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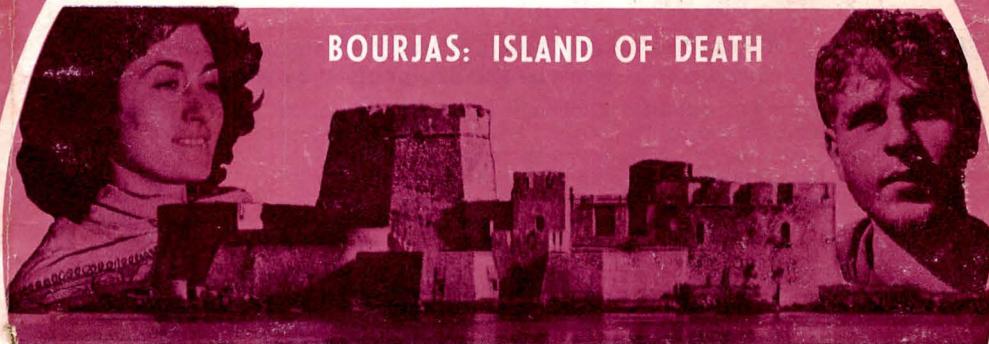
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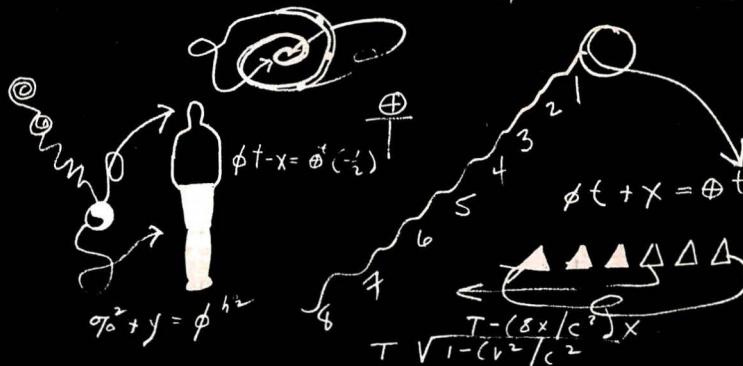
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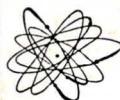
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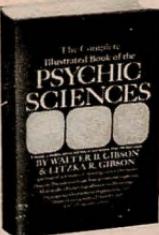
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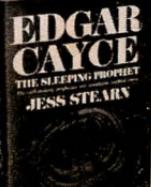
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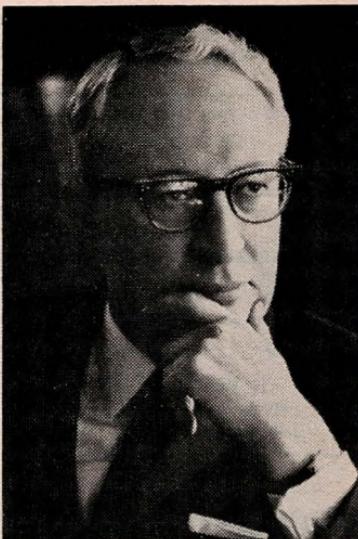
QUOTE OF THE MONTH

Unfortunately, certain scientists both in the Soviet Union and in the United States deny the very existence of the problem (of Unidentified Flying Objects) instead of helping to solve it.

— Prof. Feliks Zigel
Moscow Aviation Institute

AND NOW IT seems the Russians are thinking of investigating UFO's. The proposed Soviet investigation follows the American and Canadian studies and the apparent increase of interest by officials in other countries.

The Soviet attitude appears to have begun to change publicly in April, 1967. Then Prof. Feliks Zigel, of the Moscow Aviation Institute, wrote in *Smena*, a Communist youth magazine, that Soviet radar screens had been detecting UFO's for 20 years. In the same month it was revealed that a mysterious triangular object hovered over a Bulgarian village for 45 minutes and at the same time there appeared evidence of a whole series of Russian sightings which were reported outside but not in the press of that country.



CURTIS FULLER

A sickle-shaped object flew over the Black Sea. A huge burning disk which gave out a "blinding red light" was reported to have frightened the peasants of Central Asia. These sightings were reported in Moscow as rumors and the Russian people were not given any details.

But as in all things Russian it's been difficult to know what really has been going on. It was announced that a UFO investigating committee would be organized and headed by retired Air Force Maj. Gen. Porfiry A. Stol-

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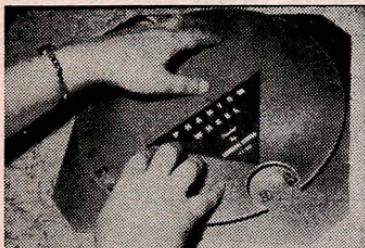
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yarov and include among its members pilots of Aeroflot, the Soviet air line. Then the red curtain descended again. Although General Stolyarov himself made the announcement of an official study commission over television, later reports indicated that perhaps he had spoken "prematurely."

It further appeared that the commission he was to head had not yet been organized—and that perhaps it never would be organized, at least in permanent and official form.

The next thing heard from General Stolyarov is that he was reported to be "ill."

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NONETHLESS, November well may have marked a break-through in the Russian attitude toward UFO's. Before he became "ill" General Stolyarov reported that at the same time the Black Sea tourists had seen their sickle-shaped object, a scientific observer in the Caucasus had detected "a strange and dazzling light" and that there had been five other authenticated sightings of UFO's over the Soviet Union in recent months. The Caucasus observatory sightings coincided with reports from England, France and other countries, Stolyarov reported. "We have not

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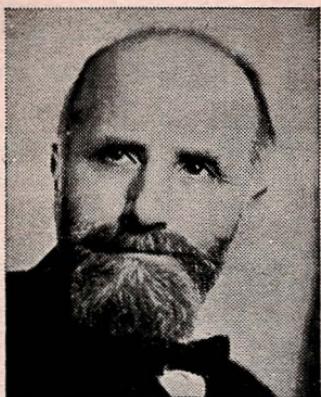
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identified them as spaceships or flying saucers — but we have clearly seen their trailing lights."

Early in December, Professor Zigel returned to the field with a public appeal for a "joint effort of all the scientists of the world" to determine the nature of unidentified flying objects, according to the *New York Times*.

Professor Zigel expressed "profound respect" for the work of some American scientists who, he declared, "are with good reason trying to attract the attention of America's scientific public to the UFO problem."

He referred to the same sort of opposition from conventional Russian scientists that United States scientists interested in the subject have experienced. Henry Kamm of the *New York Times* said that reference to such internal controversies "are infrequent" in the Soviet Union.

Zigel called not for a commission, such as had been requested by General Stolyarov, but a study team. He revealed that he had reports of 200 UFO's. The most characteristic Russian UFO, he said, appears to be shaped like a glowing orange-colored crescent, a little duller on the surface than the moon and flying with the outer bend of the crescent forward. The ends of the crescent emit jets, sometimes with sparks. Although the

leading edge is sharp, the inner edge of the crescent is reported to be "blurred and wavy."

Sometimes this crescent has company. It may be trailed by a bright flaming disk. At other times it appears to be flanked by lights equal to first magnitude stars which keep a fixed distance from the larger object.

One report is that such a crescent dwindled to a disk or a dot. Another made a response to an airplane maneuver but Zigel added cautiously that this report "certainly needs verification."

Astronomers in Kazan, Zigel said, estimated the diameter of the crescents as 1,640 feet to 1,840 feet and their speed at 11,160 m.p.h.

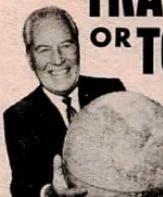


PLAYING TAG WITH A UFO

HE DESCRIBED a spectacular daytime sighting from an airplane in which "to avoid clashing with it we dived into the clouds." After 40 minutes of flight toward Medvezhi Island, the clouds receded "and as we got into the clear we noticed the same flying object to port again." The pilot of the Russian plane changed his course to get a closer view of the object, which also changed its course and flew parallel with the Russian plane at the same speed.

This procedure was repeated

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several times in 15 to 18 minutes of flight, and then the UFO speeded up and disappeared.

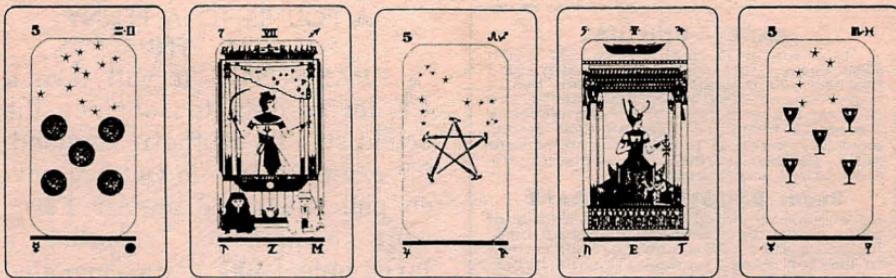
"The UFO phenomenon is a challenge to mankind," Zigel declared. "It is the duty of scientists to take up this challenge, to disclose the nature of the UFO and to establish the scientific truth."



CHANGING TIMES

WALTER SULLIVAN, writer for the *New York Times*, states that internationally, despite scientific skepticism about UFO's, "there is a perceptible shift in attitude." At the convention of the International Astronomical Union in Prague last summer an informal meeting on UFO's was held, Sullivan says.

At this meeting, an unnamed scientist from Massachusetts Institute of Technology criticized his fellow scientists for "invariably ridiculing reports of Unidentified Flying Objects." Such ridicule serves only to alienate the public from science, the unnamed scientist stated. Instead, he asked that the public be encouraged to make its own reports, undertake careful observations, write them down immediately, take photographs if possible, gather any evidence whatsoever that might be available to a layman observer.



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IT WAS VENUS**

APPARENTLY it will take a lot of data to convince the scientists. In southern England, for example, late in October seven policemen and an Air Force wing commander reported a large object like a star-spangled cross. Wing Commander E. A. Cox got out of his car to observe seven lights close together.

"After about three minutes three of them suddenly disappeared leaving the remaining four in the perfect formation of a cross. They hovered for about another three minutes and then disappeared. Police motorcyclists and patrolmen reported the same thing."

But the Royal Observatory at Hurstmonceux was not to be taken. "A pound to a penny it was Venus," their spokesman declared. "We always expect a crop of reports of UFO's at a time like this when Venus is amazingly bright in the sky."

"Always be suspicious of reports from moving vehicles," the Observatory spokesman continued. "Their own motion often makes the object seem to be moving. The cross shape was probably an optical illusion. A star seen through a windshield is often distorted — the light seems to get pulled out into points."

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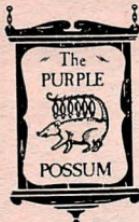


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observations of the observatory was that many of the viewers stopped their cars and got out to watch the object. So they were neither moving nor watching through windshields.

The Royal Observatory's explanation probably was dispelled when a police patrol car just leaving Spelsbury, Oxfordshire, at 7:50 A.M., saw by daylight two very dark objects at a height of 500 to 600 feet. Venus again?



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NO DATA, NOTHING

THE AIR FORCE continues unrepentant. Lieut. Col. Lawrence J. Tacker, once in charge of Air Force UFO investigations and now director of information for the Air Force Academy at Colorado Springs, has stated publicly that 20 years of "detailed investigation" of flying saucer reports have failed to confirm that there are any such objects.

Tacker spoke before the annual meeting of the Southern Newspaper Publishers Association and among the statements he made was this: "After 20 years of investigation of more than 11,000 reported sightings the Air Force does not have a single photograph, film or graph of an unidentified flying object."

Ninety-eight percent of sightings, said Tacker, are of natural objects and of the small remain-

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der "there is no evidence indicating that any of the sightings are extraterrestrial vehicles."

Nor, of course, has any UFO reported, investigated and evaluated by the Air Force "ever given any indication of a threat to our national security."

Now let's analyze these familiar words which, as we shall show, are more or less meaningless.

Lieut. Col. Tacker says that Project Blue Book conducted "detailed investigation" of flying saucer reports. Anyone familiar with the Air Force investigations knows this is nonsense and if you doubt us, let us quote Dr. J. Allen Hynek who was and is the Air Force adviser on UFO's. No UFO report ever has received "the full FBI type of investigation routinely given to a narcotics or counterfeiting case" nor has the Air Force ever tried to hit scientific "pay dirt" in UFO investigations, Hynek says.

Secondly, Tacker states that the Air Force has not a single photograph film or graph of a UFO. This is patently misleading. If the Air Force has a single photograph, film or graph of, say, a spaceship — then it automatically ceases to be a UFO. It becomes an IFO — an identified flying object. We have published in FATE Magazine photographs that other branches of the armed

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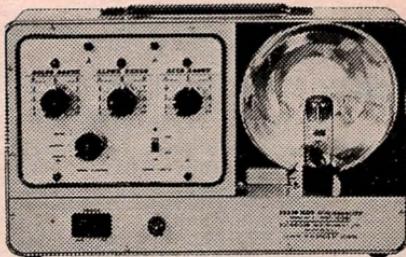
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services have turned over to the Air Force for investigation. What happened to them? Were they identified? If not, obviously they were of Unidentified Flying Objects.

Then there is the statement that is supposed to set us all at ease — that no UFO ever has given any indication of a threat to our national security. Who said that UFO's are supposed to be a threat to our national security? And again, if they are unidentified, they are most unlikely to threaten us. Are any Identified Flying Objects such a threat?

This is the kind of circuitous talk that has made the Air Force investigations suspect. The whole thing becomes further tarnished when it is recalled that at least one head of Air Force Project Bluebook, the late Edward J. Ruppelt, came to believe that UFO's do exist and that they probably are extraterrestrial.



FROM OUTER SPACE

WE HUMANS have approached the likelihood of life on other worlds with extreme skepticism. It is beginning to look as if our imaginations simply are incapable of coping with the unknown. For the more we learn, the more possibilities open before us.

It's been barely half a century

since Lee DeForest, the radio pioneer, took a radio aloft (whether in an airplane or a balloon escapes us) and in order to make it work felt he needed a pot of earth in order to "ground" it.

As we have entered the electronic age all manner of developments have opened, including radio astronomy which uses the radiations in certain electromagnetic frequencies much as telescopes use those frequencies visible to the human eye.

Now it is developing that powerful radio signals with the most amazing properties have been detected coming from at least 50 points within our own galaxy. Prof. Alan Barrett of Massachusetts Institute of Technology has been wondering whether we have stumbled upon a "vast interstellar communications network."

These signals seem to be coming from pinpoint areas in space that appear to be no larger than our own planetary system. Attempts are being made to measure the signals by ingenious hookups between the Jodrell Bank radio telescope of England and radio telescopes in Massachusetts and California.



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generated by some kind of gigantic natural maser — which emits single-frequency radio beams in much the same way lasers emit single-frequency light beams.

Even though these signals generally are believed to be produced by unknown but natural sources, they use a method of transmission that an advanced civilization might be expected to use. Professor Barrett recommends that the signals be analyzed for any systematic variations which could indicate they are carrying some form of message.

Such messages, he points out, need not be directed at us. Nonetheless, if one supposes other civ-

ilizations in our galaxy — and Professor Barrett allows himself to speculate that there may be — the maser signals he says could indicate "our detection of a vast interstellar communications network which would someday accept us as its newest member. Is it possible that we are getting close?"

In this speculation Barrett is joined by Fred Hoyle, professor of astronomy at Cambridge University, who believes we are not alone in the universe. The main problem, Hoyle told John Davy of the *London Observer* is "how to get ourselves into the galactic telephone directory."

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points. First we on Planet Earth are only a little over 50 years into the electronic age and already we see possibilities of communication with extraterrestrials who, if they exist, could be thousands of centuries ahead of us in their electronic and other developments.

Second, while world-renowned scientists like Barrett and Hoyle speculate boldly about life on and communication with civilizations on other worlds, the Tackers of our earth even deny UFO's exist!



POWER GRID?

WHILE SCIENTISTS theorize on interstellar telephone networks, a New Zealand airline pilot named Bruce Cathie, who has spent 10 years plotting UFO sightings, has come up with an unusual theory that the earth itself is a power base for UFO's. As a result of his plotting UFO sightings, Cathie suggests that there are at least two global power grids, and possibly a third grid that UFO's are able to tap for navigational and power purposes.

"It suggests to me," says Cathie, "that the earth is a power base for the UFO's, and I believe that similar systems will be found on the moon and Mars. I believe that the grid has ex-

isted for centuries, that it fell into disrepair for whatever reasons, and now is being rebuilt.

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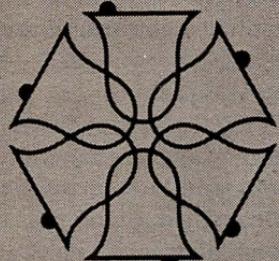
"Whatever intelligence is behind the grid, it cannot be hostile," Cathie assures us. "Now I believe the repair work is almost complete. The north and south magnetic poles are being lined up, as can be seen from the change from random movements of the north magnetic pole into a stable, predictable position. When the two are lined up and both stable — say in another 10 years — the project will be completed."

"I'm no genius," Cathie adds. "I cannot believe that I am the only person in the world to have satisfactorily established evidence for the grid's existence."



WHOSE INTERPRETATION?

WE HAVE BEEN interested, concerned, amused over the reactions of allegedly religious persons to The Right Rev. James A. Pike's affirmation of belief in survival and in spirit communication.

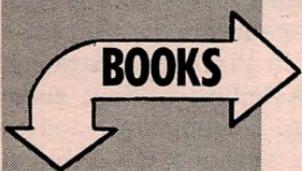


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The established churches seem embarrassed by statements concerning spirit communication and survival encouraged by modern developments in psychology and parapsychology. Parishioners often are ahead of their pastors and both are ahead of their hierarchies. Such church-oriented organizations as Spiritual Frontiers Fellowship are organized in response to modern developments in these disciplines which, in effect, say "let us look again at the miracles described in the Bible. Parapsychology is telling us that these things are happening today. Therefore, perhaps the Biblical miracles are also true."

True or not, modern developments are giving us the tools for thinking about such problems in rational terms. Science has destroyed blind faith but all unwittingly has substituted a means of rationally accepting and thinking about "miracles."

We still do not have the tools for explaining or understanding exactly what is going on but at least a religious man today does not have to rely entirely on blind faith or on the authority of ancient prophets.



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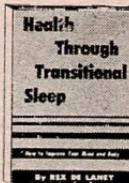
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believe blindly and unquestioningly in the miracles of the Bible. At the other end are those advanced persons who believe that the "miracles" probably occurred but not exactly in the way the Bible describes; they give a rational parapsychological explanation for what, admittedly, they still do not understand.

And alas, in the middle of these two groups are the vast majority of churchmen and parishioners who, cast adrift by science, go through their Sunday rituals without really believing in anything.

Consider, for example, the action of The Rev. Frederick M. Morris, rector of St. Thomas Episcopal Church in New York City, who withdrew an invitation to the Right Rev. James A. Pike to preach in his church during Holy Week because, he said, Bishop Pike's involvement with Spiritualism has "damaged his effectiveness."

Too many clergymen are embarrassed by any serious discussion of survival. They are lost children of the scientific age who do not realize that science has gone beyond them and that the least that modern psychical research is saying is "let us take a new and fresh look at this age-old question." It is our conviction that the religion of the future must lie in this approach.

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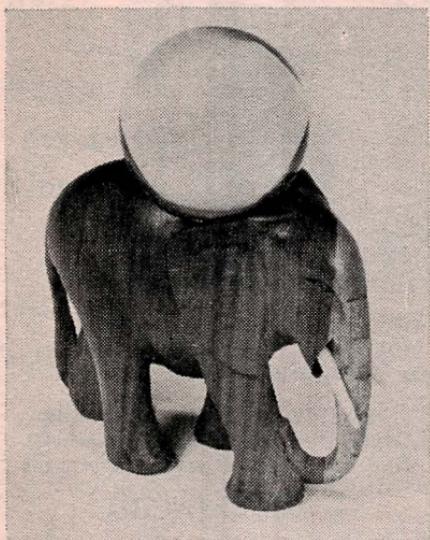
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DRUG CULT

JOHN MARCO ALLEGRO, the Manchester University scholar who already has scandalized the church with his unorthodox claims on the true meaning of the Dead Sea Scrolls, now offers a still farther out interpretation of the origins of Christianity.

It is Allegro's thesis that Christianity grew out of the Essene sect and that "the New Testament story is no more than a cover story for a vegetation cult involving the use of drugs of earlier times."

The purpose of the drug-taking cult, according to Allegro, was to seek release of the soul from the body so that it could wing off into the future and return.

"Here is your speaking with tongues," he said, "Its priests and prophets were dope pushers, if you like, but they kept their secrets within their own circle. South American Indians are doing much the same thing today. They are using much the same drugs. And only their priests have knowledge of these things. Figures like David and Solomon, Samson and Delilah, are just myths. The very possibility that Jesus ever existed is open to question.

"The New Testament was a cover document meant to circulate among some strange groups at the time they were under at-

tack from the Roman establishment. Now we are going to understand why the Romans were so active against a politically slanted, drug-taking cult, menacing the well-being of the state."

Allegro's charges, it seems to us, are suspect:

1. The Rev. Dr. James A. Sanders, member of the 12-man international team analyzing the Dead Sea Scrolls, says nothing has been found in them to substantiate Allegro's statements. These, says Dr. Sanders, "seem to reflect his own state of mind rather than anything in antiquity."

2. Wholly apart from what the Scrolls may hint, it seems to us unlikely that knowledge of drug-taking — which is common among some shamanistic cults — would be forever lost, especially since it survives in cultures that do not have even a written language.

3. Drugs are not necessary for psychic experience. From the medium going into self-induced trance, to the Indian Yogi practicing breath control, to the American housewife undergoing a spontaneous experience, all evidence attests to this fact. The "speaking in tongues" goes on in many churches — especially Pentecostal — and no drugs are taken.

—Curtis Fuller

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UFO REPORT

The SINISTER MEN in BLACK

Is this new mystery part of a deliberate, carefully
conceived long-range plan to conceal the hostile intent of UFOs?

By John A. Keel

MYSTERIOUS CAMERAMEN seem to have appeared repeatedly throughout the United States during the summer of 1967 and, according to the testimony of widely scattered witnesses, photographed the homes and families of persons who have reported close experiences with unidentified flying objects. As described all of these photographers bore a striking physical resemblance to each other. They wore the same kind of clothing and arrived in identical vehicles. Until now they have not been mentioned in any newspaper or magazine. Their identity and purposes remain unknown.

To add to the mystery, these

peripatetic cameramen managed to single out people who *had not* reported their UFO experiences to any newspaper or official agency. In some cases they had not even told their neighbors of what they had seen. Despite their total anonymity they somehow were tracked down by the "mystery men" shortly after their sightings.

As a professional reporter and full-time UFO investigator I have traveled many thousands of miles in the past two years and have uncovered many unusual cases which otherwise might have gone unnoticed and unrecorded. During my trips I frequently am approached by peo-

ABOUT THE AUTHOR

JOHN A. KEEL has traveled the world gathering material for his writing for radio, TV, motion pictures, magazines and newspapers. As a UFO specialist he is much in demand as a lecturer and for radio and TV appearances.

For the past two years he has devoted full time to investigating unidentified flying objects. He has visited 20 states to interview thousands of people who claim to have had unusual experiences with UFOs. Resulting authoritative articles on the subject have appeared in TRUE, SAGA, FATE and other periodicals and have

been translated and reprinted in foreign countries. The North American Newspaper Alliance syndicates his features to more than 150 major newspapers here and abroad.

The author of five books, Mr. Keel currently is working on a definitive study of the UFO phenomenon, "Operation Trojan Horse," to be published by G. P. Putnam's Sons in 1968.

His extensive research has led him to believe UFOs are not extraterrestrial and may be engaged in military-type reconnaissance with hostile action their ultimate purpose.

ple who are afraid of publicity and hesitate to report their outlandish stories to the local authorities or to the Air Force. The misfortunes of former police officer Dale Spaur, one of the men who chased a UFO through two states in April, 1966, were well-publicized (he lost his job and suffered marital troubles after his story was revealed) and few persons are willing to risk similar ridicule and anguish. There is self-imposed censorship on the part of many UFO witnesses which has been the biggest barrier to my investigations. I sometimes spend days, even weeks, winning the confidence of such witnesses before they break

down and tell me their complete story. Often they swear me to secrecy and make me promise to keep their identity and—in some cases—their location confidential. But I do have this full information in my files, together with tape recordings, photographs and affidavits. When I uncover *anything* in the witness' story or background which might make his or her story even slightly suspect I file the whole case in my "Uncertain" file and omit it from my reports.

Basically, I am concerned with the "Big Picture" . . . the overall situation. Each new report adds a small piece to the massive puzzle. The incredible scope and

continuous activity of unidentified flying objects in many areas seems unbelievable to newcomers to the field and overwhelms even hard-core UFO buffs who have convinced themselves of the validity of the oversimplified extraterrestrial explanation.

The truth may be that "flying saucers" are merely a symptom of the problem, a diversion to distract us from the many strange things occurring at ground level and often encompassing entire communities. The activities of the "mystery photographers" may be only one aspect which has gone completely unnoticed by UFO buffs dedicated to collecting worthless information about the altitude and speed of foreign objects observed overhead.

In previous newspaper and magazine articles I have examined at length the many stories about the "Men In Black," those mysterious and unlikely characters first introduced in Gray Barker's controversial book, *They Knew Too Much About Flying Saucers*. At first I was willing to dismiss the MIB as the paranoid fantasy of UFO cultists but in the past year I have spoken with many persons who claimed firsthand experience with these unidentified people (and who, incidentally, never had heard of Barker or his book).

For example, at 9:30 P.M. on the evening of September 30, 1967, I received a long-distance call from an anxious woman, the wife of a prominent politician, in New York state. This woman had called a few days before, after hearing me on a local radio program, to report a series of strange incidents involving a low-flying metal disk around her home in an isolated, wooded area. She had told her husband about it but he had refused to believe her. (Later I became quite involved in this woman's case and am convinced of her truthfulness. Her husband finally did believe her . . . but that's another story.) She said that a large black car was parked directly outside her home while she was talking to me. She described the following action as it took place.

Two men got out of the car and proceeded to unlimber some kind of large camera. Both men were the same height, five feet nine inches tall, and both wore identical black suits, black turtleneck sweaters and broad-brimmed black hats. At first she thought they were priests of some kind but there was something about them which frightened her. Their skin was dark and their features had an Oriental cast which seemed evil to her. When they failed to ap-

proach the house but merely busied themselves with their camera she decided to call me. (Her husband was not home at the time.) As she spoke with me and described the scene, the two men proceeded to take pictures of her house, using some kind of pale red flashgun. (Remember, it was 9:30 P.M. and dark . . . an odd time to take pictures.) After a few minutes they closed up their camera, got into their car and drove off.

I had heard this scene described many times before. Three men dressed in this same manner had turned up in West Virginia in the summer of 1967 and had been seen by several reliable witnesses. Two such men had been observed taking photographs of the homes of UFO witnesses in broad daylight on Long Island in June. That same month I responded to a series of strange phone calls urging me to go alone to an isolated spot on a back dirt road nearby. There I found a large black Cadillac containing two dark-skinned men in dark suits apparently waiting for me. They blinked their headlights at me and then slowly drove off. I followed them for several miles, until they went around a bend in the road in a heavily forested area and disappeared. I had cruised around for several minutes trying to

pick up their trail when suddenly they reappeared behind me and followed me! I stopped and started to get out of my rented car but they drove slowly on past me and again vanished. Apparently the whole episode was staged to convince me that the Men In Black really do exist. Their car bore no license plates. I attempted to take pictures of it but it was night and the photos did not come out.

Numerous witnesses on Long Island reported seeing the MIB and their black cars throughout the summer of 1967. In many of these cases the windows of the cars were described as being totally opaque . . . a dark charcoal color which made it impossible for the witnesses to see the occupants. On several occasions these cars allegedly attempted to run down witnesses walking across the street. A large black car containing two men dressed in black also came within inches of colliding with a car driven by Mrs. Mary Hyre, a reporter for the Athens, Ohio, *Messenger*, in Point Pleasant, W. Va., in September. Mrs. Hyre has carefully and meticulously investigated and reported upon the many UFO sightings in her area during the past year.

Sixty miles north of Point Pleasant, in Parkersburg, W. Va., a young family man from

Belpre, Ohio, had a brief encounter with two black-garbed, Oriental-looking men on a main street in August. He said that they appeared confused or drunk (a common description) and seemed to have difficulty walking. When I interviewed him and his family in November I learned that a mysterious car had pulled up in front of their home about two weeks before my visit and that a man in a black suit had apparently taken photos of their house with a large camera. Two of their neighbors also had witnessed this and corroborated their story. The unidentified photographer did not pay any attention to any of the other houses on the street.

In April another Ohio man reported being pursued by a strange flying object while driving along Route 2 on the West Virginia side of the river. Months later, toward the end of October, he returned home from work to find a prowler in his apartment. The prowler was about five feet nine inches tall, dressed in black and carrying some kind of camera. He set off a flashgun which temporarily blinded the witness and escaped out the open door.

Individually, these stories are worthless. But I now have collected many of them from many different sections of the country,

all containing the same remarkable details and all coming from ordinary honest people who never connected these peculiar incidents with their UFO experiences. I also have made spot checks to determine if these photographers have approached non-UFO witnesses in the same areas. The results were negative.

Are these mysterious Men In Black part of a large, widespread organization engaged in obtaining information and photographs of people who have had close encounters with the UFOs?

In the majority of the cases I have investigated such people claim they actually were pursued by the objects or were in the immediate vicinity of a brief landing or hovering operation. Since most of these people have remained voluntarily silent, as stated earlier, it is unlikely that any government agency could have known about their experiences. Indeed, my frequent visits to Washington, D.C., and my close liaison with numerous agencies in government have convinced me that these "mystery men" can be in no way related to the Air Force or the United States government.

The Air Force has, in fact, issued an order to all commands urging Intelligence officers to be on the watch for these strangers.

The MIB are openly violating several federal laws. Usually their cars do not bear any kind of license plates. In two cases in my files the witnesses did see license plates and copied down the numbers. A police check revealed that the numbers were not in use . . . such plates never had been issued! In another case, the witness reported seeing a black plate bearing a large gold "V" on the back of the car. A double "XX" also has been reported.

Why haven't the police ever spotted these cars?

I've checked with the police departments in West Virginia, Ohio, and Long Island where these vehicles have been reported seen and found that no police officer ever has seen one of them.

The UFO mystery is filled with contradictions, coincidences and seemingly deliberate diversions. While it may appear the MIB are keeping careful tabs on people who have seen something special or who have been singled out by the objects (or by their occupants) for special attention, we should not overlook the possibility that these mystery men may serve no purpose other than to create side issues, to produce fear and confusion among witnesses and investigators.

We also should consider the

close resemblance of the descriptions given of these men to the descriptions given of UFOnauts by those who claim to have seen some. Witnesses such as John Reeves of Brooksville, Fla., Woodrow Derenberger of Mineral Wells, W.Va., and many others who have reported seeing the pilots of the "flying saucers" have described them as dark-skinned with Oriental features. In other words, do the people (?) said to be riding around in UFOs share the physical characteristics of the men riding around in black Cadillacs?

Perhaps it is time for us to reconsider the popular speculations about "flying saucers" and reexamine the somewhat baseless conclusion that they are of extraterrestrial origin. A much bigger game may be afoot here. Perhaps we have been deliberately misled into assuming they are not of this planet. There never has been any evidence, either physical or observational, to indicate that they come from elsewhere.

Actually all of the available evidence suggests that the objects are made of earthly materials and piloted by humanoid types not too dissimilar from ourselves. We may, in fact, be dealing with a subversive group who, like the Gypsies, are able to live among us unnoticed and iso-

lated from our general society. The UFOs may be used only to transfer these unknown people from one surface point to another. The machines themselves, if they are machines, could have been manufactured centuries ago and might emanate from hidden bases located in isolated regions scattered around this planet. Certainly the massive number of historical sightings, going back thousands of years, indicates the UFOs *always* have been a natural part of our environment.

If the Men In Black do not represent our government — and I believe that they do not — then they must come from some other secretive group or organization directly related to the UFOs. And they are successfully infiltrating our cities and villages on a large scale. When an innocent citizen accidentally learns of their presence their representatives zero in on him or her, perhaps to prepare the way to silence the witness at some point in the future. They photograph the person's home and family. In many cases, they also tap the witness' telephone and inexplicably, even tamper with their mail.

If these many witnesses were to relate their experiences to psychiatrists they probably would put them down as schizoid paranoiacs. It is only when

matching the corresponding details from many such stories that we are forced to realize that we well may be dealing with something beyond an ordinary mental aberration. The late Captain Edward Ruppelt, one-time head of the Air Force's Project Bluebook, admitted that all such stories were automatically shoved into a massive C.P. ("crack-pot") file. Apparently it never occurred to the Air Force to study their C.P. file for corroborating details.

Recently the heavy-handed F.B.I. moved in on three cases I had been investigating. I know they rejected one of these outright, classifying the witness — a distinguished man in his community — as a "nut."

The sober truth is that the United States government does not have any kind of law enforcement agency equipped with sufficient funds and trained personnel to investigate these matters properly. Air Force Intelligence operates on a very limited scale within the United States and they just haven't got enough men — or enough authority — to investigate these cases. The C.I.A. has no authority at all within the continental United States . . . it is devoted primarily to the collection of information. Further handicapping possible governmental investigation is

the sad fact that very few of these witnesses are willing to report their experiences directly to an official agency. In most cases they do not even talk to their local police about it.

Early in the "saucer era" (following 1947), such witnesses were exposed to so much ridicule (with their sincere letters ending up in the Air Force's "crackpot" file) that succeeding witnesses became cautious and secretive. Adding to the dilemma, the early UFO buffs who claimed to experience telephone interference and mail tampering hurled unfounded accusations at "the government" and an anti-government attitude blossomed in UFO research circles. Gradually this attitude rubbed off on the public at large and was further increased by the Air Force's stubborn and absurd "explanations" of many outstanding UFO sightings. Today the government has been completely cut off from its chief source of UFO information — the American public.

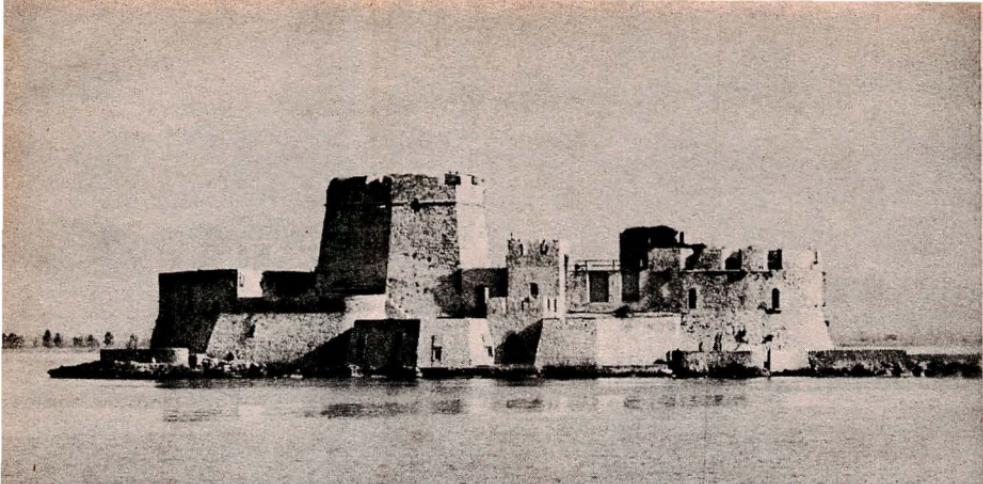
I am sure that for every case I have uncovered there must be hundreds more that have gone unreported to anybody. The Men

In Black . . . whoever they are, wherever they're from . . . have been able to operate with impunity, without interference, secure in the knowledge that their victims never would talk for fear of being labeled "insane;" or even if they did talk, that no one would believe them.

All of the witnesses I have interviewed have told me they felt there was something inherently "evil" about these Men In Black — something alien and dangerous. In a number of cases, people apparently have been drugged or hypnotized by the MIB and several have suffered amnesia and memory lapses after alleged face-to-face confrontations.

Perhaps all of this sounds like a bad plot from *The Invaders* TV series but it seems to be very real. Experience and many in-depth interviews with bewildered people all over this country have convinced me that this is part of the elusive "secret" behind the "flying saucers". And perhaps only a small part at that. It has been kept from you not by the Air Force or government, but by the entities behind the UFO phenomenon itself.





In early 1800's Turks commandeered slave labor to build Bourjas' fortress.

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ISLAND OF DEATH

Black shadow hangs over island in Nauplion Bay — where the death wish common to us all seems to have its day.

By Leo Heiman

GEORGE BARBOULIS, a 22-year-old Greek fisherman from Nauplion in the Peloponnesos got ready to lower the intricate wire-mesh cages that are used to trap octopus-like creatures called *felma* in the murky waters of the bay. Owing to their delicate taste *felmas* are in great demand all over Greece.

He had rowed his lifeboat half-way across the bay despite the great physical effort required

because the sound of the engine would have frightened away his quarry. Now, floating with the tide, George positioned himself about half a mile off the Zenia Beach Hotel in the shadows cast by the sheer cliffs and granite bulwarks of Bourjas Castle. He was hauling up a cage and peering into the sea at a huge 30-pound octopus when a shriek of mortal anguish reached his ears. Dropping the cage back into the

bay the fisherman looked around him. No one, nothing was in sight except a rusty old freighter making its way slowly across the placid bay toward the cluttered cargo wharves of Nauplion's bustling harbor.

A second scream, louder than the first, followed within seconds. George crossed himself, jettisoned his valuable catch and began rowing ashore.

"I saw a black shadow detach itself from the castle tower and float toward me just over the surface," he reported to coast guard officers back in the port.

No one laughed at his superstitions. A police speedboat, fol-

lowed by a coast guard rescue launch, rushed to Bourjas Island. They arrived too late. The mangled body of 19-year-old Manoula Spetsoulis was found floating face down in a sheltered cove at the foot of the gloomy old fortress. Her face retained a hideous look of fear and suffering.

Although later the coroner's verdict was "fatal accident" no official report could fool the people of Nauplion. The Island of Death had just claimed its 144th victim since 1945.

* * *

TO THOUSANDS of tourists, yachtsmen and vacationers in Greece, Bourjas Island is a



Island claimed 19-year-old Manoula Spetsoulis as its 144th victim.



Fisherman George Barboulis heard Manoula's cries, saw infamous shadow.

beauty spot worth visiting. The granite walls and towers of its Turkish fortress rise from the sparkling blue sea against the background of the velvet sky and emerald-green shoreline beyond.

An elegant seafood restaurant, a souvenir stand and an open-air bar dispensing pungent local wines operate on the island during the summer season from 9:30 A.M. to 4:00 P.M. But without fail, one hour before dusk the aged caretaker, muttering imprecations against evil spirits, padlocks the castle's creaking gates, secures the heavy keys and takes the last ferry to the mainland. A miasma of fear, despair and death hangs over the island. It has a sinister reputation which few tourists ever hear about.

Mr. Zevos Petrikades of the National Tourist Office says the castle's notoriety stems in part from the annual toll of suicides who choose it as their place of exit from the world. "We are not afraid of publicity," he told me. "And we are not trying to hush up anything. In fact we are certain that morbid fascination would draw many more tourists to Bourjas Island had its grisly story been revealed in full. But we do not wish to capitalize on evil and personal tragedies. Nauplion and its surroundings have so much to offer that Bourjas Island is superfluous."

Dr. Stavro Glezos, a Nauplion physician who served for 14 years as the official police coroner until his resignation in 1966, believes there is no mystery about the island or the castle that occupies most of its surface.

"Its factual history and background are fascinating enough. Without any embellishment they make good subject matter for a dozen movies, thrillers and historical novels. But human nature being what it is, local folks have invested the castle and some of its previous inhabitants with supernatural powers. People with suicidal tendencies naturally are drawn to the castle by its reputation, location and the optical illusion it creates of floating above the world and reality. The Eiffel Tower in Paris also is a choice spot for suicides but no one claims it is haunted by ghosts. And while I cannot prove my theories I think that in many cases visitors to the castle fall over the edge due to the hypnotic effect of the sea lapping hungrily at the feet of the cliffs."

Dr. Glezos went on to say that one day last summer he experimented with his theory of involuntary hypnotism, first taking the precaution of tying himself to an old cannon on the castle ramparts with a strong nylon rope (the type used by mountain rescue teams). He then walked for-

ward and peered over the edge.

"The water looked so clear and transparent; I could see fishes, crabs and eels scurrying about. The temptation to reach out and touch the water was irresistible. After a minute I forgot that 200 feet of air, cliffs and jagged rocks separated me from the sea and I leaned over to touch the surface. A tug at my waist as the nylon rope tightened restored me to my senses and averted my certain death. I admit it is uncanny, even frightening, but there is nothing supernatural about it. I think the mesmerizing effect should be studied by competent psychologists and medical experts. And a shoulder-high railing must be put up around the towers and ramparts to prevent fatal accidents."

Dr. Glezos' explanation sounds plausible but it does not account for the mysterious deaths of all the victims Bourjas Island claims each year. Nauplion boatmen must report to police all persons who ask to be taken to the island after dusk. And the fishermen swear that a strange black shadow floats over the castle each time a man or a woman dies on the cliffs of Bourjas Island.

* * *

ON THE MAP OF Greece the Peloponnesos peninsula looks like a giant hand with five out-

stretched fingers groping toward the offshore islands in the Aegean Sea. Ancient Greek legends tell that when Aphrodite, the goddess of love, came out of the foaming sea at Cyprus, Zeus attempted to seduce her with a necklace of 222 precious pearls.

When she said no, he tried to rape her, encircling her waist with one hairy arm and pawing her with the other hand. In the struggle the necklace broke and the pearls cascaded into the sea, creating the picturesque Aegean, Ionian and Dodecanese islands which are Greece's top tourist assets today. Struggling against the rapist, Aphrodite tore herself from his grasp and leaped across the sea to Mount Olympus. She stumbled and fell and where her breasts touched the water, the two perfectly-shaped conical islands of Thasos and Samothrace rise off Greece's northern coast.

The enraged Zeus trying to catch the elusive goddess fell on his face thus causing an enormous earthquake which devastated the island of Crete. Where he placed the palm of his hand in an effort to lift himself, the Peloponnesos peninsula juts into the sea. A cradle of Greek culture and civilization, along with such sites as ancient Sparta, Olympia, Epidaurus and Corinth, the Peloponnesos is a tourist paradise where one can live like a king on

less than two dollars a day. Yachts from all over the world anchor off Nauplion, the peninsula's principal port. Visitors snap photographs of Bourjas Castle, unaware of its bloody past and current notoriety.

Nauplion was conquered by the Turks a short time before the fall of Constantinople in 1453. Life went on as before until the first signs of the rebirth of Greek nationalism in the 18th Century. The Turks with unspeakable bestiality crushed the Nauplion Revolt of 1798. The second uprising, in 1809, was drowned in rivers of blood. It was then the Turks rounded up thousands of slave laborers to build the world's most impregnable fortress on the rocky island in Nauplion Bay.

Manolis Ioannides, a renegade Greek who betrayed his people, sold out the revolutionaries and embraced the Moslem faith taking the name Mustafa Ismail, was appointed by the Turks the first governor of Bourjas' fortress. Like all traitors throughout history he exceeded the enemy in his bloodthirsty zeal against his own people. Life under the Turks had been no picnic for the Greeks. Now it became sheer hell as Ismail began abducting teen-aged girls for depraved orgies at the castle. Boys too were kidnaped and their emas-

culated bodies later found floating in the bay. Suspected revolutionaries and their relatives were rounded up by Turkish police and brought to the castle dungeons. After being interrogated and tortured they were condemned to a long slow death impaled on wooden stakes on the ramparts.

After the country suffered a dozen years of Turkish oppression, the Greek Liberation War erupted in 1821 and this time the Peloponnesos peninsula was liberated. Pending the liberation of Athens a temporary capital was set up at Nauplion by the jubilant Greeks. The Turkish troops garrisoned at Bourjas Castle defended themselves with the resolution of doomed men. Realizing that no mercy could be expected, no quarter asked or given, the Turks and their renegade chief fought like lions in their granite lair. They repulsed all Greek attacks until the night of July 25, 1821, when a group of Greeks donned Turkish army uniforms and sailed up to the island in a captured Turkish warship. Before the defenders recognized the new arrivals the Greeks swarmed up the fortress walls, fighting from room to room and from dungeon to dungeon.

Mustafa Ismail was seized while trying to escape disguised as a Greek monk. The 430 Turk-

ish prisoners were shackled in groups of five and flung to certain death from the castle's central tower. Their renegade commander was stripped naked, blinded, disemboweled and nailed to a plank which then was drenched with tar, set afire and thrown into the sea. He died cursing the castle and its new occupants.

* * *

GIVEN THIS background, superstitions and horror tales were unavoidable. Greek troops were garrisoned in Bourjas' fortress until 1913 and the logbooks of duty officers over the generations are filled with detail descriptions of fatal accidents.

An entry made by Capt. Vassili Vassiliades of the Fifth Evzones Regiment dated January, 1863, repeats the testimony of Cpl. Nikolas Zahariades who was Sergeant of the Guard the night before:

"Ten minutes before midnight, as instructed by standing regulations of fortress guard duty, I checked the equipment and uniforms of Privates Marco Limenos, Nikolas Papanidis and George Gevezos, marching them out of the guard room to change the sentries atop the central tower, in front of the armory and near the northern battery. The man to be replaced on the tower was Private Stelio Kostas, a de-

pendable veteran of our regiment. He did not challenge us as required by regulations, did not reply to our calls and was not to be seen anywhere on the tower. We flashed a lantern and saw his rifle leaning against the crenelated rampart on the southern side. Fearing the worst, I held the light up over my head and ordered Private Papanidis to look over the ledge. He did as instructed and cried out suddenly: 'I see a priest, I see a priest!' These were his last words. Before I could grab him, he too plunged to his death on the rocks below. I immediately fired a warning shot and rang the alarm bell. The lantern in my hands was snuffed out suddenly as a black cloud floated over us, blotting out the moon and the stars. We were engulfed in total darkness and I could hear the screams of my soldiers: 'It's dragging us. It's dragging us! Help! Help!'

"I let my rifle drop, threw away the lantern and held on to the flag post. This probably saved my life. I felt a strange force tugging at my shoulders. The tugs were gentle at first but intensified and became powerful and insistent. I kept praying, 'O God, please save me. Holy Maria, mother of God, help me!' Icy fingers tightened on my throat, I lost consciousness."

When Corporal Zahariades came to he was lying on the tower's rough surface, surrounded by Captain Vassiliades, the regimental duty officer and other armed men of his outfit. A formal board of inquiry was set up by the commanding general to probe the mysterious incident which claimed the lives of four seasoned soldiers. The investigators absolved Corporal Zahariades of any blame for negligence or dereliction of duty, clearing the regimental commander, Colonel Andreas Samorakis, of any responsibility for a faulty sentry system. The board's conclusion was that the sentry on top of the tower and the guard detail which came up to relieve him were overwhelmed by a sudden turbulence of the air. Heavy mist made the stone surface slippery and dangerous, a thick fog blanketed the tower and sharp gusts of wind created the illusion of unseen forces pushing men over the edge.

It was the best explanation any official commission could offer but it was not satisfactory. Corporal Zahariades had to be hospitalized in a mental institution a short time afterwards. Psychiatric treatment in those days consisted of beating, praying and depriving of food. One night in 1865 the patient escaped from the hos-

pital, made his way to Nauplion, stole a boat, rowed across to the island and tried to climb up to the central tower. A sentry challenged him and since Zahariades did not know the right password he was shot dead. His body was found floating the next morning in the exact spot where his four comrades had died two years before.

In 1913, following another victorious war against the Turks, Bourjas Castle was converted into a military prison. No records are available to show how the inmates fared. But there is no doubt that the guards would gladly have changed places with the convicts because being locked up in cells at night was much safer than mounting guard and sentry duty on the fortress walls and towers. Nighttime brought its usual terrors. But broad daylight and bright sunshine were no insurance against fatal accidents.

In 1928 the military prison was transferred elsewhere and Bourjas Island was handed over to the Greek coast guard as a lookout point for smugglers. Because of the castle's sinister reputation sentries patrolled the walls in pairs and guards on the observation post atop the tower tied themselves to iron rings as a precaution against falling out.

Father Dionisos, a Nauplion

priest, held special services to exorcise the island. For a time it seemed as if the evil days were over.

But in 1932 three Greek schoolgirls, Amalia Petrakis, Maria Miaoulis and Olga Tsaldaris, visited Bourjas Castle where Olga's brother Aristide served as an officer of the coast guard. They stood on the tower admiring the view when suddenly Maria cried out in alarm: "What is the priest doing here?"

The other girls and Lieutenant Aristide looked but saw nothing except a strange shadow. Before they could intervene, however, Maria screamed: "He is taking me by the hand!" and plunged to her death over the edge.

Police investigators and the coroner found no signs of violence on her body and stressed in their report that the girl must have been driven by an "hysterical-hypnotic compulsion." Visits by civilians to the Bourjas tower were prohibited after that. Only sentries on duty were authorized to climb up there.

In 1941 German troops occupied Greece after a brief but bloody blitz and a Nazi garrison moved into Bourjas Castle with machine guns and antiaircraft cannon. Nauplion Bay became a prime German naval base and the old fortress bristled with 20-mm flak and Spandau burp guns

while the Nazi swastika fluttered from the striped flagpole on the tower. Nothing is known of any fatal accidents or suicides on the island in those days, possibly because the atrocities perpetrated by the Nazis and the rule of terror they instituted in occupied Greece blotted out lesser horrors.

Castle dungeons and prison cells were filled to capacity with hostages, anti-Nazi underground activists, security risks and suspects. Each day at dawn, seven days a week, for more than three years, Nazi firing squads marched along the cobbled courtyard in their hobnailed jackboots, lined up prisoners against the wall and executed them with bursts from Schmeisser submachine guns. The bodies were tossed over the wall into the sea. The old Turkish torture chamber was reactivated with modern equipment which included a power generator, electric wires, dentist's drills, soldering irons and blowtorches. The screams of the tortured victims could be heard across the water all over town.

When the Germans pulled out in October, 1944, Bourjas Castle became a detention stockade for captive Nazis and Greek traitors who had collaborated with the enemy. In 1946 the Greek civil war broke out when the Russian-

supported Communist guerrillas tried to seize power by force of arms. The fortress now became a transit center for subversives and known party activists pending their deportation to prison camps on distant islands. A couple of guards died during those days in fatal falls down the cliff but the exact cause of their deaths is not known. No records were kept and no eyewitness statements are available.

With massive American assistance the Communist rebellion was crushed in 1949. In 1950 Bourjas Island became deserted once again. After an abortive attempt to establish a Maritime Museum in the castle (the curator's wife was found with a broken neck at the foot of the tower), the island was handed over to the Greek National Tourist Office in 1953.

"We tried to convert the castle into a picturesque hotel but nothing came of this ambitious venture," admits Mr. Petrikades. He is still certain that tourists would have enjoyed themselves in the fortress. "We would have blocked all exits to the towers and ramparts, converting the dungeons into a discotheque. Few tourists know the history of Bourjas Castle and what they don't know won't hurt them. Alas, local employees disliked the idea and flatly refused

to stay on the island overnight. And how can you run a hotel without clerks, servants and chambermaids on duty all night?"

* * *

A WEALTHY GREEK ship-owner offered to lease Bourjas Island from the Government provided he was given a free hand to exorcise the evil spirits that haunted it. Eager to get rid of the embarrassing property, the authorities agreed with surprising alacrity. The shipping magnate arrived in 1956 with a famous Dutch medium, Madame Henrietta De Vries, who arranged a seance on top of the central tower to try to pinpoint the restless ghost.

It was a dark, wild and stormy winter night in December, 1956. The shipowner, his friends and a dozen police officers from the Nauplion precinct station gathered around Madame De Vries by the light of kerosene lanterns. I interviewed Lt. Peter Lambrakis who was present at the seance.

"The Dutch woman went into a trance. She seemed paralyzed at first, then her body began twitching and jerking spasmodically. A strange man's voice came from her mouth: 'I hate you, I curse you, I shall destroy you all. . . .'

"I was a young man then, just out of the National Police Acad-

emy. I was skeptical and frankly cynical about such things. To be perfectly honest about it I was sure the Dutch woman was working some kind of confidence racket, like ventriloquists do in circus shows, to try to make us believe in ghosts and evil spirits. But I soon changed my mind when she recited the names of all the people who had died on the very spot, pronouncing them in the Greek way — the Peloponnesos accent no outsider ever can learn. All of a sudden the lights dimmed as a black cloud covered the top of the tower where we stood around the medium. The strange dark fog blotted out the brightly burning kerosene flames. I flicked on my electric torch but its beam did not penetrate the curtain of darkness. The Dutch woman's voice changed suddenly. 'I see a bearded man. He is evil. He wants to kill us. He is laughing and reaching out for me. Help, help!'

"She began moving toward the edge of the tower before we had time to react. The first one to recover from the shock of surprise was Capt. Konstantine Zetos, my immediate superior. He seized Madame De Vries by her hand but she kept moving as if propelled to her doom by some unseen force. Sergeant Mefodios and I leapt to their rescue. I

secured a hold around the medium's waist while Mefodios grabbed my belt. Suddenly I felt someone pushing me towards the edge. 'What the hell are you doing, Sergeant!' I snapped angrily, 'Pull us backwards, not forwards!'

"'It's not me, Lieutenant,' Mefodios replied in a strange voice. 'Someone is pushing us all.'

"Other people rushed to our rescue and literally one inch from the edge we managed to stop the Dutch lady from plunging to her death. For several moments she struggled violently against us and then collapsed unconscious."

When Madame De Vries came to she described what she had seen. An elderly man with a long flowing mane of grey hair wearing the black cassock of a Greek Orthodox priest appeared at the tower's outer edge and beckoned to her. She could see that the apparition's arms and legs were shackled with irons. She refused to move and then he reached out and seized her by the wrist, pulling her towards him.

"I have seen many ghosts and strange apparitions in my lifetime. This was the strongest evil influence I have ever encountered. I fear the island cannot be exorcised of the evil presence," the medium told the Greek shipping magnate, who then dropped

the idea of building his personal yacht anchorage there and utilizing the castle as his summer retreat.

* * *

SCIENTIFIC circles paid scant attention to these stories and reports, no matter how authoritative they appeared to be. Historians from the University of Athens arrived in 1963 to establish the Museum of Liberation War in the Castle but could not find local employees willing to stay on the island overnight. Among the pseudoscientific theories offered in explanation for the island's sinister reputation are low-pressure pockets of aerial turbulence which sucked victims off the tower's top, sudden gusts of wind, slippery stones, hypnotical delusions and mass hysteria. All such theories sound logical enough until they are examined in the cold light of the evidence and statements made by reliable eyewitnesses.

Another explanation, seemingly more plausible than the others, is that Bourjas Castle affects only the locals who are aware of its history, background, superstitions and legends. Foreigners who never heard about it have nothing to fear. But this version was debunked in 1965 when a young French girl, 17-year-old Marie-Louise Trenchard from Bandol, arrived in Naup-

lion aboard the yacht *Heloise* owned by her best friend's father. One day in June Marie-Louise donned her white bikini, rowed a dinghy to Bourjas Island and climbed up to the tower to sunbathe in the nude. She was lying naked on the hot stones and eventually began to doze. Suddenly she was aware of a dark shadow around her, blotting out the sun. Shivering from a clammy coldness, she scrambled to her feet. Donning her bikini she felt an icy current forcing her toward the outer edge over the cliff. The bikini halter, not much bigger than a handkerchief, saved her life. She had no time to put it on and the elastic fabric caught on a protruding iron spike, leaving her dangling over the precipice. Somehow she recovered her senses, managed to pull herself up to the tower's flat roof and ran screaming hysterically into the elderly caretaker's arms. This happened in broad daylight, at noon, to a foreign girl who knew nothing about Bourjas Castle, at a time when the seafood restaurant down near the gate was crowded with holidaymakers.

Today no one can climb up to the castle's towers and outer ramparts without permission from the authorities. Nauplion municipality, the castle's nom-

inal owner, has installed heavy doors that block access to the danger spots.

The restaurant downstairs does a roaring business and having tasted there such delicious concoctions of the traditional Greek cuisine as *kokoretsi* (snails rolled in strips of goat's liver and roasted over charcoal), *kalabukis* (octopus tentacles marinated in vinegar and tomato sauce), *salambaka* (crab meat with rice and chicken livers) and *masugotsa* (lobsters in sweet white wine) I can only add that the Bourjas Castle dining room deserves a four-star rating in any guidebook to Greece.

But the grizzled caretaker shook his head when I asked him to open the door leading to the central tower. He refused to accept the 100 drachmae (\$3.30) tip I offered. "Not for all the money in the world, Monsieur, will I have your soul on my conscience," he replied in halting

but correct French. "I am an old man and I have seen too many strange things happen here to let you fall down the cliff."

"But I do not intend to commit suicide. I love life and I will tie myself with a leather belt to the flagpole," I protested.

He shook his head again. "You may love life but the death wish is present in all of us. Sometimes it gets so strong people commit suicide. Sometimes you are not aware it exists but it is there, under the surface, waiting to be freed from the shackles of logic, conscience and survival instinct by strange unseen forces. I do not believe in ghosts, Monsieur. But I do know that the death wish, so strong as to be almost irresistible, overwhelms most people who climb up to the top. Please leave the island and return home to your family. Too many tragedies happened here for this place to become safe for visitors. . . ."



A LUCKY STUMBLE

WHEN RUSSELL Rogers, aged 10, and his father were hiking in the foothills near their home in Livermore, Calif., the boy picked up a mineral chunk. He broke it open to discover a glittering inner core like raw gold. His father Arthur Rogers said it was "fool's gold" and admonished his son, "You have to learn in life you don't stumble over riches." But his mature advice didn't hold up this time. A physicist friend saw the rock and agreed with the boy. It was a piece of high grade ore worth about \$250.

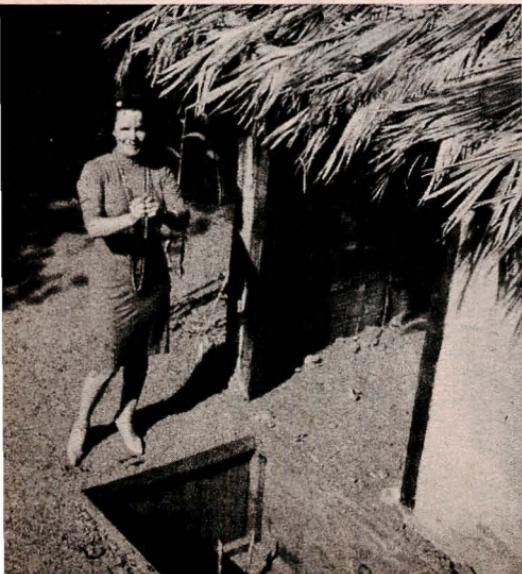


In VIETNAM Life Can Depend on a DOWSING ROD

Would you believe a hard-bitten Marine going down a jungle trail holding in front of him not a bayonet but reshaped coat-hanger wires?

By Elizabeth Read

Camouflage has been removed to show deadly stake-filled pit to which rods in author Read's hands are reacting.



THE VIETNAM trail" was booby-trapped, I knew, and as I walked along clutching a pair of dowsing rods in my fists, I searched the ground for trip wires.

A sudden reaction of the rods startled me. They swung outward as if controlled by some unseen force. I stopped and looked around carefully. I had been told to expect danger and now the danger signal had come from the rods. I found the source: a log some 15 feet in the air ahead and above me, bristling with vicious steel spikes, was suspended in such way that if tripped it would come crashing down across the trail.

I jumped back in genuine

fright. The Marine major accompanying me laughed saying there was no real danger. He knew the booby trap was there all the time.

"What you really should be afraid of, young lady, are those high heels you're wearing!" he admonished.

The commanding officer of the 13th Engineer Battalion, Fifth Marine Division, Major Nelson S. Hardacker, was escorting me through the simulated Vietnamese jungle at Camp Pendleton, Calif., recreated for the training of Marines who later would see action in southeast Asia. The terror weapons along the trail are exactly the types in use by the Viet Cong.

I may be the only girl who has walked along that devilish trail but my use of the dowsing rods was not unique. They have been a part of the training program at the base for more than 18 months. Thousands of officers and men (more than 3000 by the time I was there) have demonstrated their effectiveness in locating not only booby traps but tunnels, land mines, communication wires, arms, concealed chambers used to house murderous devices, and food cached underground.

As I continued along the "Vietnam Trail" (the camp's official name for this training area) the



Major Hardacker (who conducts informal dowsing training) shows how rods are held. (Official Marine Corps Photo)

major showed me more booby traps: "The Mace" (a bent sapling which when tripped springs back with great force lashing the victim with imbedded spikes), the "Punji Bear Trap" (a small pit containing a pivoting spike arrangement designed to pierce boot soles and set off a grenade while a soldier is thus entangled), and the "Sorry-About-That Trap" (a deeper pit with a concealed side chamber in which a hidden guerrilla waits to at-

tack an unwary explorer). According to Major Hardacker the divining rods have been used successfully under combat conditions to search out just such booby traps as well as other threats to the foot soldier. The engineer units of the First and Third Marine Divisions engaged in mine detection and tunnel destruction in Vietnam have reported marked success with the "coat-hanger" dowsers.

* * *

HOW DOES IT happen the hard-boiled Marines have turned to such esoteric methods of defensive warfare?

According to Major Hardacker the rods were brought to the attention of the Marine Corps by Louis J. Matacia, a land surveyor and operations analyst at the Landing Force Development Center, Marine Corps Schools, Quantico, Va. Matacia knew that surveyors and construction engineers long have used dowsing methods successfully to find underground structures, manholes and pipe lines. He began testing the rods when he learned of the need for supplemental devices to locate underground tunnels in Vietnam. Already in use is the battery-powered mine detector, a complex device which sounds a warning when it passes over any buried metallic object, somewhat safer than the hunt-and-

probe method (detection with bayonets), but neither is 100 percent effective in locating tunnels or openings in the earth.

In December, 1966, Matacia wrote the commander of the Ninth Marine Regiment, Third Marine Division, on duty in Vietnam, to ask if he would be interested in exploring the value of the dowsing rods. The officer was — and a test was set up.

At the "Southeast Asia Village" on the Quantico base Matacia located all the tunnels within 20 minutes. He not only found tunnels as far below the surface as 15 feet but he also was able to determine their angle of slope. The brass was impressed.

Now "coat-hanger" dowsing has become standard procedure. The tunnel is first located with two rods; then one rod indicates slope by the direction of its swing. No one seems to be able to explain the "why" of this or how the divining rods work. They just do.

"One thing is certain," Matacia reported. "The wires (rods) will react and the user must learn to distinguish what they are reacting to at any given time. I have had four years' experience; yet the officers on the test had none and they learned to use the wires in a few minutes with varying degrees of success."

I must confess that I made the usual beginner's mistake of holding the rods too tightly and too close to the bend so that my thumbs and the upper part of my hands obstructed their free movement. But Major Hardacker told me that about 90 percent of the men who tried dowsing for traps, mines and tunnels have been successful, once this typical mistake is overcome.

The principal value of the method is its utter simplicity. The Marine in the field doesn't have to get an order for some complex mechanism, nor even a special pair of rods. He can—and does—use a pair of wire coat-hangers. First the hook and top portion are snapped off. The remainder of the wire is bent out straight except for one end that forms a short right-angle "L" about eight inches long. These short ends are held loosely in the operator's hands, the long portions (measuring about 26 inches) pointed forward, parallel to each other and to the ground. Until some reaction occurs the ends of the rods will be one to three inches apart. When an object or space in or on the ground is detected the wire rods swing apart.

When this first happened to me at Camp Pendleton I was amazed. The force that moved the rods was spooky. Major

Hardacker laughed. He had seen the same reaction from hundreds of novice experimenters. I first tried brass L-shaped rods made especially for dowsing from strips of welding wire three-sixteenths of an inch in diameter. Then I tried the crudely bent coat-hangers which had been dangling on a post in the simulated Vietnamese village. I found no difference. Both worked just as the major had said they would.

Marines are introduced to trap and tunnel dowsing on an entirely voluntary basis but on actual combat duty in Vietnam, according to returned veterans, officers assign men to this type of detection after they have been found proficient. Individual Marines often resort to dowsing to avoid traps and to find enemy-created pitfalls.

"We have no formal course," said Major Hardacker. "We simply demonstrate how it is done and let the men do it. We can't really instruct because we don't know how it works or why. How can you instruct formally if you can't write a manual on how and why it works?"

"We demonstrate to classes. All the men going through training here get a chance at it. If it works for a man and he has confidence in it—fine! It will do a good job for him."

The Marines do not stress dowsing for the location of mines since the mine detector is available. Then, too, with dowsing rods it is necessary to go too close to a mine for comfort. One step may mean the difference between life and death. But tunnels, hidden graves and underground holes are another story. The major explained:

"There is also equipment that will pick up voids in the ground — foxholes, tunnels and that sort of thing — but it is so sensitive it will pick up junk too, even a nail. We can find what we are looking for with these rods and wires and it certainly doesn't cost a lot of money."

* * *

HOW DOES IT WORK in the jungles, either those of Vietnam proper or Vietnam, Camp Pendleton style? I found out in the same way Marine trainees find out almost every day.

High heels and all I trekked down the same booby-trapped trail to find the hidden tunnels. I was not told their location; I had to find them myself and I did. The rods swung wide apart when I reached the ground above the first tunnel. I was pleased when told I was correct.

"This is fine," I said, "but how do I find out how big it is — how long it is?"

Major Hardacker explained. I

was to place an object or stake at the point the rods indicated and then warily reconnoiter. One doesn't go straight ahead. You couldn't know at that point whether you had located a mine, a booby trap or a tunnel. Instead you go to a point where you can approach the original spot from the opposite direction. By an extension of this system the outlines of the tunnel gradually become apparent.

Once you know the direction of the tunnel, you follow along as you would the bed of a stream, holding the wires in front of you and obeying their indications implicitly. So long as there is no change in the tunnel there will be no reaction in the wires, but should you come over a side tunnel or side room, the wire on that side will spread out and point in the appropriate direction.

"How do you know when you come to the end of the tunnel?" I asked.

"You don't," replied Major Hardacker. I was disappointed. I was beginning to think the dowsing rods could tell me everything. But the major showed me how to go along for a time in the direction of the tunnel and every so often turn around and walk back. If I were still over the tunnel nothing would happen. If I had gone beyond the end the wires would open up when I got

back to the start of the "void."

It was plain that a tunnel's boundaries thus could be mapped quite precisely. Even escape hatches could be found this way. The boundaries were what counted. Once over the tunnel and after the first "reading," when you place the rods back in starting position, nothing happens until there is a change in the passage. By reapproaching from different directions one can see the entire layout as if with X-ray eyes.

It seemed to me the rods "wanted" to line up with the walls of the tunnels — whereas in locating solid objects the rods tended to swing all the way back to my shoulder.

On the "Vietnam Trail" I met a Captain Finnegan who showed that he could get very accurate readings with the rods. Almost everyone who tries them can, he said, except persons who profess a deep-seated disbelief.

"Even those," remarked Captain Finnegan, "sometimes get a slight reaction. You can see it starting and then they compensate for it, canceling it out by tightening their fists too much or pressing their thumbs against the metal."

To make sure I was convinced no unconscious pressure was moving the rods, the officers gave me a pair of wooden

handles to put over the "L"-ends so that my hands were not touching the rods at all. These made no difference in the action of the rods.

My next test was to find a hidden mortar shell. Our jeep driver, Cpl. Andrew W. Champion, hid the shell while I was working on the tunnel system. I was told the shell was covered with leaves and debris, then taken to the general area to find it.

The corporal had done a good job. I could tell nothing by studying the ground — but the rods were my eyes. I circled the area and wandered a bit but it didn't take long. The rods held steady until I got to a certain point. Then they moved apart with the same definite pull I had begun to recognize as significant.

Corporal Champion uncovered the shell (I had been assured it was not live!) less than three feet directly in front of me.

Back in Major Hardacker's office, my "training" over, I asked him how long he had been experimenting with dowsing rods.

"My mother used to 'witch' for wells with a peach stick," he said. "It took my fancy for a couple of weeks but I wasn't too interested in finding water. Mother wasn't as accurate as some. She could find water but

couldn't tell how deep it was or how much, or whether it was fresh or salty, as many dowsers seem to be able to do."

His first observation of the use of dowsing by the military was in 1951 when a Marine captain used rods to locate water lines in Quantico.

"I tried them again for a little but shelved them without realizing the possibility of other military applications," he said.

He realizes he should have been more impressed by his 1951 experience. He tried getting a reading on a known water line but the rods kept indicating a line some 50 feet away. He was discouraged — until a plumber said his readings marked the location of a sewer pipe.

* * *

HOW EFFECTIVE has the method been under actual wartime conditions?

"When we engineers use dowsing," Major Hardacker said, "the infantry has already been through and we are looking for places where the Viet Cong may be hiding. They have traps in the villages and they camouflage them very well. Sometimes we discover a tunnel and several escape hatches. We can map the whole complex.

"We use the method mainly for locating tunnels although the rods will pick up mines, com-

munication wires and trip wires on the trails, dead bodies, false graves and ammo and rice caches."

I was curious about the type of man who seemed to make the most effective use of the rods and whether it was impossible for some persons.

"You can't tell by looking at a man. If it doesn't work for someone he usually is a nonbeliever. But if a man is open-minded — willing to experiment, in other words — he can learn to determine what he is looking for by deduction and experience. A tunnel, for instance, will be much larger than a mine or trip wire and it has direction. As you saw earlier you can use the rod to indicate the direction and slope of a tunnel."

"Are there any refusals to try the rods — any scoffing from above or below?"

"No, as I have said, whether a man tries the rods is up to him. When a man sees someone else do it he's apt to say, 'Gee, I want to try it too.' There's not much scoffing — and the method has been generally accepted by engineer personnel in Vietnam."

Major Hardacker told me too that a team from the University of California at San Diego was doing a statistical study on all types of detection implements. The military has made studies

but doesn't appear to be interested in developing the dowsing method. However, the Air Force has asked for full data on it.

* * *

AS ALL DOWSERS know, the art of finding liquids or objects by this ancient method is not limited to any one kind of instrument or gadget. Professional dowsers tend to develop their own individual adaptations and their special divining rods.

Legory O'Laughlin, president of the southern California chapter of the American Society of Dowsers, says that "water witching" with a forked twig has been known throughout the history of man and more than 700 books have been written on dowsing, both for and against — mostly for.

"I'm surprised we haven't used these things long before this in the military," Major Hardacker commented. "As I said I don't know any theory to account for (the action of the rods). I believe it definitely has something to do with the makeup of

the operator's body and naturally electronics have to be involved. . . . I am convinced these rods work."

I too am convinced — convinced that *something* worked because I myself had made it work. I can't understand why either. Perhaps, as the major suggests, it has something to do with electronics or the makeup of the body. Perhaps many of us are more psychic than we know!

One thing I am sure of. These tough, no-nonsense Marines take dowsing seriously. I heard no scoffing or jeering from any of them. This attitude fits with the modern, explore-everything, ignore-nothing attitude of most present-day military planners. In the Air Force letter of inquiry concerning dowsing methods at Camp Pendleton the officer making the request for information said:

"If in fact such devices do the job it really doesn't matter why they work — but it does seem high time to establish conclusively the fact that they do."



TOT KNOWS HER OWN FATHER

IN REDWOOD CITY, Calif., police found a pretty little blonde girl toddling around a neighborhood market. They took her to the station but were unable to get her to tell them her name. Suddenly Officer A. J. Mayer entered the room and the little girl pointed at him, saying, "That's my daddy." Mayer, who had no idea his three-year-old had gone on a shopping spree alone, took her home.

DEAR EDITOR:

On this day—January 1, 1968—it occurred to me that FATE soon will celebrate its 20th anniversary. I have been a subscriber since the first issue (Spring, 1948) and reading every issue has been an exciting experience.

I feel particularly honored by the fact that when the third issue (Fall, 1948) inaugurated a reader's section, it was my own letter that headed that brand-new feature, "Report from the Readers," thus being the forerunner of the many hundreds that have followed.

Two of my suggestions were taken up immediately. First, a reader's section was born and second, FATE's frequency—at first quarterly—was increased. Wonderful service!

I have every issue to date—215—and find them invaluable for research in writing articles and letters on astronomy, UFOs, Spiritualism, and so forth—which is my hobby.

Congratulations, FATE! May you celebrate another 20-year anniversary—and more!

Sincerely,
ALEX SAUNDERS

Rexdale, Ont., Canada

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.

INDEED A KING

By Emalee B. Hawkes

OF COURSE HE was only a dog but to my husband John and me King was much more. He was ours and we loved him. He was indeed a king, in name and in breed, with all the conformation of his thoroughbred Scotch collie ancestry: his tapering muzzle, plume-like tail and soft eyes. He had the bearing of a monarch.

King's inborn tendency to protect served me well as he bounded over the sagebrush reaches of our Wyoming mining claim or into the ranging foothills of the Big Horn Mountains. We were living on a mining claim about five miles west of the small town of Kaycee. It was wild, sparsely-settled, rattlesnake country. But John seemed to feel I was always safe with King around and I too felt safe and free with my exuberant companion beside me. More than once he had barked

sharply to warn me of danger.

Late one afternoon in August of 1938, I called King. No response. Again, "King! Come, boy, let's have a hike up the hill." The silence was ominous.

I began to search the gulch where we sometimes hiked; over to the shaft-house — but John had not seen him; down the road toward town. Now I went with some misgiving, calling and whistling. John soon joined me in the search but we were unsuccessful. Disconsolate, we went back to the house.



Emalee B. Hawkes

"Wait," John said, "do you hear something?"

"Yes, a faint whine."

"Under the porch."

There was King! Stretched out full length, body inert, tail limp, eyes staring. Then in his beautiful tapering muzzle, now painfully swollen, we saw the two unmistakable perforations of a snake's fangs

"A rattler," said John. "He's done for, honey."

"Oh, no! Isn't there something we can do?"

I stooped down, putting my arms around the dear dog. His heart was pounding. Looking at John's grave face I began to realize the seriousness of the dog's condition.

"No hope, dear. Remember the rattlers are really poisonous this summer. The sheepherder's dog was killed by one of them and Rancher Kline's beautiful pinto died from a rattler's bite."

John stood still and then said, "Whiskey is the only thing I know that might help him but I'm afraid he's too far gone. He knelt beside me and we sat there listening to poor King's labored breathing.

Like a burst of light my mother's teaching came to my mind — teachings of faith: faith that my minister-grandfather must have felt at the church camp when he had prayed for a much-needed

rain and then purposefully closed all the tent flaps to be sure things would not get wet. He expected rain. Rain came.

Memory brought me the words of Jesus: "not a sparrow falls." A dog is one of God's creatures and if our faith were true God's power to heal could save our dog. I must take my stand . . . did I believe God would heal our dog? A definite conviction came over me and I turned to John. "No, don't go for the whiskey. We have God."

"All right, I'll leave King to you . . . and God," John said as he left us.

I realized there was no time to lose if our collie was to be saved by prayer. Now was the time to use my faith. As the shadows darkened the evening sky I sat with King, feeling the presence of God. It filled my soul . . . and I knew all would be well.

When morning came John and I went eagerly to King. At our approach he rose on wobbly legs as if to greet us. He drank the water we had brought. The swelling was gone from his jaw; his tail wagged gently. By late that afternoon we had unmistakable evidence that his strength was returning. I was elated. Tomorrow King and I would take our usual hike together. — Spokane, Wash.

WHAT AJAX KNEW

By Leonard Oswald

ONE LOVELY Indian summer day in 1932 I was hiking in the country near LaCrosse, Wis., where I lived as a boy. Tagging along as usual was my mongrel Ajax. When a sudden rainstorm came up I headed for an abandoned house among the trees. Ajax then did an astonishing thing. He ran in front of me and whirled to face me, snarling ferociously.

He ignored my commands and refused to let me get anywhere near the shack. Puzzled, I gave up the attempt and resigned myself to the discomfort of being soaked to the skin.

The following day we learned that a small girl who lived on a nearby farm was missing. When darkness fell a search party was organized and after long hours of combing the countryside the little girl's savagely mutilated body was found in the shack which Ajax had prevented me from entering. The searchers found evidence that someone had camped in the structure for a couple of days.

Later a hitchhiker was picked up in a neighboring county. Under questioning the man eventually broke down and confessed the slaying. He also told police he had been hiding in the shack for two days previous to the

crime. How did Ajax know danger lurked in the building? — *Chicago, Ill.*

DREAM WARNING OBEYED

By Ola S. Peterson

MY MOTHER-IN-LAW Miralda Peterson recounts an incident that supports the validity of dream warnings and the efficacy of prayer.

In 1915 my husband's father Thomas was a sheepman in a big way with extensive acreage near Redmond, Utah. One day my husband Ray was sent out alone with a saddle horse and a pack horse loaded with supplies for one of the sheepherders' camps. That night Miralda had a very realistic dream. She saw her son going up a mountain trail with the lead rope from the pack horse tied to the horn of his saddle. The pack horse fell off the trail, pulling Ray and his horse with it.

She awakened in panic and roused her husband, who scoffed at the idea of being upset by a dream. She asked him if Ray ever rode with the lead rope tied to the saddle horn as she had seen it. He replied, "Sometimes."

Miralda waited out the night in wakefulness trying to subdue her fear with silent fervent prayer.

Her anxiety flared again in the morning when the pack horse

came running into the corral minus its pack. But Ray soon followed on his saddle horse. He said he had unloaded the pack horse for the night and toward morning it had gotten away. He said the horse never before had been so unruly. Miralda told her son about the dream and warned him not to tie the lead rope to his saddle. To ease her mind he promised.

Ray had to start out again with the supplies. This time he held the rope in his hand. On this trip to the camp, just as his mother had seen it in her dream, the pack horse slipped on an incline. Ray knew he could not restrain the fall and he dropped the rope. The pack horse was so badly injured it had to be shot. Ray gathered up what food he could salvage and packed it on his saddle horse, making the rest of his journey on foot.

Some dreams come true.—
Weaverville, Calif.

MESSAGE IN THE SKY

By Violet Moore

IN THE YEAR 1910 my parents, Hilda and John Amundsen, young and vigorous persons of Scandinavian extraction, were living in a log cabin on a claim near Grygla, Minn. They had "proved" the land by living there and cultivating it and the land and the cabin now were

theirs. At this time they had three children: my brother, myself and a new baby sister.

A mile and a half away, across a prairie and a bog, lived my mother's parents and the remaining unmarried children in their family. There was constant communication between the two families but with her baby only a few months old my mother had to wait for her family to visit her.

During the month of June my father was helping another farmer with some building and had been away several days. My mother was not fearful but as one, two, then three days went by without a visitor from her parents' home, she grew lonely and began to fear someone might be ill.

In this state of anxiety she was sitting on a bench in front of our log cabin, gazing eastward and hoping to see an approaching figure either on foot or horseback.

Suddenly the atmosphere seemed to undergo a weird change, taking on the unearthly clarity that sometimes comes before a thunderstorm. Then across the sky, as on a huge screen, appeared her parents' farmhouse. Everything about the house—the lawn, the chicken yard, the barn, even the trees and bushes—was there, hang-

ing like a great painting. We children saw it too.

As we watched, grandfather and grandmother came out to feed the chickens, Mother's sister to hang up clothes, and her brother to the barn with a milk pail. Mother felt a sense of relief; they apparently all were well.

In the morning Mother's brother walked the mile and a half to visit us. She amazed him by recounting the exact movements of the family during that period of less than 10 minutes. Then she asked, "How did you all happen to come out of the house at the same time?"

He answered, "We had been sitting and talking about you and wondering how you were." —
Montezuma, Ga.

WITH GOD'S HELP

By Dorothy M. Becht

GEORGE AND I were married on a shoestring, as the saying goes, and we trusted in the goodness of God to see to our future.

We were living in Maspeth, L. I., N. Y., when the day came that I felt I must be pregnant. When I went to the doctor for an examination he told me in a quiet serious voice that he did not want to alarm me but my pelvis was smaller than average; I could deliver a normal child only by Caesarean section.

His words didn't upset me. I hardly knew what he meant . . . but my mother Sarah Regan knew. Directly from the doctor's office George and I went to her home and told her all the doctor had said. She looked at me compassionately and said in a confident voice, "You just pray to God and you shall have a normal child without difficulty."

I did as she said. Daily I went to church and prayed . . . and I did have a normal birth but the baby came on August 1, 1942, two and a half months early. Black-haired like both George and me the infant weighed only three pounds and immediately was placed in an incubator. We feared for her life and had her baptized right away, naming her JoAnn.

The baby did not do well. Two specialists were called in but gave us little hope and my own doctor agreed with them. I left the hospital depressed and discouraged. Each day George called the hospital, for I had no heart to do so. He always reported that she was gaining but later I learned this was not always true. He wanted to cheer me.

I continued to pray for her; even a half-ounce gain meant a great deal at this time but two months later she still was in the incubator.

On October 1 George was on the night shift and when he left for work I felt especially low. When I went to bed I sobbed, "Oh, God, will my baby live? I've prayed so hard. Have you forgotten my prayers?"

I turned from my pillow and my streaming eyes focused on the foot of the bed. There sat a blonde chubby child about two years old, one leg folded under the other.

"I'll live, Mama," she said in a clear musical voice.

I sat up quickly and reached for her — but she faded away.

That night I rested as I had not done since the baby's premature birth. I told no one of my experience, not even my husband. It was a hard thing to talk about, though I know now it was a mes-

sage from God to tell me he hadn't overlooked my prayers.

The next day the news from the hospital was better. Little JoAnn had made a quick gain and she continued to do so for two weeks. On October 15 George and I took home our pretty five-pound baby.

Two years later we took a picture of our chubby little girl — whose dark hair had changed to blonde and who by her own inclination often sat with one leg folded under the other. When I looked at the picture I saw the same child I had envisioned at the foot of my bed that night long ago. In no way could I have imagined the frail dark-haired infant in the incubator some day would become this fair little girl.

— *New Hyde Park, N.Y.*



THE MEANDERING STEWARDESS

LUCKY FOR Robert Diamond of 712 Junipero Serra Blvd., San Francisco, that Diane Chapman, a United Airlines stewardess, had time on her hands Saturday, June 3, 1967.

For no reason at all she walked a block out of her way when she left the downtown airline terminal, according to Jack Rosenbaum, columnist for the *San Francisco Examiner*. Thus she passed the Handlery Inn on O'Farrell Street where a crowd had collected around a man lying on the sidewalk. Nobody seemed to know what to do — but Diane fell to her knees,

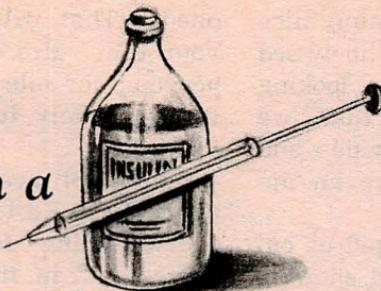
quickly checked his pulse and breathing. She could not feel either one.

The stewardess started mouth-to-mouth resuscitation and heart massage. After 15 minutes she herself was about to collapse — and then Diamond started to breathe. Simultaneously the ambulance and fire department arrived and took over. Diamond, a retired business executive, improved quickly under intensive care in the hospital.

Had it not been for an off-duty stewardess's meandering ways, his next stop might have been the morgue.

Message

from a



SOBBING GHOST

Approaching the unknown fearlessly, receptively
and compassionately opens up new frontiers of communication.

By Sena Szurszewski

IN FEBRUARY OF 1963 we found and bought our home. We had not intended to — but we did. Having been married only six months, we had planned to work hard and save for a large down payment. We figured maybe in a year we would be able to start house-hunting.

But one day my husband Ed and I were driving around Pittsburgh trying to determine the most convenient location for us. We liked the section where we had an apartment but a "For Sale" sign seldom appeared in front of the single family residences. It was so nice a neighborhood that most people who moved in stayed. One street in particular — Hawthorne Street — appealed to us. For the first time in many months we drove

along that street to look at the houses again.

"Oh, Ed, look! There's a 'For Sale' sign on that house."

"You're right. I wonder how much they want? These houses all look too expensive for us."

"They probably are," I said, "but it sure is nice up here."

We went around the block again to look at the house.

Ed said, "Let's ask the agent how much they want for it. It won't do any harm. Even if we aren't going to buy we can get an idea of how much we'll need later on."

We drove to the offices of the Alvin F. Riley Real Estate and Insurance Agency where we met Charles Riley, the owner's brother. He immediately suggested we look through the

house. He said it had many nice qualities and the lady who owned it would not mind our looking around. We agreed that we would like to see the inside and he said he would make an appointment for us.

Some compulsion urged us on. Though it was cold and snowing at the time of our appointment on February 4, 1963, we had no thought of canceling. On the contrary we both were excited about seeing the house.

When we reached the address Mr. Riley introduced us to Mrs. Joan Allison, the owner, then took Ed upstairs to show him the bedrooms while I removed my boots and heavy coat. I was standing just inside the front door and what I could see of the furniture was the kind I dislike most and in my opinion it was badly arranged. But as I stood there a strange feeling came over me. I felt so at home! I pictured our furniture in this house and somehow I knew it was *our* home. I hurried upstairs to see the lovely big bedrooms.

We went through the whole house from top to bottom and then the real estate agent drove us back to his office where he told us the asking price was \$15,900.

"Let us think about this house," Ed said. "We'll call you in a few days." The agent re-

plied, "That will be fine. Take your time. Mrs. Allison put the house up for sale in August, 1962. It's not likely to be sold overnight."

I had not been able to talk privately to Ed to tell him of my overwhelming feeling of "at-home-ness" in the house. When we were back in our apartment he was the first to break the silence.

"I don't know how you feel about that house but I would like to live there. There is something about it I like a lot," he said. "When we were going through the house I could picture our furniture in it and it gave me an odd *comfortable* feeling."

We talked for a while and then dropped the subject. The next day we decided to call the agent to see if we could get the house at a lower price. He suggested that we come to his office and there he suggested we might offer \$14,300. We had to rely on his knowledge but we felt that we could manage this if our offer were accepted.

We left Mr. Riley with his promise to talk to Mrs. Allison about our offer and to call us as soon as possible. About four days later he telephoned to say our offer had been accepted. "If I had known she would let the house go that low I'd have bought it myself!" He concluded.

We were delighted. Finally after all the confusing legal work was done our mortgage went through. Mrs. Allison seemed anxious to move almost immediately. In a little more than a month's time we were in our own home.

That first year all was quiet and shall I say "normal"? We were very busy, for we wanted to paint the whole interior. We changed the somber grey of the first floor walls to a pale warm beige. We worked hard and soon saw our home take on the personality we wanted it to have.

When we went to bed at night we learned that our house also slept. The first person down in the morning makes the house sound as if it were stretching after a good sleep. We noticed the stairs and the living room floor creaked but *only when first walked on in the morning*.

Several mornings I did not go to work. I would sit at the dining room table, either reading or writing, during this very peaceful time of day. But on several occasions starting in September, 1964, I heard the stairs creak and the living room floor creak — exactly as if a person were walking on them. On one of these mornings, not only did I hear the creaking but I felt someone pass me and enter the kitchen! I followed — and found a kitchen

cabinet door open. I knew it had been closed, for I have an inborn habit of closing doors. Moreover, this one was so located that I could give my head a nasty crack if it were left open.

Next I found the door to the medicine chest in the bathroom had been left ajar. When I admonished my husband about this he reminded me, "Since when do I leave doors open?"

In June, 1965, after I had resigned from my job and was spending all my time at home, the noises on the stairs and the doors ajar occurred more frequently. The sensation that someone was passing me now was accompanied by a small sound like a sob. By September of that year I could feel the presence more strongly and the sobbing was louder. It was always the same cupboard door, one of 21 cabinet doors in the kitchen, which stood open so frequently. The medicine cabinet door I'd find open just about every other day. Ed tested both doors for balance and checked to see if the catches were properly seated. They were.

By Christmas our "ghost" had spread such unhappiness in our home that the holidays were a disaster. Strangely, while both Ed and I felt depressed, we had no feeling of fear. We accepted the fact that we had some kind of

"haunt" and I felt our ghost wanted something. But how to find out what?

One quiet morning in January, 1966, I felt the presence again. This time I had to do something. I suddenly remembered we had learned that Ted Allison, the former owner's husband, had died in the garage. We had been told that it was suicide. If I were to talk to my ghost would it answer me? The only way to find out was to speak up.

"Is that you, Ted?" I asked.

To my amazement I heard the word, "Yes."

Again I talked, "What do you want of me? What can I do for you? Why are you so sad?"

He said only the word "yes" and then came the sound of a sob.

"Ted, are you trying to tell me something? Is there something I should know?" Again the soft sad "Yes."

"Are you trying to tell me your death in the garage was an accident?"

"Yes!" Louder and stronger now.

"You didn't commit suicide as we have heard, did you?"

This time he said "No."

I asked again, "You had no intention of dying that morning, did you? What happened?"

Now Ted talked. He said, "I was sick. No one knows. I didn't

want them to know. You will find it soon."

"Find what soon? What was your sickness?"

No reply. He had gone. Besides having a ghost, now I had the riddle of what he was talking about and no way of finding out, I thought.

IN THE FIVE YEARS Ed and I have been married and the two years we had known each other before that, I never have known him to do anything without first carefully planning it and thinking out all the pros and cons. Only twice in all those years did he act impulsively: first, in buying our home and second, in buying a new furnace. He suddenly made up his mind to have a new furnace and on May 2, 1966, the work started to install a new gas furnace.

While the old coal furnace was being dismantled on May 5, 1966, a dried-up bottle of insulin was discovered in the cold air return. The label had not yellowed so it couldn't have been there very long. I brought it upstairs, put it on the dining room table and looked at it, the realization slowly dawning that this is what my ghost meant when he had told me I would find something. I wondered if Ted Allison would come back when the furnace installers had finished.

About two weeks later, on a quiet peaceful morning, I felt the ghost with me again. I sensed that he was relaxed and for the first time sitting at the table with me. I also believed he was waiting for me to speak first.

I lifted the little insulin bottle. "Ted, is this the reason for your death?"

With an oddly beautiful laugh he began to talk. "On the morning my spirit left this world my wife was upstairs with our daughters. I was getting ready to leave for work. I always carried the medicine in my coat pocket, for I took it at work. I was in a hurry that morning and carelessly dropped the vial and it rolled into the air return. It was the only bottle of medicine I had but I thought I could make it downtown to get more.

"It was a cold morning and I had to let the car warm up. After starting the motor I went into a coma and the garage door slid down. My wife didn't come downstairs for half an hour and by that time it was too late. The firemen were called but because no one knew about the coma their resuscitation efforts were of no use. Between the coma and the fumes that was the end."

When he finished I asked him what he wanted of me. What could I do to help him find the peace he wanted?

His last words were, "Tell them. I loved my three girls."

It hasn't been an easy task. By devious means I brought Jim's diabetes to the attention of the neighbors one by one and they have begun to realize its implications. The hardest task was to talk to his wife Joan. How easy it was to talk to a spirit, I chided myself, but so difficult to speak to his flesh-and-blood widow. It took almost a year to get up enough courage to call her but thank God I finally did. We arranged that I would visit her on May 10, 1967. Our talk cleared up many questions for me and helped her in many ways, too.

Mrs. Allison told me Ted had died on December 11, 1958. She said they had kept a poem taped to one particular kitchen cupboard door called "Strength for Each Day." They had made it a practice to read it every morning. Joan also told me that pasted inside the medicine cabinet door was a similar poem, "Words to Live By," and that Ted referred to it each day.

Joan and her brother Thomas Dickson had gone to the basement of the house several weeks after Ted's death and happened to notice the door of the cleaning aperture for the air return had fallen to the floor. Tom picked it up, wondering how it had come off, and snapped it back in place.

The little insulin bottle lay just inside the air return at that point! Ted had tried to get his message through as early as January, 1959, without success.

I am glad Ted came to me. I am glad I found the courage to be a friend to him and to help him find the peace he so earnestly sought.



THE MARE THAT WEPT

By Grace Hinman

TOWARD NOON on Friday, October 20, 1967, Mr. and Mrs. Herbert Richards of Silt Mesa, Colo., noticed their palomino mare "Sugar" standing over a hole in the field where a 50-gallon drum had been sunk and surrounded by a two-foot apron of cement as part of the preparation for an irrigation project.

On investigating the Richards found the mare's colt had fallen head down into the drum. Her head was turned so only her nose and legs were above the few inches of water in the drum. It took a Jeep and an improvised sling-hoist to lift the stiffened animal from her position.

Mrs. Richards spent many hours caring for the colt, which at first couldn't even stand. The mare was milked and the colt hand-fed, then helped to a bed of blankets.

The mare rested her head on Mrs. Richards' shoulder and Mrs. Richards bent her head to touch the mare's in a caress. It was then she noticed the mare's face was wet. When she looked up at the animal's face she saw real tears streaming from her eyes.

"Our mare was shedding tears for her injured colt," said Mrs. Richards. "It was all I could do to hold back my own tears."

With constant attention the Richards pulled the colt through although her back remains curved because of the position she lay in. The veterinarian thinks her back may straighten out in time.

The colt, named Taffy for her honey color, blossomed under all the human attention and has become a treasured pet—all the more valued for her mother's tears.



UNTENDER TRAP

WHILE WATCHING a drive-in movie in Columbus, Ind., Mary Galbraith, 13, stuck her finger in the spoke hole of a customized steering wheel and was unable to free it. The attendant on a police emergency ambulance removed the steering wheel and drove Mary to an auto repair shop where the wheel was cut apart. Mary missed the rest of the movie, which was titled "Doctor, You've Got To Be Kidding."

THE BIRTH and DEATH OF A ufo

Exchange between editor seeking a story and author
near the scene shows what time and talk can do to the truth.

"... The earliest UFO I have heard of was in 1800, reported by the very stable and reliable scientist, William Dunbar of Mississippi. It was in the form of a House. The full written details are given in *Life, Letters and Papers of William Dunbar, 1749-1810* (D. Rowland, Ed. Mississippi Historical Society, 1930, pp. 104-105). It is completely unexplained.

"Apparently houses are a 19th Century image and saucers are a 20th Century image. I think this is work for the psychologist, not the physicist. That there may have been something back of the images, I readily admit. However, an object that hovers or wobbles in the vision, then shoots upward at a great rate of speed, sounds to me like a reflex of the eye to a stimulus, not an objective description of the stimulus itself.

"Since William Dunbar had square UFOs and we have round ones, the next step would seem to be triangles. If NASA would only make our space-craft a little more pointy, this being well within the range of 20th-Century science, we may not have to wait for the 21st Century.—Walter F. Cannon, Department of Science and Technology, Smithsonian Institution, Washington, D.C."

February 27, 1967

MR. LUCIUS FARISH

PLUMERVILLE, ARK.

DEAR MR. FARISH:

Curtis Fuller has come across a mention in *Science* (December 23, 1966, Vol. 154, No. 3756) of an early UFO. I wonder if it would be possible for you to research this sighting and do an article on

it for *FATE*. I know it is one of your interests. I hope you can do it.

Sincerely,
MARY MARGARET FULLER,
EDITOR

March 2, 1967

DEAR MRS. FULLER:

The historical UFO report does

seem to be a most interesting sighting and I should dearly love to be able to research it for an article. However, I am afraid that the volume in question, *Life, Letters and Papers of William Dunbar, 1749-1810*, would be extremely difficult to locate.

If I had the time for a trip to the Mississippi Historical Society I could assure you of an article but unfortunately, I do not. I would have to take my chances with less reliable means, such as correspondence and photostats from the Society, attempting to locate a copy of the book locally, and so forth. I rather doubt that would be to your liking as I'm sure you want a definite "yes" or "no" and I can give you only a definite "maybe!"

I am extremely sorry I cannot be of greater help.

Yours very truly,
LUCIUS FARISH

March 15, 1967

DEAR MR. FARISH:

Thank you for your letter. I too am sorry this idea cannot be followed through but I understand your research problems.

Sincerely,
MARY MARGARET FULLER,
EDITOR

* * *

November 3, 1967

DEAR MRS. FULLER:

Last February you asked me

to look into the alleged UFO sighting by the scientist William Dunbar of Mississippi in the year 1800.

Recently I began thinking perhaps I could get the required data more easily than I had suspected. On writing to the Mississippi Historical Society I obtained photostats of pp. 104-105 of William Dunbar's book, the reference mentioned in Cannon's letter to *Science*. I am enclosing a photocopy of the photostat.*

You will note, after all this time and trouble, the sighting described by Dunbar (which he did not witness) seems to have been nothing more than a very large meteor.

In my opinion the sighting itself certainly is not worth printing in *FATE* but it is interesting to note the errors in Cannon's letter. First, Dunbar did not see the object. Second it was not "in the form of a House." Third, it is not or should not be considered "completely unexplained" by anyone with the vaguest knowledge of astronomy.

To me this reemphasizes the tendency of "scientists" to prattle (and misquote) at length on subjects about which they know nothing! From that viewpoint I thought the entire episode might

*Enclosure: excerpt from *Life, Letters and Papers of William Dunbar, 1749-1810* to follow.

be of interest to you.

Yours very truly,
LUCIUS FARISH

ACTUAL ACCOUNT OF
PHENOMENON SEEN AT
BATON ROUGE ON APRIL 5, 1800

A phenomenon was seen to pass Baton Rouge on the night of the 5th of April, 1800, of which the following is the best description I have been able to obtain.

It was first seen in the South West and moved so rapidly, passing over the heads of the spectators, as to disappear in the North East in about a quarter of a minute.

It appeared to be the size of a large house, 70 or 80 feet long . . . about 200 yards above the surface of the Earth, wholly luminous . . . When passing right over the heads of the spectators, the light on the surface of the earth was little short of the effect of sunbeams, tho' at the same time looking another way the stars were visible, which appears to be a confir-

mation of the opinion formed of its moderate elevation.

In passing, a considerable degree of heat was felt but no electric sensation.

Immediately after it disappeared in the North East a violent rushing noise was heard as if the phenomenon was bearing down the forest before it, and in a few seconds a tremendous crash was heard similar to that of the largest piece of ordnance, causing a very sensible earthquake.

December 1, 1967

DEAR MR. FARISH:

Thank you for your tenacity in producing the information on the purported 1800 "sighting." This is interesting in that it shows just how far time and talk takes any one of us from the truth.

Sincerely,
MARY MARGARET FULLER
EDITOR



ENIGMA

IN THE EARLY spring of 1967 Emmett P. LeCompte of Langhorne, Pa., awakened one Wednesday morning with a sharp awareness of a dream, a dream of blood. Details of the dream escaped him but he knew it involved bleeding. When he went into his bathroom he found a bloodstain on the floor — a mysterious unexplainable bloodstain.

He searched his body for a cut or a scrape, anything that might have bled. He found nothing. He studied the floor for drips leading toward the stain, as if it

might have been caused by a nosebleed. He found none. Next he examined the sheets on his bed and found no bloodstains there either.

Mr. LeCompte lives alone and has no pets. The doors to his home were locked. Utterly confused, he gave up trying to find an explanation and washed the floor.

Every Wednesday thereafter a fresh bloodstain appeared on the bathroom floor — until August, when just as mysteriously as it had begun the phenomenon ceased to appear.



\$233,000

By Mary Margaret Fuller

Photographs by United Press International

James Kidd, stylishly dressed in photo taken years before he disappeared, was quiet, mild-mannered man. Friends remember his interest in immortality.

THE STRANGE WILL of James Kidd finally was probated in an Arizona Court on October 20, 1967, 18 years after Kidd disappeared on November 9, 1949, and 13 weeks after the hearings began. One hundred and thirty-nine petitioners were heard and some 800,000 words of testimony recorded.

And why was the will strange?

Because James Kidd wished his money to be used in a search for evidence of a human soul. Because James Kidd put into words — and attempted to implement with money — an anxiety which most men feel but seldom express, an anxiety Henry Wadsworth Longfellow sought to answer almost 100 years ago when he wrote: "Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul."

Whomever else Longfellow convinced he did not convince James

Kidd and so, on January 2, 1946, when the old prospector sat alone in a rented room in Phoenix, Ariz., and scribbled his last will and testament he wrote:

"This is my first and only will. I have no heirs and have not been married in my life. After all my funeral expenses have been paid and one hundred dollars to some preacher of the gospital (sic) to say fare well at my grave, sell all my property . . . what is all in cash and stocks with E. H. Hutton Co., Phoenix, some in safety box, and have this balance to go into a research or some scientific proof of a soul of the human body which leaves at death. I think in time there can be a photograph of soul leaving the human at death. (Signed) James Kidd."

When he finished Kidd placed the will in an envelope, sealed it and tucked it away in his safe-deposit box.

Not quite three years after

...for a SOUL SEARCH

James Kidd's strange will bequeathed his earnings to a quest for proof the soul exists but earned him another kind of immortality.

having written this document Kidd packed up his pick, shovel and victuals and left on one of his many prospecting trips into the legendary Mescal Mountains. He never was seen nor heard from again.

The Superior Court of Arizona declared Kidd legally dead in 1965 but his last will and testament was not read until 17 years after he wrote it when Mrs. Geraldine C. Swift, estate tax commissioner of the State of Arizona, assumed it never could be administered and that Kidd's estate would go to the schools and other worthy institutions of the State of Arizona. She was mistaken.

* * *

NO ONE HAD paid much attention to Kidd until he disappeared. And even then only a few persons wondered what had happened to him . . . until word got around about his money! Then it was suggested that Kidd must have had a secret gold mine somewhere in the mountains of Arizona's Superstition Wilderness. The truth turned out to be quite different.



Task of hearing claimants fell to Superior Court Judge Robert Myers.

Kidd's earnings at the copper mine where he worked never were more than \$3,000 a year and he never made a big strike as a gold prospector. But he did dabble in the stock market with what money he managed to save and when he disappeared in 1949 the value of his stock in 22 corporations was approaching \$60,000. Today these same shares are worth about \$158,000 with accumulated dividends totaling around \$67,000.

Little is known for sure about Kidd's early life. So far as can be determined (this has not been officially accepted by the court) James E. Kidd was born about 1877 in Lanark County, Ont., Canada. Some of the testimony at the hearings seemed to indicate that he was "reborn" as an American citizen in Ogdensburg, N.Y. All of this, however, remains conjecture.

Those who knew James Kidd say he told them he had drifted westward, working in mines in Nevada and Colorado before arriving in the Phoenix area in the 1920's. It is certain that he went to work for the Miami Copper Company in Miami, Ariz., in the 1930's and that he told his employers he was born in Ogdensburg, N.Y., in 1879 and that his parents were dead.

His friends and fellow-workers describe Kidd as a quiet, mild-mannered man of medium height and clean habits and no particular religion. Some old-timers remember he spoke with a "back east accent." They say he never talked much about God but seemed concerned with the question of man's immortality.

His main job was to tend the pumps which carried tailings away from the mine. The pay for such a job was up to \$5.00 a day. Kidd lived in a one-room shack on Orphan Street (now Roose-



velt). Mike Pesely, a mining man who still lives in Miami, remembers Kidd. "I knew him when I was a high school boy. I liked him; he would give me peanut butter and jam sandwiches. I think that's what he ate mostly. He read a lot and he liked to talk to kids."

A stockbroker who knew Kidd in the late 1920's described him as "a lonely sort of man who didn't drink or have many friends. Once in a while he would find a five-cent cigar and it would last him all day," he said.

From time to time Kidd rode the bus seven miles east to Globe, Ariz., to talk with stockbroker Fred A. Nathan. Later Nathan moved to Phoenix to work for E. H. Hutton & Company and then Kidd occasionally made the 80-mile bus trip to see him. Kidd never owned nor



Among 78 individual claimants were would-be wife Elyse Kidd (left), Jean Bright (above) who says she communicates with deceased friend, and (right) LeRoy Brandom, Jr., and Nora Higgins, the latter describing soul as "hazy, tinted form."

drove a car. In 1948 Kidd himself moved to Phoenix.

During all the years James Kidd worked in Miami, even before he moved to Phoenix, he used to go on prospecting trips into the mountains. He even registered a couple of claims with the Miami mining district and paid on them through 1948.

On November 8, 1949, Kidd told a friend of his in their rooming house in Phoenix that he was leaving early the next morning to visit his claim. He borrowed a pick from another friend and told them both someone with a car was going to pick him up. At 6:00 A.M. neighbors heard Kidd's



room door slam and then a car engine start. Nobody saw the car or the driver and nobody ever saw or heard from James Kidd again.

Eventually when he wasn't back after Christmas somebody at the rooming house called the Phoenix police and reported him missing. His friends were mildly surprised when a checkbook

found in Kidd's room showed he had more than \$3,800 on deposit. They were surprised too when some stock dividend receipts were found. But there was no indication of his true wealth.

Phoenix officials called police both in Miami and Globe but no extensive search was made. There was nobody to push it.

In 1956 the Arizona legislature passed the Uniform Disposition of Unclaimed Property Act which stipulated that property unclaimed after seven years would, after due process of law, revert to the State of Arizona.

The Estate Tax Commission became the recipient of hundreds of inactive accounts and unclaimed estates, among them James Kidd's. Mrs. Geraldine Swift, estate tax commissioner, tried everything she could think of over a period of five years to find Kidd or any legal heir. Some of Kidd's stock holdings were pretty wild, like his shares in the White Caps Gold Mining Company, but most of them were solid railroad and Hudson Bay Mining and Smelting Company shares. During these five years the will was overlooked. Not until Mrs. Swift decided it was time to make final disposition of the estate did she go through everything — to find the will in an envelope with rolled-up brokers' receipts.

On August 1, 1963, the *Phoenix Gazette* ran a feature story on the strange disappearance and the strange will left by one James Kidd. The *Gazette* also published a photograph of James Kidd which had been found in the safe-deposit box.

And so the curtain to the second part of this drama was raised.

* * *

ALTHOUGH HE must have boggled at the unusual bequest Superior Court Probate Judge Robert L. Myers of Phoenix ruled that the will was legitimate, and late in October, 1966, ordered the hearing set for March 6, 1967, to see whether anyone could qualify for Kidd's bequest.

In the fall of 1966 only eight religious and educational organizations declared their intention of attempting to qualify for the estate. By the time the hearings got under way no fewer than 17 organizations and 78 individuals had paid their \$15 filing fee and the judge had received 18,000 letters. But then began the deluge of claimants to the estate. They included several individuals who quoted *Genesis* 2:7, saying that God "breathed into the body the breath of life and he became a living soul."

"I AM a soul," they insisted. "What more scientific proof can

you ask than my physical presence here?"

A Brazilian warned the judge that he must clarify the issue before making the award because "man has two souls, a white soul and a black soul, a positive and a negative one . . . and which one do you want me to prove the existence of?"

But Judge Robert L. Myers was not content with the theological approach. The will, he insisted, demanded "scientific proof" or at least proof that the petitioner possessed the facilities and abilities to do scientific research aimed at discovering the existence of a surviving soul.

At the very outset Judge Myers, who set aside 18 days on his calendar for hearing the case, said, "I'm afraid a lot of people have misunderstood the nature of the hearing. Mr. Kidd's estate is not a prize that will be given away to the person telling the best supernatural story. The court has ruled that the provisions of the will constitute a valid charitable trust. The funds will be disbursed according to the laws relating to charitable trusts."

During the incredible 13 weeks of testimony in this bizarre case Arizona Superior Court Judge Robert L. Myers heard prospective "legatees" from all over the world.

Nora Higgins, 57, a housewife and self-claimed clairvoyant from Branscomb, Calif., maintained that the soul consists of a hazy tinted form resembling the body but without physical substance. She insisted at the hearing that she could detect Kidd's soul in the courtroom "pacing up and down with his hands behind his back, shaking his head at the proceedings."

Jean Bright, 48, another California housewife, from Encino, claimed to be in constant contact "through my entire nervous system" with a dentist friend who had died two years before. Mrs. Bright asserted that when she asks the dentist's soul questions he replies by causing her head to shake yes or no.

Lyle Hartford Van Dyke Jr., 27-year-old Portland, Ore., research physicist, presented his case on August 29. He was claimant Number 115. He said he had been doing research on related subjects for more than 12 years, particularly in the field of gravitation and theoretical physics. "I immediately saw that with a little extension of my research I could bring my findings under the requirements of the court hearing," he stated.

Mr. Van Dyke, a bachelor, said later that the trial cost him at least \$400 out of pocket but even though he did not "win" the

experience was one he would not have missed. He said most of the litigants were crackpots "but there were also some very fascinating and provocative presentations by serious-minded and highly intelligent people. Some of them spent thousands of dollars to research their case. It was tremendously educational to sit there in the courtroom and listen. At no university in the world would you find such an exhaustive and informative seminar on the subject."

Van Dyke said he got on well with most of the other legatees and that after court hours they would get together for bull sessions on the general subject. "We became good friends and had a lot of fun although we did not always agree with one another," he said.

William A. Dennis, 64, of Balboa, Calif., is a geophysicist who contended that the soul is a center of cosmic vibrations. When the human body is alive, he said, vibrations from the soul give man the power to think and act. When the human body is dead, it is unable to accept or record these vibrations which nevertheless continue.

Dr. Richard Ireland, founder of the University of Life Church in Phoenix which has a present membership of 1400, claimed the power to communicate with souls

and donned a blindfold in court to prove his telepathic powers.

Virat W. Ambudha, 51, a lieutenant colonel in the Thailand army and author of the book *Increasing Brain Power*, came from Bangkok to plead his case. In his court presentation Ambudha scientifically explored the premise that a human's mind is his soul — he called it "mind-soul" — because elements cannot think or feel as the mind can.

Some of the contenders presented more nebulous concepts.

Philosophy instructor Richard C. Spurley of Mt. San Antonio Junior College in Walnut, Calif., denying that he was in the contest "for the money," said his motive was to "crusade" to "present the kind of thinking going on."

He produced in court such visual aids as a can of spaghetti, a television set, three apples, three oranges and a bead doll of Popeye's sweetheart, Olive Oyl, together with a 157-page imaginary interview between James Kidd and Socrates.

He said the can of spaghetti represented a human brain "without a mind. Each consists of long stringy fibers and if this spaghetti was activated by an intellect it would be a soul. Science does not require that an object be seen, all that science demands is that we know the

behavior of an object. The soul," he said, "is a nonqualified entity. You can't see it or feel it, but it is capable of scientific proof."

"A dog has a brain," one lawyer said to Spurney. "Would you say a dog has a soul?"

"Yes," declared Spurney, "but if he does he's not a dog — he's a man!"

The Rev. Samuel Marcus, 54, ordained by the Universal Church of the Master in Sacramento only three years ago and previously a therapist in a state mental hospital, was a little unclear about what he would do with the money if he got it. "But I would get our heads together with the people who helped me," he said. He had sent letters to psychiatrists and psychologists, public relations men and others asking them for their views, he said.

The Reverend Marcus, who presides at one of a chain of Los Angeles wedding chapels, was somewhat secretive about how many marriages he performs under his new calling. "It's the competition; we don't want them to know but I can tell you it's in the thousands," he said.

Mrs. Elyse de Montmollin Kidd, 58, of New York City, professed widow of Arizona miner James Kidd, asked for "her share" of Kidd's estate under Arizona community property

laws. She claimed in a court statement of interest that she and Kidd were married in San Pablo del Monte, Tlaxcala, Mexico, on December 30, 1937, and that "all of the funds acquired by the deceased subsequent to the marriage are community property."

Despite the fact that the eccentric miner stated in his will "I have no heirs, have not been married in my life" Mrs. Kidd's attorneys, Tom Foster of Phoenix and Harold Beelar of Globe, said before the ruling that they believed that a fifth of the estate should go to their client who worked as a waitress in a Flagstaff restaurant pending the outcome of her court action.

Even if this relationship had been allowed by the court it would not have affected the instructions in the will but would have affected only the amount of the inheritance. However, Elyse de Montmollin Kidd's claims to part of the estate were thrown out when James P. Pound, personnel director of the Miami Copper Co. where Kidd had worked, produced records to show that on December 30, 1937, Kidd was working in the mine 2,000 miles away from Tlaxcala, Mexico, where the marriage allegedly took place.

Other records revealed that Kidd was working at the mine on

many other occasions when Mrs. Kidd said he was visiting her in Los Angeles.

Another witness, Morris W. Duncan, a handwriting expert, testified that Kidd's signature on the Mexican marriage certificate was a forgery.

At the end of the two days of testimony Judge Myers said from the bench, "On the basis of the evidence before the court, the court finds that Mrs. Elyse Kidd is not the widow of James Kidd and therefore orders that her statement of interest is denied."

A 70-year-old Wisconsin woman also claimed to have been married to Kidd and divorced from him in 1913. She has remarried since that time and made no claim on the estate, but her two daughters, Mrs. Silvia Detzhold, 56, of Hartford, Wis., and Mrs. Goldie Halser, 61, of Milwaukee, said evidence indicated they are Kidd's daughters.

"I last saw my father when I was seven," Mrs. Halser was quoted as saying. "I have a picture of him when I was three and he was in his early 20's. I can't say absolutely right now that my sister and I are Mr. Kidd's daughters but the evidence seems to point that way."

H. Amerson McCroskey, from Glendale, Calif., began his presentation by reading essays by

Thoreau and Emerson and said he would sponsor an annual nationwide essay contest on the human soul if he was awarded money from the estate of miner James Kidd.

Robert Raleigh, 78, who called himself "bishop" of the Church of Antioch, Thousand Oaks, Calif., linked unidentified flying objects with the soul in a brief to Probate Judge Myers. Raleigh did not appear in court but his deposition stated that a "holy being" revealed to him that man had come to earth in flying saucers from outer space. He contended that Kidd's money should go to charity. "The court should not make itself absurd by trying to rule on a matter that is theological and not legal," Raleigh said.

Russell L. Dilts, 47, of South Bend, Ind., who described himself as "an investigator of departed spirits" showed the court a photograph of what was supposed to be the soul of James Kidd. He said that the "precipitation" picture showed the images of 10 faces and one of them was Kidd's. Dilts said the picture was drawn by the departed souls themselves during a seance at the Spiritualist Camp Chesterfield, in Indiana.

Dr. Gardner Murphy, president of the American Society of Psychical Research, Inc., New

York City, and psychologist and research director at the Menninger Foundation in Topeka, Kan., testified the \$225,000 would be used to study the soul of man.

"Prove is much too strong a word," said Murphy. "But we could make a considerable step forward in understanding some of the material manifestations of the soul leaving the body at the point of death."

Murphy went on to describe "exalted visions beyond the physical veil by a person on his deathbed" and other phenomena which indicate a man has a soul which has physical substance.

Victor Uman, 61, a Santa Monica, Calif., apartment owner, told Myers that if he were awarded James Kidd's estate he would start the James Kidd Soul Science Research Center and that such a research center eventually would prove the existence of the human soul.

"The center would constantly rekindle the soul of mankind," said Uman, "so that each will enjoy peace of mind and soul and generate creative thought and timely constructive action so as to build peace among men and nations."

One way in which the center would gather soul-seeking information, he said, is by protecting data "universally in an informative and inspirational sense by

means of a 24-hour-a-day television and audiovisual program."

Uman also asked that the other claimants to Kidd's estate be ordered by Myers to join him in building the proposed center.

Dr. Joseph W. Still, Los Angeles physician and scientist and one of the claimants to the Kidd legacy, told the probate hearing on August 18 that people in the "vegetable" stage of life through severe brain damage have lost their souls. He said that human beings experience three distinct forms of death before they are placed in a casket — organismal, psychic and vegetable death. He said the soul leaves the body after the psychic death, even though the person technically may still be alive.

Dr. Still further said that many "vegetables" in hospitals could be of great benefit to society if scientists transplanted their vital physical organs, such as kidneys, liver, pancreas, into fully alive persons.

Dr. Still is best known in the field of medical science for the development of his "Cybernetic Theory of Aging."

A Congregational minister from Princeton, N.J., The Rev. Franklin Loehr, informed the court in a brief intended to prove the survival of the soul that French President Charles De Gaulle was the reincarnation of

Napoleon. Loehr said De Gaulle snubbed Britain's attempt to join the Common Market because Wellington defeated Napoleon at the Battle of Waterloo.

"The resentment from Napoleon's experience," Loehr said, "is still very much alive in the subconscious mind of de Gaulle."

Northern Arizona University asked permission from its Board of Regents to set up a chair of philosophy to investigate whether man has a soul. Dr. J. Lawrence Walkup, university president, told the Regents, "The members of the (philosophy) department have put in months of work on analyzing the problem. Their proposal is to establish a chair of philosophical psychology in the Department of Philosophy to continue the research into the concept of the soul as suggested by Mr. Kidd's will."

The Board of Regents of the University of Arizona also were claimants for the Kidd estate, having filed a brief on behalf of the Medical School which was scheduled to open in September, 1967.

These are only a few of the 139 claimants who had to be heard during the long weeks that Superior Court Probate Judge Robert L. Myers sat on the bench.

* * *

JUDGE MYERS, who found himself fascinated by the

case, repeatedly corrected a persistent public misconception.

"The question before this court," he said, "is not whether man has a soul or not, nor was that the question that James Kidd was asking. Mr. Kidd assumes in his will that man does have a soul."

The court, he explained over and over, was concerned only with the legal problems of the will, whether anyone could prove scientifically the existence of the soul.

And at the end of the long, sometimes mystic, sometimes spiritual and always colorful hearing Judge Myers awarded the \$225,000 "soul money" to Barrow Neurological Institute at St. Joseph's Hospital, a Phoenix-based nonprofit research foundation formed for "charitable, scientific and educational purposes for the benefit of mankind."

The probate judge explained his decision was influenced by the fact that Barrow had been probing the metaphysical question "long before the provisions of James Kidd's will were made public."

"This was not a theological question," said Judge Myers, "I felt this research could best be done in the combined fields of medical science, psychiatry and psychology."

But there are petitioners, one of whom is Fred B. Nordstrom, a Chicago industrial engineer, who believe they made a more convincing case than the Arizona group which Judge Robert L. Myers finally selected and they have discussed the possibility of pooling their resources to appeal to the Arizona Supreme Court. If their appeal were successful the problem would become one of determining who then would become the legatee.

Nordstrom makes an important point when he says, "It is regrettable that the winner of an amount approximately four times as large as the Nobel Prize should be chosen from a group some of whose answers to questions asked in the court were ambiguous and whose proposed methods of research were also ambiguous."

That the judge himself had doubts about all applicants, including the winners, seems suggested in the wording of his final decision, Nordstrom points out. Judge Myers ruled that James Kidd's will was valid and decreed that it "be distributed in trust and be used for the purpose of research which *may lead* to some scientific proof of a soul of the individual human which leaves the body at death." Nordstrom seizes on the judge's use of the words "may lead" as indi-

cating that he himself had serious doubts about his final decision.

Nonetheless, in an area where matters are as fluid as they are in the field of parapsychology, it must be remembered how difficult, almost impossible, Judge Myers' task was.

In Nordstrom's case, for example, it appears that the judge excluded him because he understood Nordstrom's view to be a religious one. Nordstrom says the judge misunderstood his viewpoint.

But Judge Myers had to establish ground rules and one was that he would not accept a theological approach from any applicant. The will Judge Myers insisted, demanded "scientific proof" or proof of the possession by the petitioner of facilities that could be used in scientific research toward the purpose of the bequest — the discovery of the existence of a surviving human soul. (Nordstrom insists the will didn't mention the word "survival" but instead asked "some scientific proof of a soul of the individual human which *leaves the body at death.*" Nordstrom points out this does not necessarily require proof of survival.)

At any rate, on the basis of excluding the theological approach, Judge Myers presumably rejected Nordstrom's view-

point which includes the following statement: "It is as if Jesus Christ didn't know what he was teaching Nicodemus when He said: '*that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.*'"

In his reference to the ambiguities of the award winner Nordstrom quotes Arthur S. Schwartz, Ph.D., whose Neurological Science Foundation won the award. In answer to the very basic question, "What is the Soul?" Schwartz responded. "We do not propose to define the phrase since science itself does not use the word in its considerations."

Continuing Schwartz said, "It is not necessary to start with some definite theory and definition of what the soul is before qualifying to commence any research or proof of its survival after death . . . the situation is analogous to the problem of 'Mind,' a word which is avoided by scientists because of its ambiguity but used generally to refer to all aspects of human and sometimes animal behavior. . . . Science prefers to leave the definition of soul to each individual as a personal predilection. It can only pursue the acquisition, organization and systemization of knowledge until all questions are answered."

Petitioners such as Nordstrom will continue unconvinced of the

correctness of Judge Myers' position. Each of the petitioners obviously held his own view and undoubtedly most differed from those of other persons. It seems certain that Judge Myers never could have come up with a decision which a majority of petitioners would have considered fair.

Often asked if he had sought Divine guidance and quoted by numerous publications as having stated that he made his decision after "receiving Divine guidance" Judge Myers stated, "I never said such a thing. I am a religious man and in many matters I seek guidance to make the proper decision but I never would say that I received such guidance because I don't really know."

The First National Bank of Arizona, which was holding Mr. Kidd's estate, said none of the money would go for federal taxes but a small share would go to Canadian taxes. Some of Mr. Kidd's interests were in Canada.

Judge Myers said the foundation will have to give "a full and complete report" annually on how the Kidd estate is being spent. And it would be the court's prerogative to reopen the case if the court felt the money was not being spent wisely, he said.

Some 60 persons were packed

into the law library when Myers gave his ruling. Many were claimants who previously had testified in an attempt to obtain the money left "for proof or research of a human soul which leaves the body after death." Judge Myers ruling was contained in an eight and one-half page document.

The 13-week-long hearing had

cost Maricopa County taxpayers an estimated \$10,500 in court expenses.

Judge Myers finally said, "I now wash my hands of this case. I have lived it, dreamed it and been forced to discuss it with almost every person I've met since it came up. I hope my decision is right. There's nothing more I can say."



THE RETURN OF AN HEIRLOOM

By *Don Vasque*

A FRIEND OF MINE, Francisco R. Serrano Mendez, early in 1965 bought from a mendicant for five pesos (40 cents) a chance on a gold watch. He bought one of the thousands of tickets sold in Mexico City thinking only that he was contributing to the daily needs of the raffle ticket seller and immediately forgot the incident.

Francisco's father was Gen. Francisco Serrano who was shot with 13 other men on October 3, 1937, in what is called the "Crime of Huitzilac" because Huitzilac Road passed the spot where the 14 wellborn and well-educated officials were ambushed. General Serrano had lost the presidential race against Gen. Plutarco Elias Obregon

and outgoing President Calles believed Serrano was planning a military coup against the president-elect. He ordered that the general and his friends be arrested "without shooting" but in the transmission of the order these cautionary words were lost. The 14 unarmed men were rounded up in their hotels and taken to the Huitzilac Road, lined up and shot.

But now almost 18 years had passed when a few months after his encounter with the ticket seller Francisco was notified that his ticket had won the gold watch. He recognized it immediately—a family heirloom, a gold watch his father had been wearing at the time he was murdered.



On the STRENGTH of a HAIRCUT



A message from beyond, a mother's simple faith and hope and a child's will wrought modern-day miracle.

By John Parsons

LEO LENNEAR and his wife Alice Mae bowed their heads as her father, The Rev. J. B. Barclay, began the prayer. He was pastor of the St. James American Methodist Episcopal Church and was spending this Sunday afternoon in April, 1936, with his daughter and her family at their home in Douglas, Ariz.

The family waited as a plate was prepared for Margaret. Alberta, aged 15, sat on the edge of

the couch and fed her sister bite by bite. Margaret was five years and three months old and having contracted polio in June, 1933, had been unable to move her legs or speak for almost three years.

She had been born in Nebraska on October 24, 1930. When the crippling disease struck she was two and a half and the doctors held out little hope even that she would survive. Leo Lennear de-

cided to take his family to Arizona, hoping the milder climate would have a salutary effect.

Margaret was one of five children in the Lennear family. Besides Alberta, Leo, Jr., aged 11, Lillian, aged seven, and three-year-old Jean also were gathered around the table for Sunday dinner, listening attentively as their grandfather told them how his mother had been born into slavery.

Nothing unusual happened as the Lennear family retired that Sunday evening, nothing to prepare Leo for the surprise he got in the morning. When he arose he was surprised to find his wife was seated at the table, the Bible open before her, instead of preparing breakfast for her brood. Alice Mae always had possessed a strong faith in prayer, but this morning Leo sensed a power in her that he had not felt before.

"Leo," Alice Mae said, "I dreamed of my grandmother last night. It was more real than talking to you right now. She said that if I cut Margaret's hair she might get better." She looked at the open Bible in front of her. "I know she is going to get better, Leo."

Leo knew better than to argue with his wife on any matter of faith — although Margaret's long wavy black hair was lovely. He spoke a few words of comfort to

his wife, then left for the garage where he worked as a mechanic.

Alberta got breakfast for the children and the older ones left for school. When all was quiet, Alice Mae took Margaret on her lap and picked up the scissors. With a few snips she cropped the mass of lovely black hair. Unwavering in her faith, Alice Mae looked into her little girl's eyes and said, "You are going to get well!"

A week later Margaret took her first step. It was the happiest moment anyone in the family could remember. Soon she could move her arms — but speech came more slowly. For a long time her words were slurred and indistinct — but three-year-old Jean could understand her.

Now Margaret improved rapidly and one day she walked to school. The other children didn't see a miracle; they saw only a small Negro girl who walked awkwardly and spoke with painful slowness.

She had her troubles in school because with typical childish cruelty her schoolmates made fun of her. Today she remembers she used to cry a lot because her sisters had to fight to protect her. But hers is a story of simple faith overcoming the handicaps not only of a serious crippling disease but the risk of death itself.

Margaret Lennear is 37 years old now and lives in Pomona, Calif. She makes her living as a baby-sitter. She speaks and

walks more slowly than you do, perhaps, but that she speaks and walks at all proves that faith works miracles.



THE LASTING POWER OF HEX

IN A STUDY MADE in 1966, a team of research psychiatrists found that "folk maladies" are a very real part of the lives of urbanized Latin-Americans in the United States. Dr. Harry W. Martin of the University of Texas Southwestern Medical School and one of his students, Cervando Martinez, developed their data in questioning 75 Mexican-American housewives living in Dallas, Tex., two-thirds of whom were born in this country. The women averaged six years of schooling.

The researchers found that more than 70 of the women not only knew of *mal ojo* (evil eye), *susto* (magical fright), *mal puesto* (hex) and others, but most of them were prepared with folk medicine cures.

Bill McAda, the staff writer who reported on the study for the *Dallas Times-Herald*, said that the psychiatrists found the women defined *mal ojo* as causing an illness to which all children and adults with "light" blood are prone. "The blood is believed to be heated by electricity in the vision of a stronger person who looks at the afflicted admiringly or covetously but does not touch him."

Susto usually seems to result from a traumatic experience—anything from witnessing a death to a simple scare at night. Whole families reportedly were

affected with *susto* on the loss of one of their number. Symptoms include insomnia, hallucinations, weakness and pain.

Hex may be inflicted by a witch or any person who knows the intricacies of witchcraft, the researchers found. Usually motivated by jealousy, *mal puesto* may be laid on the intended victim through food, a photograph or by means of a small effigy used as the object of spells and incantations to affect the victim. Hex symptoms are vague, the psychiatrists said, but uncontrolled urination, sudden attacks of screaming, crying and singing, bodily exposure and convulsions were mentioned.

The women interviewed admitted they have little faith that the medical profession can deal with witchcraft-caused illness. It appeared that many Mexican-Americans will accept the doctor's care for common troubles but continue to rely on folk medicines and healers for these unusual maladies.

Bill McAda concluded:

"The authors noted that a woman identified as a *curandera* (witch doctor) demonstrated this compartmentalized participation.

"I have to go take a nap now," she told the interviewers. "My doctor says I need plenty of rest and I don't want to disobey his orders."



It may be that if we could read its signals
death always gives forewarning. This time, unmistakably . . .

By **Mary Seville**
as told to **Bess Foster Smith**

I'M CERTAINLY not the flighty type nor given to nonsensical illusions. In my profession you don't guess; you have to know. I've been nursing for going on 20 years. I'm a Christian and a church member; I can't always go to church but I go when I can.

I believe if you live right and try to do right you'll get your reward in another place and if you don't do right — well, you'll get all that's coming to you in quite another way. As for believing in any connection between the living and the dead, as a lot

DEATH KNOCKED 3 TIMES

of people say they do, I never took any stock in it. I'd never seen any spirits or ghosts walking around . . . I mean I never had until this particular night in the early 'Forties.

For over a month I had been working the graveyard shift at the Dearborn Hospital in Madera, Calif., and days I hadn't been sleeping a bit well. Maybe I

was more nervous than usual the night it happened.

Walking to the hospital I noticed the fall night was clear and still and I felt a little nip in the air. It seemed light, too, for so late in the evening.

Our hospital was small, 30 beds in all, built all on one floor on a corner lot. It had three entrances: one at the front facing the street, the ambulance entrance facing the same street but set back a little, and a side entrance three steps down from the kitchen. Between the main entrance and the ambulance entrance were the surgery, laboratory and X-ray. The hospital was laid out in the form of a "T," one wing to the left being the kitchen and dining room. Here in the quiet hours of the night I drank coffee, smoked and read and from here I had a good view of both the main hall and the corridor in the wing opposite the kitchen.

On this particular night after relieving the afternoon nurse I made my rounds as usual. First I made sure all the doors were securely locked, the front night light on and all the other lights off — all the routine stuff.

For the past two nights I had had three critical patients, one in a coma which didn't change noticeably day or night, another with an incurable ailment but in

no immediate danger of death and a third who had had surgery. My surgical patient was an attractive intelligent Negro woman just past 40.

All surgery is serious business and during the first 48-hour period after an operation the patient must be watched closely to detect any complications which may arise. This patient was a strong healthy woman and seemed to have gotten along especially well. It was her fourth postsurgical night, the time when all immediate danger is past, hypos are discontinued and sedatives substituted.

Almost everyone in the hospital was sound asleep. The breathing of the comatose patient sounded throughout the hospital. I turned her light low and left her door open. Then I went to the incurable patient, an elderly man. I got him fresh water, a hot drink and his sleeping capsule. I knew he'd sleep for a few hours. I turned out his light and left his door ajar. Within five minutes he was snoring.

Last I went to my surgical patient. I rubbed her back, helped her turn to her side, took her temperature and pulse, then got her a hot drink. She refused her sleeping capsule.

"I just know I can sleep tonight, honey. I feel so good and you have made me so at ease. I

won't need nothin' till in the mornin'. You just go on and get yourself a cup of coffee." She smiled and her soft brown eyes lighted her whole face.

"All right, just ring if you want anything. I'll be close by and I'll look in on you often," I told her as I closed her door.

Relieved that all was quiet, I went to the kitchen and lit the gas burner to heat the coffee. As I poured myself a cup the midnight chimes rang out, sharp and clear in the still night air. I shivered. Something about night duty, when you're all alone and everyone is asleep, makes a nurse feel a little shivery.

I stood facing the main hallway, all of it in view from my position, a cigarette in my mouth, a match flaming to light it. I felt a chill of apprehension when a distinct loud rapping started at the door off the kitchen. I rushed to answer it. Often expectant fathers in their excitement run frantically from one door to another trying to gain entrance. As I asked myself for the hundredth time why babies have to be born at night I switched on the light, shot back the bolt and swung open the door. Astonished I stood on the threshold looking around. There was no one there. Now I hurried to the other two entrances, thinking my ears had deceived me.

All was peaceful and quiet outdoors; not a soul was in sight. For the first time in my life I doubted my hearing — which always had been excellent.

Again I trooped through the hospital quietly opening each door, peeking in and listening until I heard the quiet regular breathing of each sleeping patient. No one asked for anything; no one so much as turned over in bed.

I went back to the kitchen, repoured my coffee, lighted a cigarette and sat down, taking some comfort from the warmth of the cup in my cold hands. Now plainly and louder than before came the sound: "rap, rap, rap." I sprang to my feet, rushed to open the kitchen door, switched on the light and blinked out into empty space. Slamming the door and hurrying as fast as two short legs can carry 170 pounds of woman I went to the other two doors in turn. But I opened the doors in vain. No one was there.

Again I made the rounds of the rooms, standing a few minutes at the bedside of the comatose patient. Her pulse seemed strong, her breathing regular. I plumped her pillow, moistened her lips and wiped her face, knowing she was unconscious of my efforts. The elderly man snored on and everyone else was safe in the arms of Morpheus.

Once more I returned to the kitchen for that badly-needed cup of coffee. But my hands were shaking, shaking so bad I couldn't light a cigarette. I stood at the kitchen table waiting. Waiting for what? I didn't know—but I didn't wait long. The third and final rapping came, demanding, impatient.

For the third time I repeated all my previous actions, tried the doors, the lights, the locks, checked the patients, every nerve alert to find if I had overlooked the tiniest detail. I sensed disaster. I *smelled* it.

My nerves screamed for action as I wended my way once more to the kitchen. Primed for I don't know what I stood at the kitchen table. I felt helpless, not knowing what to do nor where to turn.

My eyes swept the length of the main hall. There—in a spot I swear had been empty a moment before—there, waiting and empty, was a stretcher. Two tall dark men dressed in black clothing stood at the ends of the stretcher.

On winged feet I sped down the corridor. Calmly I faced the men.

"What do you want? Who have you come for?" I demanded. Then I stood speechless with shock, for I saw they had no faces. A quiver of terror passed through me, fear so terrible I can't describe it.

Then I realized I was still standing at the kitchen table, that I never really had left it.

"You must get hold of yourself. You're going to pieces. You can't. These patients depend on you," I scolded myself. A bell rang in my head. The Negro woman! I had missed her on my last round. I couldn't get to her fast enough. I was panting when I entered her room. I turned on a dim light and bent over to gaze down at her face. I knew for sure something was terribly, terribly wrong. Her eyes were open but she had a faraway look. Beads of perspiration stood out on her forehead. I found her temperature normal but her pulse thready and weak. I scarcely could count it.

"How do you feel?" I asked.
"Are you in pain?"

"No," she answered, "I feel all right."

"Can I get you anything?"

"No, no," she faltered, "I don't want nothin'. I just can't sleep."

I turned her to her other side, wiped her face, forced a sip of water to her lips and turned to the door wondering what to do. Was I imagining things? Was there really something wrong? For the second time tonight and the first time in my career I doubted my own reasoning and ability. Her recovery had been so rapid, I must have imagined

her pulse was weak. I just couldn't call her doctor at 2:00 A.M. without a very good reason. Dr. Sandberg lived 15 miles away. My fancies wouldn't satisfy him. He'd expect facts backed by definite symptoms.

Minutes I stood there debating. Would he even come on my flimsy say-so? He would demand proof that his patient was worse. What would I tell him? About the raps on the door or the men with the stretcher? I'd be laughed out of my profession, might even lose my license. What on earth could I do? Wait, I reasoned, wait a little longer for something more tangible. Wait? When each minute ticking by urged me to hurry?

I had no patience. Again I went to her bedside. Perspiration had gathered on her brow.

"Are you too warm?" I asked.

"No, I'm not warm. I'm all right." The large brown eyes looked at me so trustingly.

My mind was racing. Perspiration and a normal temperature. That didn't make sense, not in this kind of weather, I told myself. Oh, yes! Yes, it did! The warning sounded. Perspiration! The death sweat! That's what we call it.

Panic swept over me. It couldn't be. There was no reason, no symptoms, no warning. Had I really had no warning? What

about the raps and the men in black? The doctor wouldn't accept them — no one would — but now I knew them, them and their ghastly mission. I knew they were waiting for my surgical patient. They had come to take her away.

I rushed to the phone and hurriedly dialed the doctor's number. It seemed hours before his sleepy voice replied.

"Doctor, this is the hospital calling. You must come at once! Mrs. Johnson, your surgical patient, is bad. She's dying." I was almost shouting.

"Nurse, are you sure? She can't be! What's her temperature?"

"Normal."

"Normal!" he yelled. "And you call me at this hour and want me to drive 15 miles? You must be out of your mind. Call me again in an hour."

"No, Doctor!" In desperation I pleaded, "Please come at once. I know something has gone terribly wrong. Just come, hurry!"

"All right, all right, I'll be there." He must have heard the panic in my voice. When he hung up I rushed back to my patient.

My hand on her rapidly ebbing pulse, I bent over her bed.

"How do you feel? Are you in any pain?" For the first time in all my years of nursing my voice broke.

"No, no pain," she spoke in a whisper. I had to bend closer to hear her words, "It's such a waste, such an awful waste . . ." She said more and I listened in a desperate attempt to understand but it was useless.

The smell of death was closer. Its pungency filled the room. I couldn't count her pulse now. It sped along at breakneck speed, then slowed down, slower, slower — until I stood waiting for the next beat fearful that it would never come. Her eyes focused on a spot on the ceiling, her body gave a slight quiver — then I was alone with the stillness and complete finality of death.

Tears blinded me as I folded the brown hands on the coverlet and closed the soft brown eyes and slightly opened mouth. I couldn't see for the tears as I

went into the hall. I heard the front door open and Dr. Sandberg came hurrying toward me.

"She's dead. She just died," I said.

"Dead!" he repeated. "She can't be!"

We entered the room together, both realizing the limitations of our profession. Almost reverently he went over her with his stethoscope and then turned to me, a baffled look on his face.

The rest of the night the doctor sat at the kitchen table, his head in his hands. Once he said to me, "An embolism, do you suppose?" The autopsy later confirmed his conjecture that this swift merciless killer had struck in the night. The embolus gives no warning — but I had been warned that awful night . . . three times. . . .



NOTIFIED BY TELECAST

MMR. AND MRS. L. A. MORROW of La Grange, Ga., witnessed a grim drama on the television screen in their living room. Watching a filmed Viet Nam battle scene, they saw their own son wounded in action. With horror they watched him fall, the victim of a Viet Cong booby trap. When the camera cut in for a close-up of the wounded soldier, the Morrows knew there could be no mistake. The soldier was Spec. 4 A. L. Morrow, Jr.

Throughout an endless night the parents waited to hear if he

were dead or alive. The next day a telegram reached Mary Morrow, the soldier's 18-year-old wife, saying he was seriously wounded but alive. Metal fragments from the booby trap had penetrated his abdomen and both legs.

Immediately Mary telephoned the Morrows. "We've got bad news for you," she said when Mrs. Morrow answered the ringing telephone.

"You don't have to tell me any more," the shaken mother replied. "I saw it all on TV."

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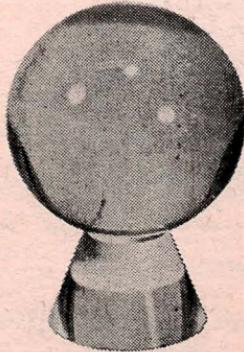
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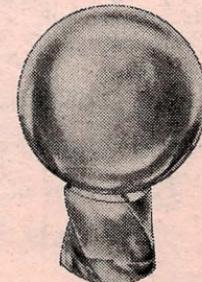
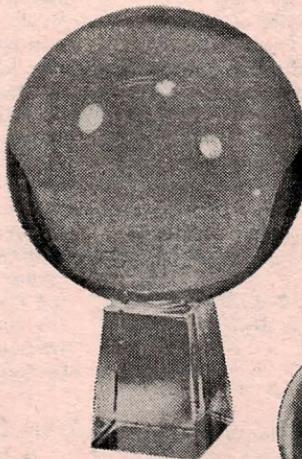
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THE OTHER DIMENSION

By Bunnie Jo Grubaugh

ON MANY OCCASIONS my mother Darlene F. Phillips has related premonitory dreams of events that later occur just as she has visualized them. Thus one spring morning in 1961 when she told us of a recurring dream we listened respectfully.

In her dream she seemed to be walking down a narrow dirt road and as she rounded a corner an open casket appeared before her. A familiar voice beckoned her to draw near but as she approached the casket's lid would close and she could not see who had called her name. For about two weeks this dream came to her every night. Then we received a message that Mother's younger brother, Gene C. Smith, had been killed April 12, 1961, in a hunting accident near El Centro, Calif. His body had lain exposed for three days before it was discovered and its decomposition made mandatory a "closed casket" funeral.

At this time my parents owned the Sea Side Restaurant on a beach several miles from Bagdad, Fla. My grandmother (Mother's mother), Faye V. Hol, lived alone about three miles away in Milton, Fla., and behind her house was a small secluded

cemetery. It was a family custom that one of the four older children take turns spending the night with Granny throughout the week. On the night we heard of Uncle Gene's death my sister Bonnie was staying with Granny.

Mother and Dad tried to compose themselves and plan a way of breaking the news to Granny and Bonnie as gently as possible. It was about 1:00 A.M. when we turned into Granny's drive and we were surprised to find lights burning. As we entered the house we found Bonnie and Granny sitting silently in the parlor. Both were dry-eyed but very pale.

Mother clasped Granny's hand and I sat close to my sister as Dad said, "We have some bad news."



Wally

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Bonnie broke in, "We know, Daddy, Uncle Gene is dead." We were taken aback as Bonnie explained how they knew. She said, "Granny and I had gone to bed about 11 o'clock. Just as I began to doze off I felt a hand placed over mine. When I opened my eyes Uncle Gene was standing beside the bed. He told me that soon we would hear he was dead but that we shouldn't be disturbed, he was safe, well and untroubled in his present state. Then he seemed to fade away. I awakened Granny and told her what happened. We prayed for a moment and then got up to wait for the message."

I never shall forget the icy chill that ran up the back of my neck at her words.

After my father had made arrangements for Gene's body to be shipped home for burial in the Black Hamock Cemetery behind Granny's house we all fell into our beds completely exhausted.

That night Mother dreamed again. She was walking down the same dirt road and heard the same voice calling her name. This time she saw no casket but rather a small hill. In the valley below her Gene sat in an old car and sang a song, *When the Mists Have Rolled Away*. When he finished the song he smiled up at her and said, "I always am near those I love."

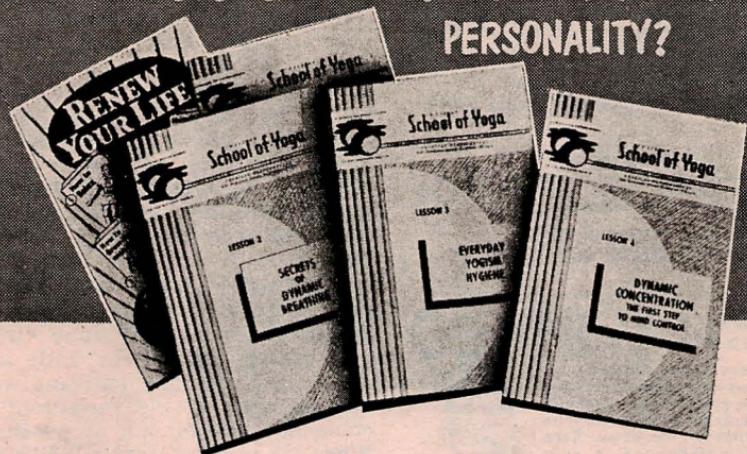
Mother and Granny both were so distraught over Gene's death they could make nothing of this dream. Neither made any stipulations concerning the funeral but left it in the hands of the funeral director. On the day of the funeral we all were completely awed when the soloist rose to sing, for her song was *When the Mists Have Rolled Away*.

Life had begun to resume its normal aspect when a few days later, it was my turn to stay overnight with Granny. As I went up her front steps I heard her say, "Well, come again,

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RAYMOND NASH
1901 S.W. 36 Ave., Miami, Fla. 33145

dear. It has been wonderful seeing you again." I waited outside the door expecting someone to come out. When no one did I went in — to find her sitting alone. When I asked whom she had been talking to she said casually, "Gene was here."

Now my grandmother is a very rational person, not one to imagine things, so I held my tongue. But the next day I anxiously conferred with my mother who said not to mention it to anyone. "Just let it pass. Granny has been terribly upset and probably did conjure up an image of Gene."

All of these happenings might have been forgotten had it not been that during the month of June Granny was taking care of my little sister Wally. She was only four and we all had to work in the restaurant and could not care for her as we should. When we visited Granny Wally often spoke of a stranger — a nice big man who played games with her and sang songs while she was playing outside. When Mother inquired of Granny who the man might be, she replied, "It must be Gene." Little Wally never had seen our deceased uncle, nor had he ever seen her. On the Fourth of July that year we all gathered at Granny's house. Bonnie, Granny, Mother and I were sitting in the living room looking at old photo albums. Wally came in the door, full of talk about the nice man, just at the time we had turned to a page holding an 8x10 photo of Gene taken about 18 months before his death. Wally saw the picture and began chanting, "That's him, that's him. That's the nice man who plays with me every day, Mommy!"

The room grew deathly still. Mother and I turned pale and Granny wore a smug smile as if to say, "I told you so."

Mother managed to choke out the words, "Are you sure, baby?"

Wally nodded her head and asked,

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Frank C. Lee

Sworn to before me this
15th day of October, 1965
Frank C. Lee

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"What's his name, Mommy?"

Mother said quietly, "Oh, he's just a very nice man we knew once."

From another dimension Uncle Gene had put his message across and never again appeared to any of us — not even to Wally. — *Pirmasens, Germany.*

SPIRIT WITH A VENGEANCE

By Lesta Ann Myatt

IN A SAHARITA, ARIZ., cotton camp on October 15, 1959, Robert Nabors and his friend of many years, Ben Mitchell, dueled with .410 shotguns and Mitchell was killed. After a minor altercation, Nabors said, Mitchell had slapped him. Nabors sped to his cabin and picked up his shotgun and met Mitchell, armed with his own weapon, next to the victim's cabin (No. 17). They shot almost simultaneously but Nabors sustained only minor injuries.

When the charge of first-degree murder was reduced to manslaughter Nabors pled guilty and was sentenced to eight to 10 years in the Arizona State Prison.

I knew these facts when I moved into Cabin No. 17 in 1963 but the deed was done and it meant nothing to me . . . until I began "seeing things" in the middle of the night. The first time I awakened about midnight to see a man in a white shirt standing not far from my bed. I was alone and scared out of my wits. I man-

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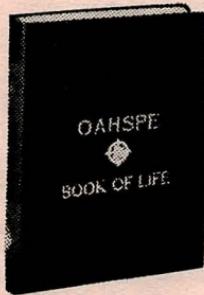
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aged to get my pistol and flashlight from under my pillow but the beam of light showed the room was empty. I turned on all the lights in the two-room cabin and made a thorough search. No one was there; all the windows and doors were bolted from the inside.

The next night about the same time the same thing happened. I awakened for no apparent reason to see the man in the white shirt lurking in my room. After the third or fourth night I was no longer alarmed, for no harm ever came to me. I saw the apparition nightly for several months and by the time I moved in late 1963 I had begun almost to take him for granted . . . but I was glad to get out of Cabin No. 17.

As it happened Robert Nabors was paroled about the time I moved out of the cabin. He later returned to the Sahuarita cotton camp and moved into the cabin his victim — and I — had occupied.

On November 19, 1965, Nabors was found dead in the ramshackle apartment. A .32 caliber revolver lay on the bloody floor near his body but sheriff's investigators found no cuts, bullet wounds nor powder burns on the body. No explanation could be found to account for the puddle of blood on the floor. Robbery as a motive for the killing was ruled out, for almost \$100 was found in the dead man's wallet, although he had been on welfare.

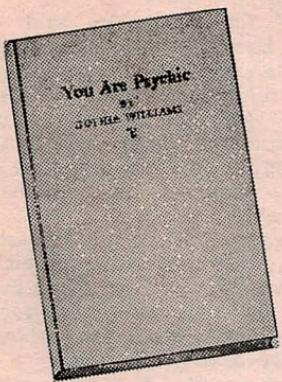
Nabors' death remains a mystery . . . unless a vengeful ghost simply bided his time . . . — Tucson, Ariz.

A FRIEND IN NEED

By Gene R. Cannady

I MET ACEY-ACEY Callaghan in a little gin mill off Fremont in Las Vegas, Nev., in 1946. I had been bucking the dice and as usual had lost my weekend allowance. Acey-Acey had been watching me. Now he introduced himself and started to tell

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me what it was I had been doing
wrong.

He was a pro and he taught me
things about odds and percentages I
never had dreamed of. Later he took
me to his room at El Rancho Vegas
and taught me more.

One of the things he said was
never to back the two—the double
ace. (Odds are 35 to one against you
and the house pays off only 29 to
one.) He said when he was young
and ignorant he had kept himself
broke making that bet and that was
how he acquired his nickname,
"Acey-Acey."

We became friends and for some
time I saw him every time I visited
Vegas—which was just about every
week. Then for no particular reason
our meetings became less frequent
and finally ceased altogether.

I always gambled for fun but there
came a time—the winter of 1950—
when I desperately needed a lot of
money in a hurry. Gambling was the
only way I could think of to get it. I
took my small stake and hit the
carpet joints on the Strip.

Naturally I lost. I was actually
down to my last dollar chip—and
then something strange happened.
My depression lifted and I felt as if I
could take the world. I looked around
and there was Acey-Acey.

"Shoot the double ace," he said.

Without hesitation I made the bet
and it hit. I had \$30.00.

"Press it all the way," Acey-Acey
said.

I did and it hit again. I picked up
my \$900.00 in chips and went to cash
them in. I looked around for Acey-
Acy but didn't see him. Thinking
perhaps he had a mad on because I
hadn't dropped around for so long I
went to El Rancho Vegas, deter-
mined to apologize and thank him.

The desk clerk there told me Acey-
Acy had been buried two weeks
before.—Torrance, Calif.

WHO LIVES IN VINE COTTAGE?

By Lavinia Bradley

IS THERE A ghost in Vine Cottage, Angmering-on-Sea, Sussex, England? This question is being asked after a London couple went to view the century-old picturesque cottage in Sea Road and claimed they saw the owner — who died two years ago!"



The London couple referred to in the June, 1967, item from an English newspaper is my husband and me!

We were house-hunting and had driven from London to the Sussex coast to see Vine Cottage. The estate agent's report advertised a flint and brick cottage with a slate roof, built in the 1860's. It had a walled garden 150 yards from the sea and had stood empty and for sale for the last 12 months. We picked up the keys from the realtor and went along to see it.

Once inside the wrought iron gate, we found ourselves behind ivy-covered walls in a long lawn leading up to the cottage. It was a solid unadorned little place, plain and sturdy. It had been built to last and only a Virginia creeper climbing up its front softened the squareness. We paused on the lawn, marveling at the seclusion and peace.

Suddenly my husband said, "Look at the upstairs window! It's got a curtain."

I looked up and there in the empty house I saw a white lace curtain. As we watched, it was parted and a white-haired lady wearing a grey shawl looked out at us.

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Our first reaction was embarrassment. We had been told the place was empty and we now found ourselves intruding on an occupant. The figure at the window made no move to welcome us but stood staring as we retreated down the lawn and out the gate.

Up the road from the cottage is a hardware store, The Corner Ironmongers, and we went in to ask the proprietor, Mr. J. Furlong, who was living in the cottage.

"No one's living there," he said. "It's been empty for the last 12 months."

"That's what we understood," we explained, "but we've just been there and found an old lady upstairs!"

He asked what she looked like. We described her white hair and grey shawl and the strange way she stood and stared at us.

"That's Mrs. Ayling," he said. "She always wore a shawl and looked just as you've described her. But she died two years ago!" He went on to say that Mrs. Nudd Ayling had lived in the cottage for 60 years and died in 1965 at age 94.

Somehow we did not feel we wanted to go back. We returned the keys to the estate agents who reiterated that the cottage had been empty for a year. No one could have entered it and the agent had all the keys.

Mrs. Ayling's 69-year-old son is a fishmonger in nearby Rustington. When he heard our story his comment to the newspaper reporter was that he never had seen his mother's ghost nor any other. He "doesn't believe" in them.

Well, we had come from London and never had heard of the Aylings but we saw the old lady with our own eyes. Was she trying to tell us something or simply warning us off? If it were the latter she succeeded. We are not buying Vine Cottage and so far as I know it's still for sale.—*East Preston, Sussex, England.*



THE ENIGMA OF THE POLTERGEIST, by Raymond Bayless. Foreword by Susy Smith. Parker Publishing Company, Inc., West Nyack, N.Y., 1967. 210 pages, \$5.95.

I have read quite a lot about poltergeists and I wondered how much interest I could take in a new book on the subject. It is rather eerie to read for the first time about stones in eccentric flight, mysterious noises and smashing china, inexplicable fires, etc., but interest can wane when one is told about these phenomena for the 'steeneth time. I therefore credit Mr. Bayless with masterly exposition, for his book did hold my interest.

Besides being an avid investigator of psychic matters, Mr. Bayless is an artist—a painter—and his artistry carries over into his writing. It is not everyone who pauses in a psychic report to remark: "The night was truly beautiful, and a large, frosty moon shone above the trees." Not surprisingly, he is also a sensitive man and expressed to FATE great chagrin over errors in proofreading and in editing not under his control. Though painful to an author they will not spoil the book for readers and apparently will be corrected when the book is reprinted.

Bayless not only presents many poltergeist cases, old and new, includ-

ing ones investigated by himself, but he classifies and analyzes them in an earnest endeavor to develop better understanding of the forces at work. He also discusses the poltergeist cases in relation to other hauntings, noting similarities and differences. He made personal investigations of the relatively recent Lynwood and Big Bear City poltergeist cases in California. By correspondence, he elicited additional information on various other cases reported in the newspapers. And he reports personal experiences of his own that he regards as paranormal.

In the concluding chapter of the book he examines a multitude of theories and distills for himself a broad basic point of view: "Psychical phenomena in many of its manifestations can be considered the product of paranormal energies and 'ectoplasmic' material exuded from a mediumistic subject. . . . The resultant phenomena can be the product of subconscious activities. . . . A certain percentage of poltergeist and haunting phenomena can also be instigated by spirits of the dead who are capable of utilizing the mechanism mentioned." From his other remarks it might be best to read that last "can" as "may."

The book is well worthwhile and all the more interesting because of the



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investigative enthusiasm of the author. — *Harold Steinour*.

CANADA'S PSI CENTURY, edited by Winifred G. Barton, Ms.D. The Metaphysical Society of Canada, P.O. Box 4022, Station "E", Ottawa, Ont., Canada, 1967. 146 pages; soft cover, \$2.50; hard cover, \$4.50.

Whatever has been published on psychic subjects in the English language for the most part is based upon experiences either in Great Britain or the United States. Less frequent are reports from other English-speaking countries and even fewer are from Canada. *Canada's Psi Century*, a centennial project of the publisher, corrects this. Psychic experiences are universal and it's high time that we heard about Canadian experiences in this realm.

The book contains close to 100 accounts, submitted by individuals from all over Canada. Each and every province is represented, including the Yukon Territory. There is some Indian material also. Some informants are "old-timers" in their 90's while others are recent immigrants.

Although the editor complains about the difficulty in classifying these accounts, she has done it rather masterfully under five headings. Each of the five groups of phenomena are accompanied with explanatory notes. One might wish, however, that the submitted materials and the editorial comments were more easily distinguished from each other. The final chapter in this book deals with a "do-it-yourself" psychic development, describing the methods used by The Metaphysical Society of Canada and accompanied by several testimonial letters.

How was it possible to collect this vast amount of material? The publishers used "Letters to the Editor" columns in Canadian weeklies and

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daily newspapers throughout the country to solicit such experiences. The response from the readers was good. Mrs. Barton, the editor, a sensitive herself, has written two other books as well as study courses used by the members of the Metaphysical Society.

For some this volume may be "just another book of ghostly stories" but the Canadians, interested in psychic research, metaphysics or similar matters, have all the reason in the world to be proud of this book. — M. K. Gulbis.

EVENTS ON THE THRESHOLD OF THE AFTER-LIFE, by Robert Crookall. Darshana International, Moradabad, India, 1967. viii+235 pages, \$5.00.

Here is yet another volume by the untiring British psychic researcher, building on his earlier studies of death and of astral projection. The continuity of his discussion is a bit obscured by the fact that each of his last four books has been issued by a different publisher.

For this reason, the present study is apt to be somewhat difficult reading for the novice, who is advised to start by reading the first appendix, in which Crookall outlines his line of argument. This, in brief, is that independent accounts of a phenomenon would not be in agreement (that is, *concordant*) unless the phenomenon itself were objective rather than imaginary or hallucinatory. The present study deals with the moment of physical death and the entry of the surviving personality into the "after-life".

Obviously, the only direct testimony on the subject would be "communications" through mediums from surviving entities themselves. Crookall therefore places most of the emphasis on indirect testimony from three sources: (1) from the "pseudo-dead" (those who recovered from

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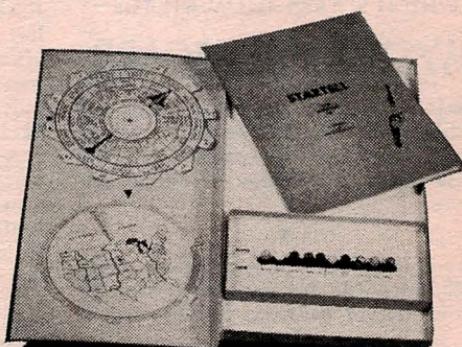
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near-death); (2) from astral projectors (those whose consciousness temporarily has left their physical bodies); (3) observers at deathbeds.

He makes a strong case for concordance of these three lines of testimony both with each other and with "communications." He points up interesting similarities between the descriptions and beliefs of primitive peoples and of certain theologians and philosophers. He includes some highly intriguing discussion about the phenomenon of "materialization," all too blithely dismissed as fraudulent by contemporary psychic researchers.

The specialist will have minor bones to pick with Crookall. I am continually surprised by the gaps in his knowledge. He seems amply familiar with the literature of Spiritualism and with such magazines as *Prediction* (a British publication), but quite unacquainted with Myers' *Human Personality* or with (American) FATE. His knowledge of the "occult" literature likewise seems rather limited.

A Theosophist would make a distinction between the "astral" and the "mental" bodies, which would explain some of the discrepancies within Crookall's cases. I personally am not quite convinced by his interpretation of the Isnard case (pp. 16-18). But these are minor points compared to the large amount of useful discussion that Crookall has provided. The publishers promise that additional books by the learned doctor are "in preparation" and this reviewer for one shall await them with anticipation. — David Techter.

TRANCES, by Stewart Wavell, Audrey Butt and Nina Epton. E. P. Dutton & Co., New York, 1967. 253 pages, plus 23 pages of illustrations, \$7.95.

The one common denominator of practically all extrasensory and spir-

ist-type phenomena is their universality. The uninformed frequently find it easy to explain away single instances of such phenomena but the student and the researcher who encounter psychic manifestations in all kinds and all levels of culture throughout the world and all through the ages know that simple physical explanations do not suffice.

An example is trance phenomena. Aside from the world-wide examples one finds among primitive peoples, one can discover in any country trance mediums who bring forth what many believe are authentic spirit communications, who prophesy and who act as healers.

I myself have seen performances by trance mediums in Mexico City and among the Mayans of Yucatan that, except for the difference in language, are essentially the same in format as those of similarly oriented mediums in the United States and Europe.

I also have seen a score of Mexican mediums go into trance simultaneously upon command from a leader and then proceed by means of spirit "guides" to give healing to those who seek their aid. The roots of the manifestations lie deep in the native cultures of aboriginal peoples wherever one looks for them.

Three people who looked and found an absorbing texture of correlated information are the authors of this volume. Jungle explorer Wavell, Anthropologist Butt and Nina Epton, a travel writer, have combined their experiences and studies to underline the element of universality which everywhere underlies the belief in spirits and the efficacy of the trance state.

Dr. Butt, for instance, describes what she calls "seances" by the shaman-mediums among the Aka-waio Indians of the Amazon country in South America. They speak of spirit possession, trance communica-

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tion, astral travel and communication in much the same way — although not always in precisely the same terms — as do modern Spiritualists. Both recognize an inescapable interpenetration between the worlds of this life and the afterlife.

There are variations — the trance dancers, the use of stimulants — but the spiritist motif is everywhere to be found, corroborating the principle of universality even in isolated places. The Malay tiger-shaman (described by Stewart Wavell) restores a childless wife to her husband with a resurrection of frustrated love; the "Black Brotherhood" dancers of North Africa demonstrate their remarkable healing powers to Nina Epton by means of their trance dances and hypnotic music; the "ghost teachers" train a shaman in the Amazon jungle — all partake of a world beyond this world in a pattern that seems to go beyond mere imaginative superstition.

Of course, there are the cruder aspects — sorcery and witch-magic and animal sacrifices — but the fundamental elements are stuff that psychic research societies and learned parapsychologists try to understand in the context of a scientific age and modern reality. — James Crenshaw.

TRUE EXPERIENCES IN TELEPATHY, edited by Martin Ebon. A Signet Mystic Book, New American Library, New York, N.Y., 1967. Paperback, 128 pages, 60c.

If this paperback collection of stories is several cuts above the usual such material, the reason is likely the good sense shown by the publisher in choosing an editor thoroughly conversant with the field. Mr. Ebon was for a number of years with Parapsychology Foundation in New York City and an editor of *Tomorrow* (from which much of this material is reprinted). Besides contributing a

useful introduction, he wisely has selected articles to show a full range of circumstances under which telepathy presumably is operating. Aside from the often-published Wilbarger case, most of the material is fresh.

Three of the stories deal with applied psychism. Harold Sherman contributes a brief account of impressions he received of an explorer lost in northern Canada (several years after the experiments with Wilkins). There are also accounts of crimes solved by Florence Sternfels and Dr. Langsner. Susy Smith's "reluctant psychic" is one who has both spontaneous and invoked psychic experiences.

The field of ethnology is represented by Ronald Rose's article on the Australian aborigines. Jan Ehrenwald reveals George Bernard Shaw's belief in telepathy and Gorham Munson discusses Mark Twain's writings in the psychic field. The remainder of the stories deal with spontaneous experiences and are notable for their complete reporting of relevant information. It is good to read that Mr. Ebon will be producing further volumes for the same publisher.—David Techter.

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THE STRANGE AND UNCANNY by John Macklin. Ace Books, Inc., 1967. 192 pages, 50c. Collection of psychic stories.

STRANGE UNSOLVED MYSTERIES by Emile C. Schurmacher. Paperback Library, 1967. 160 pages, 50c. Survey of Fortean Phenomena.

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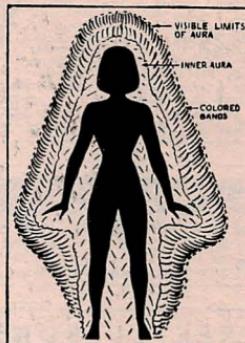


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STRANGE TALENTS by Bernhardt J. Hurwood. Ace Books, Inc., 1967. 189 pages, 50c. Tales of unusual people.

ESP—YOUR SIXTH SENSE by Brad Steiger. Award Books, 1966. 190 pages, 75c. Survey of all facets of ESP.

BEYOND BELIEF by Stefan Elg. Tower Books, 1967. 155 pages, 60c. Collected "supernatural" stories.

MONSTERS AND NIGHTMARES by Bernhardt J. Hurwood. Belmont Books, 1967. 156 pages, 50c. Vampires, ghouls, zombies, etc.

TRUE EXPERIENCES IN PROPHETY edited by Martin Ebon. Signet Books, 1967. 128 pages, 60c. Examples of prophetic experiences.

EDGAR CAYCE ON REINCARNATION by Noel Langley. Paperback Library, Inc., 1967. 286 pages, 75c. Excellent survey of Cayce references to reincarnation in A.R.E. files.

BEYOND UNSEEN BOUNDARIES by Brad Steiger. Popular Library, 1967. 125 pages, 60c. Psychic phenomena, Forteana, etc.

STRANGE POWERS OF PROPHETY by Brad Steiger. Popular Library, 1967. 128 pages, 60c. Many examples of prophecy.

THE REAL UFO INVASION by Raymond A. Palmer. Greenleaf Classics, Inc., 1967. 208 pages, 95c. Collection of photos and articles from issues of *Flying Saucers* magazine.

FLYING SAUCERS: HOAX OR REALITY? by L. Jerome Stanton. Belmont Books, 1966. 157 pages, 50c. Survey of UFO phenomena.

WHY ARE THEY WATCHING US? by Allen Louis Erskine. Tower Books, 1967. 124 pages, 50c. One man's views on UFOs.

Report FROM THE Readers

PROGRESS REPORT

I must let you know that George Eharoshe, the subject of my article, "Prayer Cured My Cancer," in the June, 1960, FATE, is in vibrant health and he still follows the "saving" diet he took on to cure his cancer. The doctor who foretold his "doom" so many years ago, died of cancer about three years ago. Isn't that ironic?

Mr. Eharoshe has received mail for years from all over the world, the latest letter coming from Hong Kong. Someone had found the old issue of FATE. He has been instrumental in helping many persons in this area, some with astonishing results.

I thought you might be interested in this sequel to his story. He looks younger than ever, is vital and youthful and still carries on his work even though he is up in years.—
Florence Sutter, Milwaukee, Wis.

NO TAPE-RECORDED "HAUNTS"?

Regarding R. S.'s "haunted" tape machine ("Report from the Readers," November, 1967, FATE) I'm afraid he (she?) is overlooking quite an obvious answer. Tape recorders are electronic devices and contain many of the same components as radios. Often if atmospheric conditions, humidity, placement of the equipment, etc., are "just right"



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tape machines can and have picked up broadcasts from nearby stations.

In fact we amateur radio operators constantly are on the alert lest our transmissions interfere not only with TV and radio programs but with drive-in movie speaker systems, public address systems and hi-fi equipment as well.

So, although what happened to R. S. is interesting, it is far from unusual. I suggest that if the strange voice is heard again with any regularity, he (she?) might borrow the old machine, put it on "record," and place the microphone next to the speaker on the machine playing the tape. Then if the mystery voice comes through it will be recorded and the recording can be taken to a linguist for analysis.

I suspect that the machine is picking up either a local radio station making a foreign language broadcast or perhaps one of the overseas transmissions of the Canadian Broadcasting Company.

In any event, R. S., if you hear the voice again, leave your tape machine turned on! Unless the conditions change and the voice fades out, sooner or later the transmitting station will identify itself. — Roger Sklar, Park Forest, Ill.

DOWSERS, EN GARDE!

We still are regretting the inability to cope with the response engendered by the article by Robert S. Plimpton, "We Dowsed for our Home on a Map" (May, 1965, FATE).

Now, however, we do want to assure FATE readers that we can cope with all the responses and would greatly appreciate receiving any letters concerning dowsing. We will do our best to be helpful. — Henry P. Balivet, Secretary, American Society of Dowsers, Inc., Danville, Vt. 05828

THOSE MYSTICAL MYSTIC EYES!
More than 10 years ago I pur-

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chased a "Mystic Eye"—more for fun than for occult purposes—but from the beginning I have received uncannily correct answers! I have observed that in cases of uncertainty the pendulum just hovers over the center of the board.

On the Fourth of July, 1966, I was sitting in the San Diego Airport Terminal waiting for a plane home. When the San Francisco flight was announced I gathered up my purse and coat and then suddenly realized I had lost a small shopping bag filled with soap, perfumes and medicine—articles I purchased in Mexico at half the California price. Wildly I ran to the ladies' room, then dashed to the dining room, lastly the bookshop—drawing blanks. The Harbor Police officer to whom I reported my loss was sympathetic but told me he doubted that such inexpensive items would be turned in. I gave up then and caught the plane for San Francisco with not a second to spare.

On the ride home I tried to console myself with the thought that what I lost could be replaced for twice the price. The loss of my keys, passport or credit cards would have been really serious. Nevertheless, on arriving home I asked the Mystic Eye, "Have I left the bag in . . . ?" I named each of the three locations. Each time the pendulum swung decisively to "no." Then I remembered the check-in desk, and the Mystic Eye swung wildly to "yes."

I telephoned San Diego—but whomever I reached couldn't help me. Then I called the San Francisco airport. Holding me on the line, the young woman called San Diego. When she came back to me she reported that they had found my package and its contents seemed to be intact. It would be sent up on the next plane.

Needless to say, the Mystic Eye occupies a place of honor in my living room.—Rosemary E. Mc-

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Hugh, San Francisco, Calif.

My Mystic Eye was given to me several years ago by a group of young airmen in appreciation for my providing them with a home away from home. I too added the alphabet to it (as reported by F.M.J., Belleville, Ill., in November, 1967, "Report from the Readers") and I have had some mighty peculiar results.

For example, the land on which we built our home belonged to my husband's father. I knew nothing of the former owners of the land but I knew it adjoins the land on which the General Wolfe Tavern once stood. My husband knew only the man from whom his father bought the property — no one before that.

The Mystic Eye told a tale of gold pieces on the land, giving names of former owners and specifying the owner who buried the money. Out of seven names five were correct.

F.M.J. is not alone in wondering about this little lead sinker on a nylon line operating over a cardboard box. Is the knowledge coming from the operator, from the Mystic Eye, or where? You tell me; I just don't know anymore. — Aline E. Bonser, Rochester, N.H.

THE BIBLE'S "LOST BOOKS"

Your letter from Bertram W. Hanscom (December, 1967, FATE) brings a sigh but not a tear for the lack of knowledge in the world today.

It should be general knowledge that at the Great Witches' Sabbat, the First Council of Nicea (325 A.D.?) and at subsequent convocations the Holy Fathers of the Roman Catholic Church decided what books should go into the Bible and what books, equally valuable, should be cast aside.

The result is a New Testament from which a large portion of the available material was deliberately withheld from the people. *The Gospel*

of St. Thomas, *The Gospel of Saint Phillip* and the epistles of various early martyrs all have been placed in limbo. The reasons for their exclusion are many and varied, mostly without substantiation. However, they can be obtained and are well worth the true student's investigation — not castigation.

It may be that *Lost Books of the Bible and Forgotten Books of Eden* (published by Clark Publishing Company, Chicago, Ill. [Not listed in the telephone book]) is now out of print. My copy is 20 years old. However, it should be available in second-hand bookstores.

The gospels according to St. Thomas and St. Phillip and numerous others are contained in "The Apocryphal New Testament" compiled by Montague Rhodes James and available from Clarendon Press, Oxford, England. The Rosicrucians' AMORC, La Jolla, Calif., Weiser Book Shop, New York City, and Neville Spearman, Ltd., Whitfield St., London, England, all are purveyors of many books of a similar nature and all will provide listings on request.—

The Rev. Mrs. Amy L. Jefferys, Philadelphia, Pa.

WARNED TOO LATE

The reason I don't want to subscribe to your magazine anymore is because I have lost most of my hard-earned savings due to your misleading article about the Philippine healers. It was your responsibility to investigate fully before printing the misleading article.

Now, after more than a year, you print a warning in your October, 1967, issue — after so many poor people have been hurt, most of them too old to earn the financial loss back.

You may say that it was up to us; but when a person is not well and can't get help elsewhere they will grasp at such a promising report.—

K. T., Santa Barbara, Calif.

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DID McDONALD ADDRESS U. N.?

On page seven of your January, 1968, issue you made the following statement:

"McDonald (Prof. James E. McDonald, senior physicist at the University of Arizona's Institute of Atmospheric Physics) takes the position that UFOs are a world-wide problem and in this view he is joined by no less a personage than United Nations Secretary General U Thant, who personally arranged to have him speak before the Outer Space Affairs Committee of the United Nations."

I have on hand a letter from A. H. Abdel-Ghani, Chief, Outer Space Affairs Group, United Nations, dated November 24, 1967. He writes:

"Dr. James E. McDonald did not make any address to the United Nations Committee on the Peaceful Uses of Outer Space on the subject of unidentified flying objects. I regret, therefore, that I am unable to send a copy of his address."

As a UFO researcher I certainly would like to know who distributed the report that Dr. James E. McDonald spoke before this group on June 7, 1967. Do you have any new information as to whether he did or did not make an address before the Outer Space Affairs Committee? — Kenneth Larson, Culver City, Calif.

Curtis Fuller's "I See by the Papers" is just exactly that. Copies of clippings from which the information was taken were sent to Mr. Larson in appreciation for his calling this error to our attention. We can't argue the point, for like Will Rogers, all we know about it is just what we "read in the papers." (In this case The World of Coos Bay, Ore. Article datelined Washington.) — The Editors.

THE GOLD-PLATED MONK

I noted that gold-plated monk story in the November, 1967, issue of FATE. I know the statue and I have seen it,

but you can bet on my last dollar that the gold "plate" is gold paint put on by hand!

The people there made up the story and then turned it into a legend. No harm done, since it's objectively told. — *William Chao-Yu Kwan, Hong Kong.*

"DANNY" SPEAKS UP

In the November, 1967, *FATE*, "Report from the Readers," (F.M.J., Belleville, Ill.) the owner of a "Pixelated Mystic Eye" refers to a Colonel Lamb and a message for "Danny." I showed this to my son-in-law and he believes it may be he who is to be contacted. He asked me to write for him.

His real name is Leonard Jones but for the past seven years he has been known only as "Danny Jones" to all friends, relatives and associates. He is a native of St. Louis, Mo., which is just a few miles from Belleville, Ill. A Mr. Charles Lamb, his Sunday school teacher at one time in St. Louis, strongly urged Danny to go into the ministry. In World War II Mr. Lamb attained the rank of colonel. When he returned he opened a restaurant in Rockwell, Mo., and later another one in Belleville.

Then Colonel Lamb was called back to the Air Force to go to Korea. He was shot down on his first mission.

Here is the reason Danny thinks the message may be for him. Danny has been an ordained minister since 1961 and has had innumerable obstacles in getting his church organized and operating. Just last fall he met a man named Laird who helped him to get started and things are now beginning to move along.

Danny can be reached at this address: Danny Jones, 1934 N. Chianga Blvd., Los Angeles, Calif. (Telephone 213-462-0344) or by writing to me. Thank you for printing that letter. — *Louise Frame, 4015 Melrose Ave.*

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EDITORS WHO CAN'T COUNT

Please ask Cleo Mills (who wrote "The Man Who Died Twice" in December, 1967, FATE) since when does nine months and 15 days from April 20 come to February 15? The way I figure it, it would come around the fourth or fifth. —D. L. Galvin, Prince George, B.C., Canada.

THE DIRTY SNOW

Late in the morning of November 7, 1967, as I was leaving my home to go shopping, suddenly small particles began to flutter through the air. These were a dirty tan, quite deep in shade, so I assumed someone was burning leaves — although the morning showed every indication of coming snow flurries.

As I reached the main street about seven blocks from home the particles became denser and I noticed the sidewalks were wet. I opened the window of my car and stuck out my hand. Sure enough, the flakes disappeared the moment they hit my hand but when I studied the minute dribbles on my hand I found a dark speck where each one had landed.

I went on about my shopping, not quite sure I was in my right mind. I met several people I knew but never mentioned the snow to anyone. By the time I had completed my errands and returned to my car the fluttering particles had stopped and the sidewalks and streets were quite wet.

At the dinner table that evening my 20-year-old son said, "That sure was strange-looking snow today, Mother. It looked like the color of my white socks after a hard day at plumbing."

Next my 17-year-old chipped in, "I saw that too and was afraid to mention it for fear you'd send me to the eye doctor for glasses."

We went on discussing the phenomenon and I learned my younger

son had been on a bus to Poughkeepsie, 17 miles away. My older son ran into the freak snow in Newburgh where he had gone to obtain parts from a plumbing supply house. He said the snow was very heavy and seemed like a passing cloud.

And of course I saw it here in Beacon. None of us saw it for longer than 18 to 22 minutes. Near the end of the flurry the flakes became larger before ceasing completely. Also, the slight breeze seemed to move them horizontally in the air for some time before the flakes landed.—*Shirley Dombroski, Beacon, N.Y.*

OUR FORGETFUL EDITORS DEPARTMENT

As a long-time admirer of FATE I was dismayed to find that in your January issue you committed a bloop-er which should never have gotten past any editor.

I refer to the article on page 94 entitled, "17th Century Court Upheld Claim of an Immaculate Conception." I realize that the very great difference between the Virgin Birth and the Immaculate Conception is misunderstood and confused by many non-Catholics. However, I think it is not unjust to ask that anyone who chooses to use Catholic terminology should have at least a rudimentary idea of the meaning of the terms he employs.

I do not in any way wish to imply that FATE is anti-Catholic. One of the things I like most about your magazine is that you are grinding no axes and you publish material from all sources. In the process the Catholic Church has received more than a fair shake.—*John D. Murphy, Hyattsville, Md.*

... *The Random House Dictionary of the English Language* (1966): "Immaculate Conception, Rom. Cath. Ch., the dogma of the unique privilege by which the Virgin Mary

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was conceived in her mother's womb without the stain of original sin through the anticipated merits of Jesus Christ."

Merriam-Webster Third New International Dictionary (1961): "Immaculate Conception . . . a conception in which the offspring is immediately and constantly preserved free from original sin by divine grace . . . used in the conception of the Virgin Mary in the womb of Saint Anne . . . distinguished from the Virgin Birth. 2. A conception not preceded by sexual intercourse."

The second definition is not the Catholic dogma but a popular extension of what was originally a Catholic term. Your article implies that the woman in question did have intercourse with her husband's astral body.—W. L. Stafford, Lakeside, Ohio.

. . . At the end of the first paragraph, the author (and you) say, "Jesus' conception, called 'Immaculate,' may be the earliest recorded example." I am surprised you didn't know this is wrong.

Jesus' birth was not an immaculate conception. It was a virgin birth.

His Mother Mary's conception without the stain of original sin on her soul was and always will be the only Immaculate Conception . . . See Webster's *New World Dictionary* . . . Even the secular press knows what the Immaculate Conception was.—R. W. Smalley, Jackson, Mich.

. . . A few years ago doctors in England were confronted by a score or so of women who claimed their children had been conceived without intercourse. After many tests and much ado the doctors declared only one child to be "virgin born" (merely a term of convenience as the mother was a married woman). The child was a girl with the identical coloring and blood type of her mother. According to these doctors, con-

ception without intercourse is possible but the resulting child is *always* a girl.

Lady d'Aiguemere would no doubt have lost her case had it been tried in the 20th Century.—Norma E. Garrioff, San Diego, Calif.

I wish to point out that the term "Immaculate Conception" is ignorantly used in the sense of "virgin birth." That is, it seems to me, inexcusable. The dogma of the Immaculate Conception is peculiar to the Roman Catholic Church. It holds that the Virgin Mary was miraculously exempted from original sin; she was without the blemish and she never was subject to or afflicted by "the motions of concupiscence." This dogma was hatched in order to make the Virgin Mary an object of extreme reverence.

The dogma of the Immaculate Conception has nothing to do with virgin birth. The idea of the article wouldn't fit with virgin birth anyway, for the idea is that the lady's husband had sexual intercourse with her after he was actually dead. She wasn't any virgin.—Clarence Hotson, Romulus, N.Y.

Parthogenesis? Maybe. Immaculate Conception? No! Author Cecil de Vada (and you) know your birds and bees but not Christian doctrine. . . . — Thomas M. Olsen, Baltimore, Md.

EARTHQUAKE FORETOLD

When I lived in Rhode Island an elderly acquaintance decided to clean out his house after the death of his wife. In doing so he found a 10-volume handwritten diary kept by his father.

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diarist's arrival in San Francisco. With a companion he visited an old Spanish mission and faithfully describes the trip and the city, also noting, "The priest who built the mission predicted that a great city would rise here; that it would be destroyed by an earthquake; but that it would be rebuilt. The first part of his prediction has proved correct. Only history will tell us if the second part is true."

This entry must date from 1869 or 1770, almost 40 years before the earthquake (on April 18, 1906). Strictly as an amateur I believe the diary is authentic and if my memory of history is correct the missions along the coast in this area were built by a Padre Sierra. I wonder if he was the priest to whom the author referred? If not, who could it have been? Were there any other predictions? Perhaps other FATE readers have information bearing on this amazing foretelling of the great San Francisco earthquake.—O. Ferne McNulty, Cincinnati, Ohio.

THIS WRAPS IT UP!

In reference to your remarks on page 23 of the August, 1967, FATE about the June issue arriving "unwrapped," I don't care how it comes so long as it comes!

I was absolutely flabbergasted at your quotation of an engineer's reaction to receiving an unwrapped magazine. If he's ashamed of it why does he subscribe? When I finish with my copies four other people are waiting for them—and they definitely get them unwrapped.—Annette A. Hicks, Adel, Ga.

NO LIFE WITHOUT MIND

On page 133 of the December, 1967, FATE a letter appears written by Vida C. Schneider, Yonkers, N.Y. I am not so highly educated that I cannot take issue with her discussion of (Continued on page 145)

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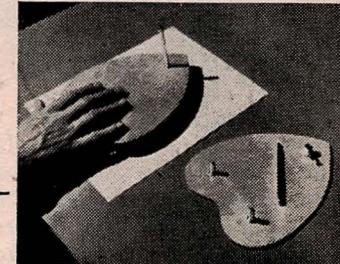
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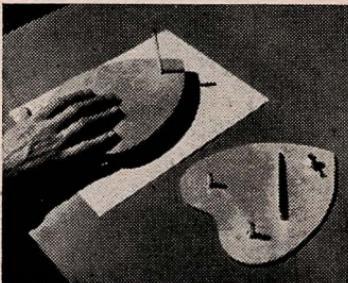
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