out Fire." In 1933 my long hair caught fire when I was lighting a cigarette. The frames of my glasses ignited and the whole right side of my head was burned. My brother Louis told me he knew a man who "talked out fire" so I said to him, "There is a big chunk of beef in the pot on the stove. It has been boiling for about an hour. Let's take that along with us. If the man can talk the half-done meat back to its raw state, then he can go to work on my head." This made my brother very angry; he swore a lot and left. — *Varina Elder Snyder, Tomball, Tex.*

Where FATE is concerned I'm quite a trusting soul. I usually accept whatever I find on its pages but I do not necessarily have to believe it. Now, however, "The Man Who Lost His Tongue" (September, 1967, Fate) puts quite a strain on credulity. The pictures do not conform to the text; therefore a nasty doubt presents itself.

"Gripping the end of Sen's tongue with the forceps . . ." — yet the picture clearly shows Bannerjee holding the tip of the tongue with his thumb and finger. The fifth picture shows the tip of the tongue held in the scissors in the right hand. Yet

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the caption says the piece of severed flesh is displayed in forceps.

I note that Sen separates his jaws very little. He could be holding a dummy tongue with his teeth. It would be interesting to examine Sen's mouth before the operation.

It is a good trick and it is too bad the report is not more accurate. While it is true that cameras do not lie, it is also true that liars often take pictures. And prepare the set-up! — C. J. Fortner, Long Beach, Calif.

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I believe man's difficulties on earth arise from the fact that he does not fully recognize he is more than a physical being. The Masters who considered the whole man and his problems taught that increased awareness was the answer. Metaphysical writings attribute much to the Masters and relegate man to the role of student, follower or less. I hold that any man can find he is Master when he adds more levels of awareness to his being. A simple technique for developing "Multi-Level Awareness" is a direct method of adding to your consciousness. Any person can learn the technique in a few minutes.

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(Continued on page 145)

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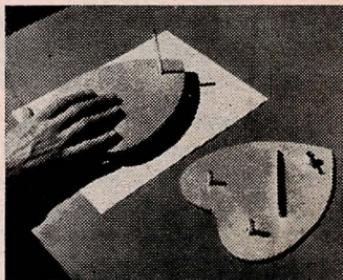
Another myna bird, Ronnie, really knows what he is talking about too. One day while his mistress was writing a letter he was making a terrible racket and he refused to pipe down.

Passing his cage the woman said, "I don't like you, Ronnie."

"I don't like you either," replied the bird, pronouncing the last word "eye-ther."—John H. Payne, Summerland Key, Fla.



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