

# "LITTLE MEN" FROM UFOs:

Latest Reports By Coral Lorenzen

# FATE

TRUE STORIES OF THE  
STRANGE AND UNKNOWN

MAY 1968 40c

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*What is his power?*

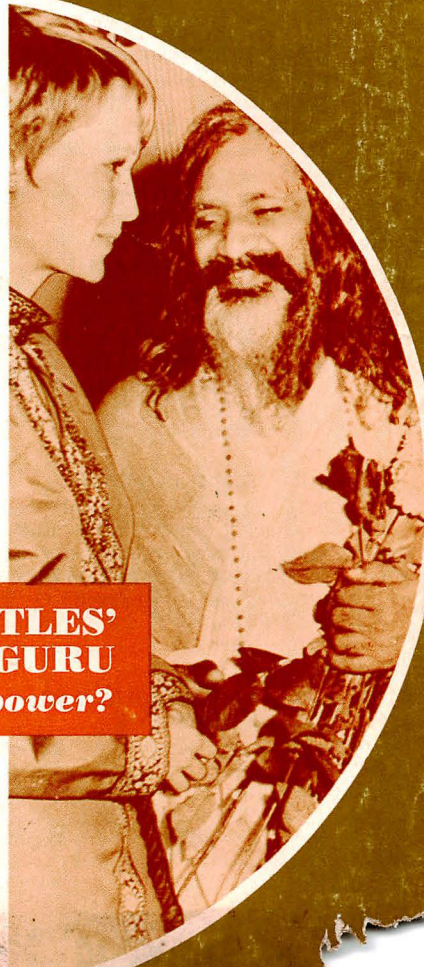
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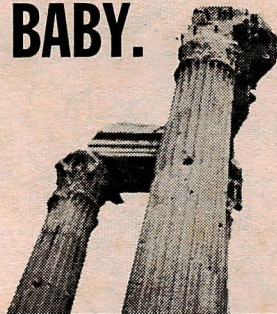
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**For many years now, Dr. Denys Kelsey and his wife, Joan Grant, have been treating troubled people by regressing them back into previous lives.**

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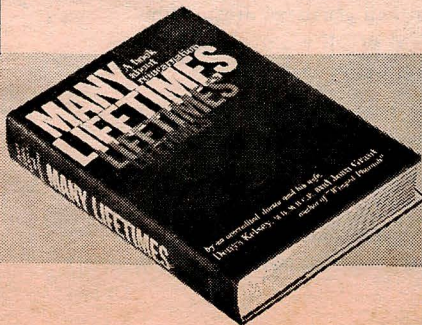
Many years ago, Dr. Denys Kelsey, using hypnotherapy, found that many patients could be regressed not only to infancy but to the very moment of their conception. Then, soon after he met Joan Grant, he realized that by the same technique, he

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MAY  
1968

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# FATE

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# *I See by the Papers*

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## QUOTE OF THE MONTH

Lord Rutherford, at whose Cambridge laboratories atoms have been bombarded and split into fragments, told an audience of scientists today that the idea of releasing tremendous power from within the atom is absurd. "Anyone who expects a source of power from the transformation of these atoms is talking moonshine," declared Lord Rutherford.

—Associated Press dispatch  
September 12, 1933

THE ABOVE quotation, recently reprinted in an editorial by the *Chicago Daily News*, dramatizes the difficulty even open-minded scientists have in making successful forecasts of the future and in exactly understanding the ultimate nature of the world.

Ironically, Lord Rutherford's erroneous pronouncement was made in the same English hall where 26 years before Lord Kelvin had asserted with no less finality that the atom was indestructible.

Lord Rutherford had just split the atom and proved Kelvin wrong. Yet here he was, claiming with the same assurance that this was as far as man could go.



Curtis Fuller

One of the scientists who listened to Lord Rutherford's statements was the American Ernest O. Lawrence. He disagreed with him at the time and said: "There's no method yet for getting the power but the power is there to be got . . . and we're going to keep on trying to do it." Only nine years later Ernest Lawrence, Enrico Fermi and others achieved that result in a makeshift laboratory under Stagg Field at the University of Chicago.

Another scientist also disagreed with Lord Rutherford on that memorable day. He was Sir Oliver Lodge, the British scientist and psychical researcher, who said, "We are living in extraordinary times. In the world of physics there are still great results to come."

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Editorializing on all this recently the *Daily News* grudgingly admitted that Sir Oliver had his scientific wits about him that day, "even though he was given to metaphysical flights of fancy."

We submit that Sir Oliver had his wits about him not despite but because he was given to metaphysical flights of fancy. The same viewpoint, the same open-mindedness that allowed Sir Oliver to believe in the possibility of a psychic reality and to investigate it also led him to doubt the finality of Rutherford's statement.

He knew, as all scientists ought to know and as all open-minded persons must know, that the only sure thing in the world is continual change.

**OUR CHANGING HISTORY**

UNTIL NOW most archaeologists have maintained that men came to America only 12,000 years ago.

Then more than a year ago Prof. Jose Luis Lorenzo, 46, director of the Department of Prehistory at the National Institute of Anthropology and History in Mexico, learned men must have been here at least twice that long. So upsetting was this discovery that he kept it a secret while gathering more evidence.

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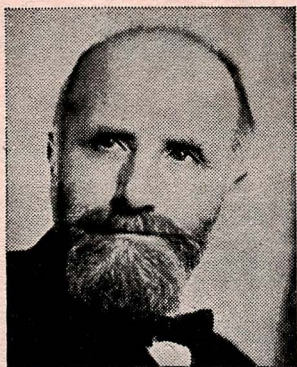
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**1970**

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"For years and years and years I was among those who said that early man on the American continent was not older than 12,000 years because we did not have proof. Then this thing exploded in my hands," Professor Lorenzo said recently.

A bulldozer used in constructing the Mexico City-to-Puebla toll road cut into the side of a cactus-covered hill near Tlapacoya eight or nine years ago. Lorenzo noticed the cut but did not get around to investigating it until late in 1965. Then he found an ancient hearth, its stones blackened by fire, and on a higher level bones of a bison and a horse.

Lorenzo's administrative duties kept him busy and toward the end of that year he gave two British archaeologists, Michael and Elizabeth Goodliffe, permission to dig there. They eventually unearthed the hearth, a ring of equal-sized stones about six feet in diameter. They also found flakes of obsidian, a quartz scraper and a knife. Animal bones of various sizes were piled in a careless heap nearby. The institute's laboratory identified the animals as turtles, birds, an extinct deer related to the wapi-ti, bear, otter, raccoon, coyote or dog, field mice, woodchucks and rabbits.

Dr. C. Vance Haynes Jr., of the

Department of Geochronology at the University of Arizona, took samples for radiocarbon dating. The dates he reported were 22,200, 24,000 and 24,000 years old. Shaken, Lorenzo decided to wait for more evidence before authorizing an announcement.

He decided on a second excavation a half mile away and Lorena Mirambell, a pretty young archaeologist, was placed in charge. She began digging a trench towards a cave high on the hill last January, 1967. About six feet down she found the trunk of a tree and beneath this trunk was a thin obsidian knife blade about two and one-half inches long. It obviously was of human manufacture. The Geochron Laboratories, Inc., in Cambridge, Mass., dated this 23,150 years ago, plus or minus 950 years.

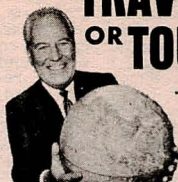
Professor Lorenzo was convinced and authorized publication of the discovery.



IN BELGRADE, Yugoslavia, in January, a collection of massive sandstone faces seems to indicate that civilization existed in Europe far earlier than was previously believed.

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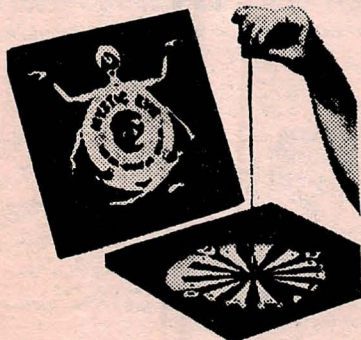
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mouths, were dug up along the banks of the Danube River at Lepinsky Vir, about 60 miles from Belgrade, by a team of archaeologists under Prof. Dragoslav Srejovec of the University of Belgrade.

Professor Srejovic believes the discovery of the Lepinsky Vir civilization indicates that civilization, rather than spreading from the Middle East, existed in the Balkans at the same time the earliest neolithic settlements existed in the Middle East.

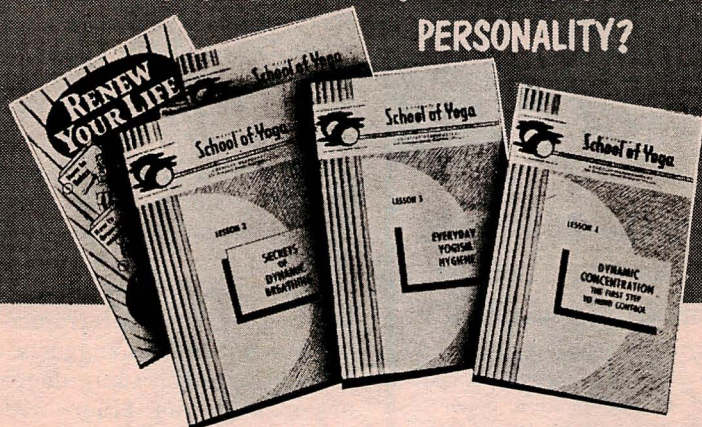
The discovery was made by accident in 1965 when the 36-year-old Professor Srejovic was examining ruins of the Starcevo settlements, a later neolithic civilization first identified in the early 1930's. He was trying to determine what of the Starcevo remnants should be recovered before the area is flooded in the 1970's by the Iron Gate project, a 171-foot dam that will provide hydroelectric power and two ship channels. After digging through two layers dating back to about 5200 B.C. he discovered the remains of a town that was much different and much older.

The Starcevo inhabitants had been farmers who lived in crude pits but the town beneath contained houses — the foundations of more than 30 dwellings have been uncovered. The entire community faced the river in a care-

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fully laid-out trapezoidal form that repeats the design of the individual houses.

The stone heads apparently were household deities. They were found on the floors of the houses, facing the central hearths. Some of them had rudimentary torsos. The few implements found are older and simpler than those of the Starcevo civilization but they are far more beautiful.

The exact date of these relics has not yet been determined but Professor Srejovic suggests they reflect about the same degree of organization as other excavations believed to date from about 7000 B.C.

"It was an artistic people, a religious people. Their sense of mystery and their expression of it remind one of the paleolithic cave paintings at Lascaux but the highly complex layout of their town shows they are at least a preneolithic people," Professor Srejovic said.



... THEN THERE WERE NONE  
A PHILADELPHIA MAN and his wife have lost every one of their 10 children . . . one at a time . . . in a series as unbelievably tragic as it is mysterious. Arthur and Marie Noe's 10th child, five-month-old Arthur J., died January 2, 1968, as suddenly

as had his nine little brothers and sisters in the years before. Cause of death: unknown.

No one could have foreseen that the death of their first baby, Richard, in April, 1949, at the age of one month was the first of 10 heartbreaking losses for the Noes. Richard's death was attributed to heart disease but it was never conclusively determined.

Little Elizabeth died in 1950, having lived five months. Bronchial pneumonia was listed as the cause of death but it was qualified as "probable." Next Jacqueline died at the age of three weeks; Arthur, Jr., in 1955 and Constance in 1958, both were one month old when death struck. In 1960 Mrs. Noe had a stillbirth and three years later lost Mary Lee Noe who had lived six months. Theresa followed her that same year after only six hours of life. Catherine Ellen, the Noes' ninth child, lived the longest — 14 months — before death took her. And finally, Arthur J. suddenly became ill last January. A fire rescue squad took him to St. Christopher's Hospital, administering oxygen along the way, but the boy was dead on arrival.

Medical Examiner Dr. Joseph W. Spelman said an autopsy performed on the child had not established a specific cause of



Dr. A. E. Porsild of Canada's National Museum has grown arctic lupine from seed buried in the frozen Yukon by lemmings more than 10,000 years ago.

death. He said he "has never heard of anything like this anywhere in the world." His office has been studying the children's deaths for years, assisted by Dr. Molly DePena, a pathologist at St. Christopher's and a world-renowned expert on sudden death in infants. She too is mystified.

"There are no reasons to believe they are not natural deaths," says Dr. Spelman, "but what the disease is, what the

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metabolic or genetic defect is, we do not know . . . We have no idea.

"We've studied (the Noes' children) for years. We've sent microscope slides of the babies' tissues to pathologists in other parts of the country with no luck. Various experts have been consulted . . ."

One of the experts is Dr. Halbert E. Fillinger who investigated the earlier deaths. Temple University and St. Christopher's Hospital, he said, conducted intensive medical investigations after the death of Mary Lee in 1963, "but the possible causes got no further than speculation." The Noes and even the children's grandparents, uncles and aunts were examined in the course of the research project endeavoring to unravel the pathological puzzle. Doctors found nothing that would give any clue to the deaths.



**I**N DISCUSSING THE Noes' deaths Dr. Spelman pointed out that in Philadelphia alone there are an average of 150 unexplained "crib deaths" and these statistics prevail throughout the country. Seldom do they run in families, however.

Now, far from the crib, the mysterious death of 23-year-old Mrs. Patricia Rush of Santa



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Maria, Calif., has brought to light a tragedy that took five years to run its course.

The mystery began in 1963 when Patricia's sister, Beverly Stephens, aged 17, stepped out of a swimming pool, looked around as if horrified, screamed for a full 10 seconds, then simply stopped breathing and died. An extensive autopsy and special tests could not establish a cause for her death according to Tulare County pathologist Dr. James Sargent.

Patricia's husband, Army Staff Sgt. Robert Rush had returned from a year of duty in Vietnam on Sunday, January 14, 1968. He said his wife awoke about 6:00 A.M., Wednesday, January 17, emitted that same 10-second scream and stopped breathing. Efforts to revive her with mouth-to-mouth breathing and an ambulance crew's resuscitator failed. She was pronounced dead at Santa Maria's Valley Community Hospital.

Dr. John P. Blanchard, Santa Barbara County autopsy surgeon, said a preliminary autopsy ruled out foul play but uncovered no reason for her death. He said a comprehensive microorganism study will be continued but he held out little hope of solving the mystery.

Naturally, Mrs. Rush's parents, Mr. and Mrs. Everett

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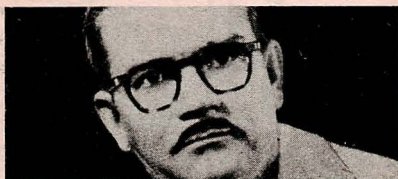
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Stephens of San Luis Obispo, are concerned for the safety of their two living daughters, Barbara, 17, and Diana, 11. Has the curtain fallen on the last act of their tragedy?



## FILIPINOS HALT "DR. TONY"

FOR SOME MONTHS the American Medical Association has been conducting its own campaign against faith healing and psychic surgery. Now the *AMA News* gleefully reports that a Philippine court has enjoined Antonio Agpaoa's psychic treatment of patients.

After "Dr. Tony" treated some 100 ailing Detroit, Mich., area residents, several branded him a quack. (See March, 1967, *FATE*.) The AMA worked closely with Filipino governmental agencies, as well as with United States law enforcement agencies in the investigations leading up to the court action against Agpaoa.

United Press International reports that Judge Javier Pabalan of Union Province, north of Manila, on petition of the Philippine Board of Medical Examiners, issued the preliminary injunction against Agpaoa on grounds that he possesses neither healing powers nor a license to practice medicine. A Philippine news service added this was not "Dr. Tony's" first

brush with the law. He was found guilty of medical malpractice by a Manila court in 1959 and fined \$250.



### AND NOW TO VENUS

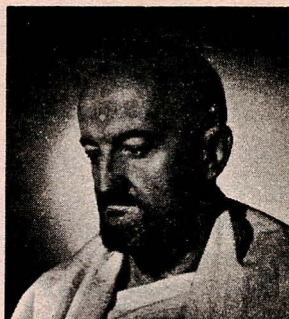
**T**HE MAGNIFICENT experiment which appears to show us the composition of the moon's surface can be matched by other experiments which almost simultaneously have revealed what Venus probably is like.

On October 18, at 7:34 A.M. Moscow time, the Soviet spaceship Venus 4, weighing 2,427 pounds, entered the atmosphere of Venus and released the capsule of scientific instruments it had transported from Earth. Through the dense atmosphere of the planet the alien craft slowly parachuted toward the surface, transmitting radio data on its findings for one and one-half hours.

Preliminary reports indicate that the atmosphere of Venus is about 15 times denser than that of Earth and is composed of 75 to 85 percent carbon dioxide, with traces of hydrogen but no detectable free oxygen. There appears to be no magnetic field or radiation belt and temperatures measured by the descending craft ranged from 104° to 536° Fahrenheit.

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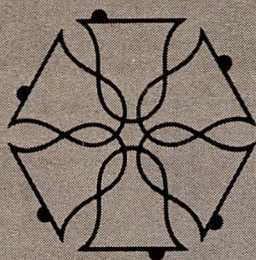
Thirty-six hours later the American Venus probe, Mariner 5, flew past the planet, coming within 2,480 miles of its surface, then continuing on an endless journey that was to take it within 54 million miles of the sun in January, 1968.

Mariner 5 also radioed its reports to the Earth's waiting scientists. They differed somewhat from the Soviet reports.

The Americans found that the Venusian atmosphere is perhaps seven or eight times as dense as Earth's — not the 15 to 22 times reported by the Soviets. They also detected faint magnetic activity around Venus, though only 1/300th that of the Earth's.

Among strange and unexplained findings of the two space expeditions are, on the Soviet side, that the Soviet space capsule seemed to pause for several minutes during its 15.5-mile descent to the surface. On the American side, it was discovered that the night side of Venus emits a faint ultraviolet glow. No one knows why. The Americans also reported that radio signals appeared, blocked at times by strange formations in the atmosphere of Venus — sort of like "lumps" which might be cloud layers or storms — or something else.

In any case all findings to date agree that despite all the reports



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reaching UFO fans in this country from spacemen reporting to be from Venus, no flesh and blood resembling our own could possibly survive there more than a few minutes. In fact, says Dr. Von R. Eshleman, a physicist at Stanford University, Venus is "not just like hell — it's a hell-hole."



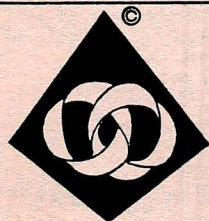
#### —PLUS WORD FROM JUPITER

**V**ENUS MAY be uninhabitable but the ammonia seas and atmosphere of Jupiter, largest of the planets, are not. In 1964 Dr. Sanford Siegel who studies exotic organisms for the Union Carbide Research Institute in Tarrytown,

N.Y., discovered microscopic creatures near an open-air toilet in Wales that thrive on ammonia.

Siegel found as many as 950 of these little animalcules in a square inch. They are shaped like an open umbrella three or four hundred-thousandths of an inch in diameter and they spend their lives hunting for their ammonia food which they obtain from the breakdown of proteins.

Since such organisms can live on Earth, Siegel has now proposed that similar organisms certainly could live in the thick pea-soup atmosphere of Jupiter, which contains ammonia and water. In fact, Siegel suggests



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that the giant and mysterious red spot of Jupiter may be "an organic factory where the building blocks of living things are made."

**MEANWHILE BACK AT THE LOCH**

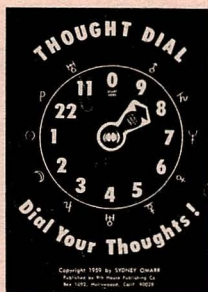
IT HAS BEEN decided that another summer should be spent trying to find out exactly what "monster" inhabits Loch Ness. David James, former member of the British Parliament and head of the Loch Ness Phenomena Investigation Bureau, recently summed up their conclusions to date:

"Let's get one thing straight. There is no 'Loch Ness Monster' which has lived for a few thousand or million years. That is pure rubbish. What we are investigating is the possibility of a herd, breeding, evolving like any other species in waters such as these, cut off from the sea, for 5000 to 7000 years.

"We have just spent a summer of intense research and observation on the shores of the loch. The results of that work, much of it involving surface photography, cannot be discussed until they are thoroughly processed by the Royal Air Force.

"But one thing is perfectly clear: There is something there. Too many reliable persons have seen too much, with too little

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Omarr**

Scientific interest in the "unconscious" has been a major development in the twentieth century. Among those exploring it and who are still living, no one is more distinguished than Carl Jung, world renowned psychotherapist. As Sydney Omarr states in this fascinating new book, Jung's work had an important influence on him in the development of this new technique for tapping the unconscious. Mr. Omarr, well-known as an astrologer in the United States, has for many years been interested also in numerology. **THOUGHT DIAL** is an attempt to combine numerology, astrology and depth psychology. On the basis of tests of its actual effectiveness one must record a marked success.

On one occasion my wife and I consulted the **THOUGHT DIAL** to find a lost mailing list; we had turned our apartment upside down to find it without any success and spent a half day in fruitless search. According to the **THOUGHT DIAL**, the lost object would be found in the southeast corner of the main room. But, in addition, it indicated that the object was in something and that it had been put there in anger and haste. This was exactly so in every respect and thus we found it. A friend of ours, who is a fine psychiatrist, has been testing **THOUGHT DIAL** for months and has been very much impressed with it. Comments on the book by a number of well-known people including the writers, Henry Miller and Tiffany Thayer, have been very favorable, too. The book is written intelligently by Mr. Omarr, especially in his endeavors to explain WHY the **THOUGHT DIAL** should be able to give significant answers to questions asked.

**THOUGHT DIAL** is prefaced by a valuable introduction by Carl Payne Tobey, one of our most brilliant contemporary astrological researchers and teachers. Whether the reader uses it for entertainment or more seriously for psychological probing, a copy of **THOUGHT DIAL** is worth having. (Reprinted from **IN SEARCH**, international astrological quarterly, edited by Charles A. Jayne, Jr., Winter, 1959, issue.)

This remarkable, probably unique book presents a mechanical device, and a mantic (Greek mantikos, "prophetic") procedure for "tapping the unconscious," which seems to belong to the same family as Edison's projected "Telephone between Worlds," the

tumbler, planchette, Ouija Board, pendulum, as well as psychometry, telepathy, hypnotism, psychic faculties in general, numerology, and astrology.

With the book comes a card with clock-face and pointer, the circle numbered 0 to 9, also 11 and 22. The technique is to relax, form a clear thought or question, place a finger on the pointer, and induce or instruct your subconscious to dial three numbers; add the digits of these, let us say 8, 5, 2, making 15; add the 1 and 5, to make 6; that is your answer. If, however, the total comes to 11 or 22, do not add the digits but take the numbers as they are.

About half of the book is taken up with describing the significance of the numbers and their connection with Subconscious Thoughts: Direct Questions: Locating lost articles: Picking Winners: Sound and Color: Parts of the Body: Love: Success.

Fundamental is the thesis that every item in the universe is associated with, represented by, a number, not by man's thinking, but intrinsically. As Pythagoras said: "Nature ever geometrizes." "Number is an archetype of order, which has become conscious" (Jung). Numbers are "objects in themselves... abstractions representing symbols of thoughts or ideas." Hence the **Thought Dial**, an "instrument for measuring and analyzing intangibles such as thoughts, questions, speculations, is basically YOU."

Whatever you may think of the theory, Omarr presents substantial evidence that, empirically—often even with beginners—it works. There seems, in fact, no department of life beyond the range of this technique.

The establishment of such a "telephone" between the subconscious and the conscious is so intriguing, apparently so full of promise, simple and practical, that the urge to experiment is almost irresistible.

I recommend the book and suggest that readers who obtain it report results. The basic plan—which, of course, may well be modified by experience—may prove to be a landmark in psychic research, and of immense value in practical life.—Arthur E. Powell.

(Reprinted from **FATE Magazine**, August, 1959, issue.)

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possibility for coincidence, conivance or conjuration to pass the entire matter off as only a figment of someone's imagination."

The research, a two-year program sponsored by Field Enterprises Educational Corporation of Chicago, has been largely restricted to the surface because the loch is too wide and deep and its waters too murky, due to particles of peat, for conventional underwater techniques. More advanced techniques would take more money than the project has at its disposal.

Mr. James worries that any attempt to capture it alive might kill or injure a creature — "about whose numbers and identity we know so little." So the plan now is to use a boat with a noiseless electric engine and an old-fashioned crossbow. An arrow could implant a radio "sound" under the creature's skin and provide a piece of flesh for analysis.

"Scientists have assured us that with such a specimen they could place the animal almost exactly in time and identify it reliably," James said.

James says that swimming in the cold clouded depths of Loch Ness, and probably in similar bodies of water all over the world, is some form of marine life presently unknown to modern science.



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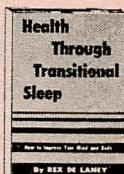
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"There has been altogether too much sensationalism surrounding Loch Ness. In the 1930's when sightings were first recorded in the area practical jokers and sensation-seekers did quite a bit of damage, holding up serious scientific study for as long as 25 years," James said.

At this time next year will we have the answer?



### WOULD YOU BELIEVE . . .

**T**HAT THOUSANDS of frogs have committed suicide by leaping onto the spines of a thorny bush in northeast Thailand?

The death of the frogs on Wednesday, January 10, this year, was watched by frightened villagers who believe their death is an evil omen. Two years ago in the same part of Thailand a similar mass destruction preceded great hardship in the area.

Bangkok also reports that during the first week of January



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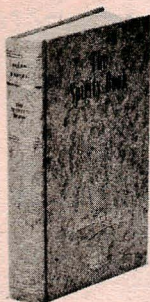
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10,000 different-colored toads fought to the death in the south of Thailand. This too is regarded as an omen of approaching evil times because a similar battle of toads occurred in 1941 just before the Japanese invasion of the country.

\* \* \*

**T**HAT THOUSANDS of hungry and fearless hares marched in far eastern Siberia?

Tass, the Soviet news agency, reported in late December, 1967, that the hares were trooping through the streets of settlements on the Kamchatka Peninsula "showing utter disregard for the frenzied barking of dogs."

When the hordes of hares reached the seacoast of Okhotsk they ravenously ate the sea kale there. This is a plant of the cabbage family which washes ashore with the tide, Tass stated.

Then the hares "marched back to the tundra in the same organized manner."



### WHAT CHANCE?

**J**ANE CARTER was cashing checks at Von's Market in Long Beach, Calif., one July day when a young woman walked up to cash a payroll check. Jane asked for identification and was handed the girl's driver's license.

The license identified the bearer as Jane Carter, with Jane Carter's home address but bearing the picture of the would-be check-casher.

If the bogus Jane Carter had walked into any other store in California she would have gotten away with her fraud.

One chance in a million, said the real Jane Carter.

"Not so," said arresting Officer Ed Wysocki. "One chance in a hundred million."



#### BRIEFLY NOTED

**M**EXICO'S International Center for Maize and Wheat Development reports that country has been changed from an importer to an exporter of wheat by the development of a new strain which yields up to four times as much per acre as the conventional varieties of wheat.



**T**HE FAMOUS Washington clairvoyant, Jeane Dixon, is bowing out of the prediction business. She says everyone is doing it now and she does not believe predicting is the real purpose of her powers.—Curtis Fuller.



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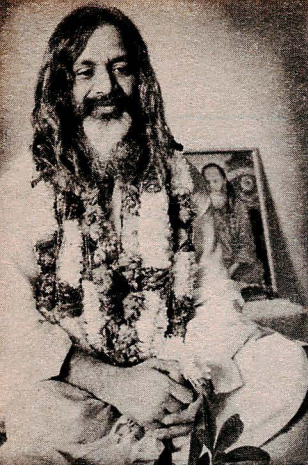
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Maharishi Mahesh Yogi, well-traveled Indian mystic, has introduced to modern world a technique of "transcendental meditation" updated from Eastern teachings of the past.

# MIA FARROW'S and the Beatles' GURU

By James Crenshaw

Photographs courtesy United Press International

Spiritually and physically, ardent devotees of new — yet old — mind expansion technique pursue the slight, smiling Maharishi Mahesh.

OF ALL THE swamis and gurus who have made the American metaphysical scene over the years, none has produced a greater impact or attracted a more diverse set of followers than a benign little apostle from India known professionally as Maharishi Mahesh Yogi.

While the number of his disciples (said to be well over 100,000 and increasing daily) does not compare, say, with the converts of such a dynamic evangelist as Billy Graham, Maharishi is

unique in that no other master from India ever has succeeded in gathering unto himself enthusiastic members from such a variety of widely separated social groups, all of whom proclaim the power of his meditational technique.

Not that he claims his technique — "transcendental meditation" for the achievement of "bliss consciousness" — is original with him. On the contrary, he says it was taught to him by another East Indian sage, Swami Brahmananda Saraswati, Ja-



Actress Mia Farrow met Maharishi in Cambridge, Mass., January 22, 1968. She planned then to join his spiritual trek which ends in the Himalayas. Below, Beatles (left to right: Paul McCartney, George Harrison, John Lennon and Ringo Starr) trail Maharishi leaving hall where he had lectured in Bangor, Wales, in August, 1967. On this evening they learned of the death of their manager, Brian Epstein.

gadguru Bhagwan Shankaracharya of Jyotir Math, who in turn had brought it up to date for the modern world from great teachings of the past.

First, the adult group among his followers is composed mainly of middle-class people who work in many fields and whose backgrounds represent a cross section of society. Some are intellectuals; many are not. For most it is their first contact with Eastern philosophy or any form of occultism.

In distinct contrast there are the "flower children," the so-called hippies, who find in the Maharishi's testament an answer to their own search for the



psychedelic experience, this time without drugs. Perhaps they also respond to his frequent adoration of a single rose (he often holds one and tenderly fondles it while talking). Perhaps they see in this a reflection of their own use of flowers as a symbol of universal love, though in general they do not agree with Maharishi's "naive" political philosophy.

The largest group of Maharishi's followers comes from the non-hippie youth movement, mainly made up of college students, with a sprinkling of professors and administrators who say they took up the meditative technique themselves because they had witnessed beneficial changes in students on the program.

In the fourth group are members of the entertainment industry. Numerically they are a small group but their impact on the total meditative scene has been the greatest.

The Maharishi's tenets are not new. He has been barnstorming around the world for a number of years, successfully planting the seeds of his transcendental philosophy and teaching his transcendental meditation technique to thousands, both personally and through teachers he trains. But the world did not hear of him until 1966 when he was discov-

ered by the Beatles in England. They became avid devotees and immediately followed him on some of his tours, announcing they were going to his center in India for special instruction.

Frank Sinatra's wife, actress Mia Farrow, whose sister Prudence had introduced her to the Maharishi movement, also announced her intention of attending his center in India and as this is written, she is in residence there.

Now everybody knew about the movement. The Maharishi's star ascended as rapidly as did that of the Beatles in their early days. There is no doubt that the Beatles and Mia helped this ascension. Ten years ago the Maharishi was just another yogi making the rounds. A hundred copies of a book about him were imported into England from India 10 years ago and sold a hot 60 copies.

According to Jerry Jarvis, director of the Students' International Meditation Society (SIMS) headquartered just off the UCLA campus in West Los Angeles, the movement is established in some 50 countries with more than 100,000 adherents whose numbers are increasing daily.

The students are especially enthusiastic. They have found a philosophical movement — perhaps a technique for living —

with which they can identify. SIMS is now represented on 70 or more college and university campuses throughout the United States, with the biggest expansion on the west coast. Jarvis plans to build an academy as the headquarters for the student group near UCLA.

Meanwhile thousands of students on the Los Angeles and Berkeley campuses of the University of California have learned about transcendental meditation and, says Jarvis, are changing and improving their lives because of it.

What do they get out of it?

Jarvis says, "The student who practices transcendental meditation begins having a better life by gathering to himself (or herself) more energy, which opens the way to greater intelligence and clarity of mind and a greater ability in the field of action.

"He just starts transcendental meditation and begins experiencing profound benefits in his own life, in his own terms," says Jarvis. "Then he goes on to fulfillment in life, no matter what his way of life may be.

"Transcendental meditation is a technique of action, as Maharishi says. It is a preparation for successful activity rather than for withdrawal and isolation or passivity."

For a student and for adults

too that sounds great. Students report they can spend less time and get more out of studying, while adults describe a fresher, freer, more vibrant approach to life and work than ever before.

Just as the student movement has grown, the adult followers in the United States seem to have multiplied in greater numbers on the west coast. And while there are numerous entertainers, such as Efrem Zimbalist, Jr., of the "FBI" television series in the movement, by and large the adults are ordinary citizens. Some are well-to-do and meetings frequently are held in attractive Beverly Hills or West Hollywood homes where the meditators sit shoeless for approximately a half hour at a time before discussing passages from Maharishi's book, which he is said to have dictated at a Southern California mountain retreat in barely three weeks.

There also are preparatory lectures for both student and adult groups to condition neophytes for initiation into the meditation technique.

Generally the hippies have their own instructors who have succeeded in turning them off LSD and other drugs in favor of a new kind of psychedelic experience which they report is much more soul-satisfying, as well as physically more pleasurable,

than the drug experience. Since the hippies' avowed aim is to have "an ecstatic, beautiful, productive, wide-awake, self-realized life," experiments with the various drugs, especially of the mind-expanding variety, appealed to them.

Now, since LSD has been proved — even to the hippie — to be potentially dangerous, its use is dwindling. Yet many a hippie has been turned off drugs, according to some of their spokesmen, simply because meditation proved more satisfying.

Meditation is even widely replacing the use of such "natural" drugs as marijuana and peyote (along with its derivative, mescaline) which some persons have favored over LSD because they are not synthetic.

Practically the only thou-shalt-not in Maharishi's teachings is the injunction against the use of drugs. Those who have been on LSD or other mind-expanders are required to forego their use for at least 15 days before beginning to learn meditation. In line with his belief in freedom of thought and action the yogi ordinarily does not rule against the use of alcohol, tobacco, tea or coffee. However, meditators are said to find stimulants less attractive as they go on and these substances in some cases seem to have a physiological effect

which conflicts with meditation.

Most of those who now follow Maharishi never have seen him and know him only through the teachers who have been trained by him at his Academy of Meditation at the foot of the Himalayas in northern India approximately 140 miles from Delhi. The Academy is located on the banks of the upper Ganges River near a native village called Swargshram, meaning "a place like heaven."

One writer who visited the center did not find it so heavenly. He described it as "no luxury establishment," in contrast to some reports of its lavishness; rather it was on the order of a half-built holiday camp, he said.

It is no vacation resort. Its nonrigorous but regulated discipline emphasizes meditation. Rising time, 6:00 A.M., is followed by two hours of meditation before breakfast. The meditating can be done in one's room or in special meditation cells apart from the main buildings.

At eight o'clock there is a meeting with the Maharishi (the name is really a title: "maha" meaning "the great" and "rishi" translatable as "holy sage"). He sits in a lecture room in a low plaster building which also houses his small simple bedroom with its plain straw mattress.

Jerry Jarvis, who has been to

India twice for his studies with the master, says, "He appeals to people because he is very human, very natural and does not set himself up as a mahatma."

Jarvis adds, "He is a perfect example of everything he teaches, which is rare in this world. He is a man of beauty in every respect. His personality is so full. Someone once said, 'He's everyman's best friend.' All who meet him and talk to him feel that he is their best friend, and his sense of humor is boundless. His intelligence is supreme."

How old Maharishi is, his real name, details of his personal life and background are classified. He doesn't like to speak of his own life but rather of the full life he can open up for those who expand into bliss consciousness.

He does not pose as a mystic; instead he is a man of the scientific age who has refined a technique from the past to suit the needs of ordinary men in modern times. He and his teachers seek to explain the transcendental meditation process "scientifically" and clearly "with nothing left to chance or mysticism."

He has a greyish-white beard, mustache and long dark stringy hair. (He does not condemn the long hair of the hippies but thinks it inappropriate for the average man in America. In India it is different; long hair is

the style for sages and gurus.) He has brown eyes, usually glistening with good humor, and he laughs a great deal. So contagious is his laugh, often a kind of giggle, that everyone around joins him even if they have missed the point.

Maharishi is small in stature — some say about five feet two inches tall. He ordinarily wears a silk robe, usually white, and it is his habit to hold a flower while he discourses.

At the Academy the talk lasts until lunch after which there is more meditation. Tea is at five and then there is a rest period. The evening meal over, a discourse at seven is likely to last until 10:00 P.M. or even midnight.

When Maharishi is on world tour most audiences listen raptly as he explains the benefits of meditation. But there have been hecklers. Many appear to resent his simple advice to obey all laws and governments in whatever country one lives or visits — to render unto Caesar that which is Caesar's.

Other listeners have found the Maharishi disappointing in some respects. Still others find his inability to handle hecklers surprising. They say they are not satisfied with his replies to pointed questions, to arguments from the floor, concerning his prohibition against drugs. They criticize

the charges made for his courses (\$35 is the student rate; \$70 minimum or one week's salary for adults). Many call him politically immature. (He has said, "You shouldn't question your leaders . . . The best defense against a bomb is the possession of a bigger bomb.")

As one qualified admirer put it, "There is a tendency among many of his followers to sort of sanctify him and he just doesn't come off as a saint. The man himself is just an ordinary man. He is no mahatma. He simply doesn't have what it takes to impress great masses of people but his system works beautifully."

The majority disagree. They claim his system not only works well but that the Maharishi personally has attracted and impressed masses of people, young and old.

One prominent Los Angeles attorney, his wife and their son, a student at Yale, all practice transcendental meditation as taught by Maharishi and find it effective in their lives. The son describes himself as being formerly so nervous he had difficulty studying and sleeping. Now he is more creative, studies easily and is "completely invigorated" as a result of his daily meditations. His parents, who have been meditating for approximately four

years, are equally enthusiastic.

Another professional man, a writer, made this comment concerning the Maharishi, "He really is a beautiful man, very charming and pleasant. It is just that he is something less than many expected. To my way of thinking his personality does not spoil it for me at all because I wasn't hoping to make a saint out of him. Yet to those people who wanted him to be some deliverer, some great guru, he is disappointing. In other words, in teaching his technique he is impressive but in dealing with ordinary mundane affairs he proved to be just another person."

Perhaps this is why his program, a kind of meditation for the millions, a shortcut to nirvana, has caught on. The discipline is not rugged; there are no requirements for an ascetic life. In fact, Maharishi encourages a continuation of life without withdrawal, a workaday life, a truly Western type of life with all its joys and comforts but with a new power to smooth out the rough spots and a kind of open sesame to heretofore unrealized happiness.

What does Maharishi Mahesh Yogi have that has made him so popular with Westerners in so many different walks of life?

Some would call it a gimmick,

a promised shortcut to success on all levels. This gimmick, the heart and soul of his system, is his meditative technique. It revolves around the assignment of a secret mantra or meditative symbol which is formless and without intrinsic meaning, yet seems to attract a relaxed attention that can move the mind inward to bliss consciousness.

In his book *The Science of Being and Art of Living* (International SRM Publications, London and Los Angeles, \$10) Maharishi says, "A systematic method has been developed that enables an individual to experience directly the pure state of Being. It is done by consciously entering into the experience of the subtle strata of a thought, eventually arriving at the direct experience of the subtlest state of the thought and then arriving at the very source of thought. Then the conscious mind attains the pure state of Being."

The book further states: "If we could develop our faculty of experience through any of the senses, or develop our ability to experience thought before it reaches the conscious level of the mind, and if this ability to experience thought could be so developed that it reached the source of thought, then, having transcended the source, it would be possible to reach the tran-

scendental state of pure Being. In this way, by progressively experiencing finer states of creation through any one of the senses until the finest experience is transcended, the state of Being is reached."

This is accomplished through the transcendental meditation technique Maharishi teaches.

He continues: "Since Being is by nature transcendental, it does not belong to the range of any of the senses of perception. Only when sensory perception has come to an end can the transcendental field of Being be reached. As long as we experience through the senses, we are in the relative field. Therefore, Being cannot be experienced through any of the senses. This shows that through whichever sense of experience we proceed we must first reach the ultimate limit of experience through that sense. Then, transcending that, we will reach a state of consciousness in which the experiencer no longer experiences."

Whether scientific or not, his approach is called appropriate to the space age.

Elsewhere in the book he writes: "That the whole universe reacts to every individual action is rare knowledge, but it is also a scientific fact. For there exists an intimate and inseparable connection between the individual

and the universe; neither is independent."

The mantra is assigned to the meditator by a trained teacher, often one who has studied with the Maharishi in India, only after a series of lectures that prepare one for this important moment. The teachings are not secret but the mantra is. It is a sound or syllable, sometimes an apparently meaningless Sanskrit word, upon which the Meditator easily focuses his attention. He does not concentrate in the usual sense; he does not tug and push to expel other thoughts but merely comes back to the mantra without effort until he succeeds finally in achieving the desired state of bliss consciousness and the opening up of a new life.

Individual mantras may not be revealed simply because they are personal. Each one is assigned according to an unrevealed formula known only to the Maharishi and his teachers and each is designed to meet the peculiar needs of the individual.

Jerry Jarvis says of the mantra, "It is a special thought and the thought is of no meaning. It is a sound and the sound is used in meditation. The mantra sound is conducive to the individual to transcend, but each person has his own mantra.

"Equally important are the effects of that particular sound,

the particular resonance of the mantra upon the individual — upon all aspects of his individuality — and upon his surroundings. The effects are all life-supporting."

To reveal a mantra to another person would be to weaken it "on the gross level." Students are told there is a proper technique of using mantras and to broadcast them would make possible their misuse; that is, many persons trying to use them without instruction would fail and blame their failure on the system.

"The whole thing is that it is better to learn individually," says Jarvis. "In that way confusion doesn't spread. If we tell more about it, then a person may try something on his own and feel strained, so that he may think the whole thing doesn't work. This is what we want to avoid and this is why we have the courses to offer the technique."

The natural tendency of the mind, the Maharishi teaches, is to seek a field of greater happiness. His technique is said to use that natural tendency in order to allow the mind to fulfill its own natural function — to allow it to get to the source of thought which is "a field of infinite energy and infinite intelligence."

According to Jarvis, "Any other technique holds the mind in

some control or concentration and requires effort. This technique (transcendental meditation) is easier than ordinary thinking, whereas other techniques are exhausting.

"The Maharishi definitely does not believe in what are sometimes exhausting techniques of Yoga. Some of these are very farfetched and opposed to real development. Perhaps there can be some gain for the individual but it is at the expense of straining, at the expense of injuring another aspect or part of his body which is more delicate."

One of the Maharishi meditators who had studied Yoga in the past said, "Ten minutes of this method is like 100 years of Yoga as it is usually taught."

The Maharishi method is open to all. It requires no one to give up anything except drugs and a week's salary.

The adult course is extremely popular as shown by the fact that by the beginning of 1968 some 7000 persons had been initiated into the adult movement in the Los Angeles area, the headquarters of Charles Lutes who is the leader of the international movement under the Maharishi and in charge of all his business affairs. Lutes, a practical business man and sales representative for a firm dealing in steel and concrete, is devoted to

Maharishi's teachings and lectures frequently on transcendental meditation. He has accompanied the yogi on many of his tours.

Lutes' titles include that of world governor of the International Association of the Spiritual Regeneration Movement, with headquarters in Geneva, Switzerland, president of the Spiritual Regeneration Movement Foundation of America, the national organization, and of SIMS, of which Jarvis is director.

The transcendental meditation technique differs from the practices of Zen Buddhism, Maharishi followers say, in that Zen is a process of stilling the mind, while the seeking of bliss consciousness is a dynamic process of systematically allowing the conscious thinking mind to go on experiencing subtler and subtler states of thought until it arrives at the source of thought.

Jarvis explains, "If we still the mind over a period of time we will dull the mind. Then the coordination between mind and body will be broken. Mind will become dull. Then a person may begin to feel some peace but it will be at the expense of efficiency — inaction."

The Maharishi wants every man to start meditation. It is for everyone, not just for a few. He holds that every man is ready

and able to experience more happiness and satisfaction in life, to experience more inner stability, to have more energy and intelligence. Transcendental meditation, he holds, can help man reach these goals.

For college students there is a five-year program. Like other meditators, they are to reflect on their mantras for 15 to 30 minutes twice a day but in addition there are five weekends each year set aside for "residence courses" which help to keep the college disciple on the path.

Similar programs are planned in the future for adults.

Those who follow the required meditational procedure, accord-

ing to official Maharishi literature, discover, "They are completely revitalized. Then they go on to become more successful in their thoughts and actions."

Many persons report increasing health benefits. Anyone who begins to meditate begins to feel better, they say. Some report remarkable improvement of chronic maladies, although the system does not emphasize this, thus avoiding any conflict with the medical profession.

"Start meditating and you will find that your problems will diminish," the Maharishi movement advises. "Start meditating and you will find a whole new world."



#### LIGHTNING BALLS — A CONTINUING MYSTERY

**D**R. LEONARD REIFFEL, the well-known syndicated science writer, on the suggestion of an adventurous friend, appealed to his readers for stories of their encounters with ball lightning. From the data thus accumulated he came up with some interesting conclusions—but no solutions to the mystery.

First, his correspondents confirmed that the size of ball lightning seems to range from that of a golf ball up to three or four feet across, the most common being described as the size of a basketball or grapefruit.

Second, many persons reported having seen a ball come through a closed window. They said a glowing sphere would ap-

pear on the outside of a closed glass window and then materialize inside the room. How it gets from one side of the glass to the other is not a simple question, Dr. Reiffel acknowledges. The passage of ball lightning through a screen presumably may be an electrical phenomenon, metal being a good electrical conductor.

Possibly related to the conductivity of metal are the reports that lightning balls seem to move down wires—barbed wire fences or telephone lines. Science has no explanation for this, either.

In conclusion, says Dr. Reiffel, "As you can see, lightning balls remain mysterious."

# The GIRL who USURPED a BOY'S BODY

In modern-day Morocco the files of a sanatorium and two doctors corroborate incredible case of possession.

By Natalie Monat, M.D.

I MAINTAINED AN office in Casablanca, Morocco, from 1937 to 1948. Due to the chance that among my patients were a rich dry goods merchant and his family I learned at close hand of the development and progress of a most unusual case of possession.

I shall call the merchant "M. Henri Delarte." (His real name is on file in FATE's editorial offices.) When he visited me one day in 1943 he appeared troubled and preoccupied.

"You look as if you have come from a funeral," I greeted him.

"A funeral, indeed," he replied. "It is as if I had buried my only son. Such a pity, Doctor. He is so intelligent, a respectful, loving and obedient son and oh,

what has happened to him! I don't know what I have done that Allah should have sent such a calamity on my head!"

"What has happened to your son? Has he been hurt? An automobile accident?"

"An accident would not be as bad. The worst calamity is upon us. My son is possessed by an evil spirit." M. Delarte's voice sank low.

"Can you tell me about it?" I asked.

"It all started about two months ago. My son is 18 years old and I do not want him to become a scatterbrained playboy like many of his wealthy friends. So I am strict with him, particularly about his coming promptly from school. No loiter-

ing with those other fellows.

"One afternoon two months ago he did not come right home after school. I was very angry. At midnight I went to bed, swearing that the next morning he would see what he would see. I would teach him a good lesson — a lesson he never would forget.

"His mother was unable to sleep and frightened of what might have happened to him as well as what I shall do in the morning. I fell asleep but she stayed alert, listening attentively to the slightest noise in our big house, hoping to hear her son's footsteps. Indeed she did hear him — although he had taken his shoes off."

Mme. Delarte heard her son's progress through the house and finally into the bathroom. When after half an hour he had not come out, she went to the door, to find it locked from the inside.

In order not to awaken her husband, she asked in a low voice, "What are you doing there for such a long time? Are you all right?"

No answer — but she heard him breathing. Then she said, "Open the door. If you are drunk I will help you to bed and your father won't know."

The shrill voice of a woman interrupted her — and it came from behind the bathroom door!

"Stupid woman! Your son is

not drunk. And don't call me your son. From now on you have no son but me. I am your daughter — because I am using your son's body. Isn't that funny? A girl in a boy's body. . . ?"

The laugh that followed was a woman's laugh with something so devilish in its sound that the terrorized mother ran to her husband's bed.

"She was grabbing me by the shoulders, shaking me and sobbing when I awoke," M. Delarte continued.

"I don't know . . . I don't know what has happened to our son, Henri! He is no longer a boy; he is a woman now."

"Such nonsense, I thought. I broke down the door of the bathroom and there he was, my beloved son, maliciously laughing in my face . . . laughing with the voice of a woman. . .

"What were we going to do? In the morning I consulted Dr. Pierson — the Casablanca psychiatrist; you know him — who explained to me that my son had been so afraid of my anger . . . for coming home late and for having had some drinks although our religion forbids it . . . that he had suffered a kind of nervous breakdown. Dr. Pierson recommended that my son stay in his hospital in Berreshid where he would receive treatment and get better.

"Well, the next day I took him to Berreshid with an admission order from Dr. Pierson. My son — in an asylum! Who could have imagined such a thing? He has been there two months now but shows no progress. He still talks with a woman's voice. That girl is still inside him. What are we going to do?"

I tried to comfort the distraught father, saying I thought it best to follow Dr. Pierson's advice.

\* \* \*

THREE OR FOUR months passed before I saw M. Delarte again. This time he came with his wife to my office.

"How is your son?" I asked. "Did he stay long at Berreshid?"

"No, Doctor, Berreshid was of no help to my son. When he showed no improvement in two months I took him home.

"Then an odd thing happened. The Fquih, the man who tutors my son in Moroccan culture, recognized the strange language the woman had been speaking through my son. He told us it was ancient Moroccan, or Egyptian.

"The Fquih knows the old language and he engaged the woman in conversation. She told him she used to live on earth many years ago and she had died at the age of 18. But she wanted to live and always sought for a

young body so she could live a long span of years. Then she came upon our son. It had been easy for her to get into him, she told the Fquih, because his own spirit was loosely anchored in his body due to the influence of a few drinks and his fright of my anger. The Fquih reproved the girl, telling her that it was cruel to do this to us and to our son. He told her it was God's will that she be dead and she was going against God's will. For her own sake she had better get out of the young man's body and return to the spiritual existence Allah had imposed on her. To this the demon laughed and yelled, 'Never! Never!'

"The Fquih now told us that far to the south there lived a witch who had some strange powers. He said if she could do nothing to help my son, then nobody could. So I sent for the old woman.

"She told us to pray with her and we did — my wife, the Fquih and I. She chalked a big circle on the floor around the spot where my son was seated. He tried and tried and tried but never could step out of that circle and the girl inside him screamed with rage all the while.

"The witch talked to the girl in our modern Moroccan language, ordering her in the holy name of Allah to leave my son's body.

These imprecations alternated with incantations of some mysterious words which I could not understand but when addressing the evil spirit she sounded more and more imperative. But the girl within my son's body screamed ever more wildly and hysterically, 'No! No! Never! I shall never leave that body!'

"Then my son turned ashy pale and threw himself on the floor, his arms and legs flailing. He was breathing heavily and his face was wet with sweat. My wife and I watched in horror as saliva foamed at the corners of his convulsing lips. I feared my child was dying and I moved toward the witch to have her stop all this. But the Fquih seized my arm, whispering,

'Wait! It will soon be over.'

"Suddenly a terrifying blood-curdling scream, a howl of rage and despair, came from my son's lips—the last sound the girl emitted. And there lay my son, still and pale. All that moved were the bubbles of foaming saliva dripping from the corners of his closed lips. My wife wanted to rush to him but the Fquih restrained her."

"It's all over," he said. "In a few seconds you will have your son back."

"And it was true. My son sat up and looked at us in amazement, asking in his own natural voice, 'What's the matter? Why am I sitting on the floor? What are you all doing here staring at me?'"



### THE MAKING OF A WEREWOLF

**A** LYNBROOK, N.J., resident asked help from "Action Line," a column in the New York *Daily News*, in evaluating a small chest found by her son. She described it as "wooden with brass bindings, about six by six by six inches, with a family crest on the top and a key inside."

In a hidden compartment she found a letter dated 1823 and written in German.

"Action Line" on February 21, 1967, published its hair-raising findings. The Samuel Richards Galleries of Lynbrook, a New York suburb on Long Island, considered the box about 233

years old and probably made in Siebenburgen, later known as Transylvania, whence came Dracula. The value of the box, placed at about \$50, pales in comparison with the translation of the 1823 letter:

"It was written by a half-crazed man about to commit suicide," reports the newspaper. "He says he had been bitten by a wolf one lonely night a year earlier and each month thereafter turned into a werewolf, fled into the woods and stalked human prey. Filled with despair, and unable to find escape, he has chosen death. . . ."

# True Mystic Experiences

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

## THE PHANTOM ARSONIST

By James E. Eubanks

WHEN I WAS 19 I lived with my parents Charles and Velma Eubanks in our present home in the 4300 block on Larchmont in Detroit, Mich. On the night of June 14, 1961, I went to bed early. I had been asleep about an hour when I awoke to see a man standing outside my bedroom door. He was a stranger to me and I particularly noticed his shabby suit. The expression on his face was so angry that I guess I must have yelled, for my parents came into my room. When I told them what I had seen they convinced me I had been dreaming. We noticed it was about 9:00 P.M.

About midnight the specter returned. This time I was really frightened and I lunged from my bed and swished right through the transparent form. Again my parents consoled me and advised me to go back to sleep.

The next time I awakened the

circumstances were peculiar. It was 4:00 A.M. and my parents and Gregory Donoson, a local postal official and friend of my family, were smiling down at me. But I was not in my own bed. We were all at the home of The Reverend and Mrs. Youngblood, our next-door neighbors.

"What's going on?" I asked.

They told me the story they had pieced together. It seems I had left our house about three-thirty, apparently sleepwalking. Greg, on his way home from the late shift at the post office, had



James E. Eubanks

seen me and shepherded me toward home. At home I could not be awakened but I kept repeating, "The man will burn the house!"

Six minutes later a fire broke out in our house and seemed to spread with amazing speed. We all got out safely and the Youngbloods had taken us in. If my parents had not been awake due to my absence and if I myself had not been sleepwalking we might have been killed.

The police were convinced the fire was the work of an arsonist and on the off chance it would help I described the man I had seen. They laughed at the idea of a "dream arsonist" but said they would watch for him. And on June 17 they found him. The specter I had seen and the man who identified himself as Frank Hatten were one and the same even to the shabby suit.

Hatten told the police he had arrived in Detroit at 3:30 A.M. on the New York Central train from Chicago. When they checked his story it proved to be true.

We were completely baffled. If this were not the man I had seen at my door, then how could I describe him so accurately? If he were the man, how could he have been on a train between nine o'clock and midnight and in our house at the same time? — *Detroit, Mich.*

## THE PHANTOM TRAIN

By Mabel Stevens

THE PEACE AND QUIET of the late winter night, a full moon riding high, belied the holocaust of World War I then at its height in Europe.

My mother-in-law Ruth Stevens and her younger son Charles were living with my husband Theodore and me in our home in Baudette, Minn., near the Canadian border. Ruth's older son Edward was in the British armed services but he had written that he was leaving Liverpool for the United States and we would hear from him when he arrived. He was due any day. Thus we were much concerned with the daily arrival of mail and the train from Winnipeg.

On this particular night, however, we had learned there was trouble on the railroad and there would no train. About 10 o'clock that night, Mother Ruth and I were looking through our wide north window and saw the headlights of the southbound passenger train glimmering in the distance. The tracks were less than a quarter-mile from the house and the trains always were clearly visible to us — but we were a little surprised to see this one. However, we concluded that the trouble on the railroad had been cleared up. We watched the oncoming lights, dazzling bright

against the whiteness of the hard-packed snow. Then a strange thing happened. The locomotive slowed and came to a full stop, headlights shining and all coaches lighted up. We both remarked that the shades on the coach windows were halfway down and in the brightness of the lights the seats could be seen clearly. *There wasn't a soul sitting in any of those seats!* Not a passenger, not a conductor, not a trainman could be seen in the whole length of the train.

It was eerily quiet — as if the whole world suddenly had come to a standstill. As we watched, the headlights blinked several times as if conveying a message. We waited for the train to start but it remained stationary. For about 10 minutes we puzzled over the odd incident, wondering what had stalled the locomotive, but then we reflected that at least there would be mail in the morning for the train after all had come.

In the morning my brother-in-law Charles ran to the post office as soon as it opened . . . and came flying back to say the train never came in at all. He had learned it would be noon before the train came since it hadn't left Winnipeg until 10 o'clock the night before.

*But we saw it!* Mother Ruth and I had seen the stalled train

at 10 o'clock the night before. Then we remembered the half-drawn shades and the empty seats. What did it all mean?

When the Winnipeg train arrived at noon that day there was no mail for us. Mother Ruth waited in vain for another letter from her son Edward. We never saw nor heard from him from that day to this.

Was there a connection between his disappearance and the phantom train? — *Fort Myers, Fla.*

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### THE THIRD DREAM

By Dorothy H. Foden

YEARS AGO, WHEN I was "going steady" with Les, the man who is now my husband, we both lived in North Richland, Wash. On the last three nights of the year 1951 I dreamed about him and each time it was the same dream.

He worked as the pipefitter foreman on a construction job and the scene of my dream always was his place of work. My role was that of spectator, watching him as he went about his work. In the dream I would see a man lift a piece of pipe with a crane and swing it around to place it in a ditch. Les would be standing dangerously in the way of the swaying pipe. In the first two dreams I yelled a warning and the pipe barely missed hit-

ting Les. The third time, however, I seemed to know it was a dream and I didn't yell. I saw the pipe hit him and as he fell I awakened.

The last dream occurred the night before New Year's Eve. Les and I had a date to go out New Year's Eve with another couple, Mr. and Mrs. Ross Jones of Kennewick, Wash. About 10:00 P.M. they came to my home as we had planned and we expected Les any moment. When he didn't show up we went to his home. The place was dark and deserted so the three of us went on without him.

About 2:00 A.M. we started home. I had been quite worried about Les because it was not like him to stand me up. I asked the Joneses to drive me to his place again. On the way I told them about my dreams.

This time when we reached Les's home we found him there, lying on the sofa. He told us he had been hurt on the job. A man lifting a piece of pipe with a crane had swung it around too fast and hit him. Les was quite angry at the crane operator because twice before he had just barely missed him. The first two times something had made Les look up in time to get out of the way of the swinging pipe. — *National City, Calif.*

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## THE OCTAGONAL BOX

By Agnes St. George

WHILE EMPLOYED in a business firm in Kingston, Jamaica, B.W.I., in 1915 I came to know slightly a Mr. Wilson, an associate of my employer, Mr. DaCorta. The acquaintance was so distant that I was only mildly concerned at the news that Mrs. Wilson had died suddenly and unexpectedly.

A short time later I had an unusually vivid dream in which Mrs. Wilson appeared. I never had met her personally, nor had I been in her home, but I knew what she looked like. In the dream she strongly urged me to remind her husband of the eight-sided box of inlaid wood. She held it out to show to me in the dream. Its shape and style were so unusual that I remembered it clearly.

A few days after I had this dream Mr. DaCorta happened to mention that Mr. Wilson was having considerable trouble with his affairs due to some missing papers. He had searched everywhere for them without success. With no thought of the import of my words I told my employer the papers were right in the Wilson house, in the octagonal box where his wife had put them shortly before she died. At this strange remark my employer demanded to know how I could

know anything about it. I told him about my dream.

Mr. DaCorta thought it could do no harm to repeat my dream information to Mr. Wilson, who immediately recognized the description of the octagonal box. He hurried home and looked in the old box. There were the missing papers. — *Verona, N.J.*

### IMPLICIT FAITH

By Lorna M. Johnson

**M**Y MOTHER MYRTLE G. Story and I shared an interest in metaphysics but she had a childish faith which I have not been able to attain. She was intuitive where I am logical and accepted some principles as inviolate where I insist they be logically supported.

When my father died, Mother became very lonely. She was living in Peterson, Iowa, at the time and I was married and living in Spencer, only a few miles away. I visited her as often as I could but still she had time on her hands. Finally she decided to enroll by mail in the Rosicrucian Lodge.

While she respected the vow of secrecy she had to take, she chafed under it a little. Her enthusiasm for the new vistas opened by the course was so great she could not resist dropping hints here and there about these new ideas.

She conscientiously studied her monograms or "lessons," as she called them, and carried on a rapid-fire correspondence with her "Master." Through his guidance and encouragement, after six years of study she had reached an advanced degree in the lodge.

Her secrecy tried my patience because it was the first time we had not been able to discuss any subject freely.

Once she told me that Thursday night of every week was set aside by members of the lodge for meditation, thus forming a universal mind, or force for good, opposing in collective determination the evil forces rampant in the world.

She confided that on several occasions, with the assistance of this universal mind, she had been able to move a rose petal counterclockwise in a bowl of water. She also had learned how to "will" a person to appear within hours on her doorstep and he would be there — quite bewildered as to a logical reason for why he had come.

I was titillated but skeptical because everything was so hush-hush and I hated to be left out.

One miserably hot evening in August, 1957, I went to my stuffy bedroom later than usual because of the heat. I was alone — my husband was on the road —

and it took me some time to fall asleep. In retrospect I think I did not go to sleep but hung in that borderline state between waking and sleeping.

Suddenly the form of my mother appeared across the room, probably five feet from the bed. She was in a sitting position on a cedar chest next to the wall, elbows on knees with her chin supported in her hands.

She wore a red-checked flannel shirt, my husband's castoff and her favorite garb for cool evenings. Since the room was intensely hot and uncomfortable, the shirt struck me as odd. The apparition was very real and complete in every detail, the blue of her dress folded carefully across the aligned knees, the cotton hose gartered below the knee as she always wore them, the familiar worn brown shoes.

I jumped from my bed and bolted from the bedroom in panic. My first thought was that Mother had been taken ill. It could have been a bad dream, I rationalized, although I did not actually believe this. Neither was I convinced that I had had a psychic experience — at least not convinced enough to make the 26-mile drive to Mother's home at an hour approaching midnight.

I spent a restless night, however, and shortly after six o'clock

the next morning I drove down to see her.

She was alert, although she said she had not felt well the previous day and suspected she had been running a fever.

She said she had developed a chill late in the evening but since it was Thursday (I had forgotten!) she decided to join in the weekly meditation. Later, since her current monograph described an experiment she wanted to try, she decided to go ahead with it. She told me that in the experiment she was to assume a certain crouching position, then concentrate on transferring this image to someone who was very dear to her. I was the natural selection, she said. I became very excited as she talked and asked her to wait until I could tell her how she had appeared to me.

I described the way she had looked to me the night before and gave her details of dress and all else I could remember. Mother was so happy she crowed with delight. She explained that she had put on the flannel shirt because of her chill despite the sultry evening.

I guess I don't have to say she made a believer out of me that hot summer night. She has been dead now for four years but I remember in indelible detail the whole experience — *Avoca, Iowa*.

## *Latest Reports:*

# "LITTLE MEN"

## *From UFOs*

Something or somebody up there likes us . . .  
or at any rate seems interested in a little closer human contact.

By Coral Lorenzen

IN THE EARLY months of 1966 UFO researchers began to remark a worldwide trend: closeup encounters between unconventional aerial objects and earth beings were growing more numerous. To the present time we have seen no abatement in this trend and hundreds of "contactee" incidents have been documented. From the files of the Aerial Phenomena Research Organization (APRO) I have selected five I consider representative. Each occurred in a different country in the months of August, November and December, 1967.

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WHEN MY HUSBAND and I arrived in Caracas, Venezuela, August 23, 1967, on the last leg of a South American tour, a UFO flap was in progress. A large number of sightings had followed the July 31 earthquake and by the third of August re-

ports of "strange little men" were almost commonplace.

One of APRO's Venezuelan members, Joe Rolas, told us he knew of a landing in a residential section which had received no publicity. It had been witnessed by two dependable people who were reluctant to risk adverse public notice and thus had remained silent. On our guarantee that we would not publish their real names (these are on file in FARE's editorial offices) Mr. Rolas arranged for us to meet the witnesses that very day.

Juan and Maria deSoto live at the end of a twisting asphalt road like many others which wind among the hills around Caracas. Their house is adjacent to a greenhouse which Mr. deSoto, a horticulturist, operates as a full-time business.

Mrs. deSoto, a friendly woman about 40 years old, spoke com-

pletely without guile, her lively brown eyes flashing. As we questioned her about her experience she seemed to relive every second of it.

On the night of August 3 the deSotos and their teen-aged son Tomas were sleeping in the family car parked in the drive in front of their house. The earthquake a few days before had cracked a wall of their home and in fear of more damage they had decided to sleep in the car until the secondary tremors had stopped completely.

The boy Tomas and Maria were sound asleep by 11:30 P.M. when Juan gently nudged his wife. Cautioning her to be quiet he told her to look at the object hanging above the palm tree outside the front door of their home. There at an altitude of about 100 feet hung a glowing white disc-shaped object. Juan and Maria stared. They told us they did not feel particularly frightened at the time, only very curious.

About five minutes passed before a door in the bottom of the UFO slid open. A small object emerged and slowly lowered itself to within a few inches of the ground before the front door of the deSoto home. Juan and Maria could see no connection — no rope or chain — between the large object and the small one.

They described the small object as "shaped like a light bulb" except that its base was broader.

At the next development Maria and Juan had exchanged whispers of amazement. A door in the small object slid open and out stepped a small man dressed in some kind of overall suit and helmet. Their description of his clothing and features could not be specific because the little figure was bathed in the same eerie white glow as the small craft from which he had emerged and as the big disc-shaped "mother" craft. However, both the deSotos were certain about the size of the figure for he was clearly silhouetted against the front of their house and was standing only 15 to 25 feet from them. There could be no doubt, they told us, the little man was not more than three feet tall.

The deSotos watched his every move. He stooped down, picked up some stones from the gravel walk, studied them for a moment, then raised his head and seemed to be talking to someone in the large craft overhead. The deSotos assumed he was talking for they could see the vapor of his breath in the air and his head moved as if he were talking.

Seconds later the little man dropped the stones to the ground and stepped into the small object. The door closed and the

glowing "bulb" ascended toward the mother craft and entered the sliding door. As the sliding door closed the large object moved off over the hills and soon was out of sight. The whole incident lasted less than 15 minutes.

During the time the little man was on the ground he kept turning his head toward the deSotos' car as if watching it or its occupants. The deSotos did not want to attract attention to themselves so they sat rigidly in place as they watched.

By morning, after a fitful night's sleep, Juan and Maria had begun to think—even to hope—they had been "seeing things." But shortly after they entered their house, several of their neighbors called to ask if they had seen the "flying saucer" the night before. The deSotos were most circumspect in their replies at that time but they gave us the names of three persons whom we interviewed. All of them bore out the fact that the large object had hovered near the deSotos' house.

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**A**T ABOUT THE time we were conducting this investigation, another incident was taking place on the other side of the world.

Ron Hydes of Kilda, Victoria, Australia, is an avid motorcyclist. On August 24, 1967, at about 5:00 P.M. he was cycling to

Melbourne from Sydney, doing about 70 miles an hour. He suddenly found himself caught up in a bluish-white light so bright that he was blinded. The light actually blotted out the surrounding countryside and all he could see was a bit of the road around him.

Hydes stopped his cycle and removed his sunglasses to wipe away the tears brought on by the intensity of the light. When he opened his eyes again the light was gone but about 100 feet away and to his left, off the road, he saw a disc-shaped object apparently resting on the ground. Hydes described it as two saucers joined lip-to-lip, "the top quite a highly polished silver and either a very dark grey or black underneath." It gave off no light. When his eyes recovered from the temporarily blinding light, he realized the object was not on the ground but actually hovering three or four feet above it. He could see nothing in the way of supports.

At about this time a vehicle passed on the road and he turned to flag it down—unsuccessfully. When he turned back toward the disc he saw two figures standing on the side nearest him. On being questioned on this point he was sure that the "men" must have come around from the other side, for he had turned away only momentarily. There would not

have been time for them to open a door, get out and close it . . . and there was no door.

Hydes estimated the creatures to be about five feet tall but he admits they could have been taller because he was not certain of their distance from him. They seemed to be dressed in some kind of metallic overalls and he could distinguish no buttons or zippers. He did note that the clothing had the same metallic sheen as the disc itself. What he first thought were abnormally large heads he soon realized were helmets which were darker in color than the suits. Hydes said, "They were obviously dark colored — like a fish bowl popped over somebody's head — but not transparent."

Although he couldn't see the creatures' faces Hydes was certain they were staring at him; they seemed to be "facing" him. Still curious, Hydes took a few steps in their direction and the figures did the same; they moved toward him. The three stood and "looked" at each other for some time and then one of the figures lifted his hand in a beckoning gesture.

"At this stage I panicked," Hydes says. "I just dived on the bike which I'd put up on the stand with the motor running. I just dived on the bike and took off down the road."

But Hydes' adventure wasn't over — not quite yet. When he was interviewed by attorney Peter Norris, APRO's representative for Australia, Hydes said that he had gone down the highway as fast as his bike would go — about 100 miles an hour probably. Before long he realized the object was keeping him company. Hydes said he thought he had been on the road a few minutes before the object took up the pursuit. The first intimation he had that the disc was nearby was a humming sound. He said he "knew straightaway what it was!" Now it preceded him down the road at a distance of between 100 and 200 feet ahead of him and the same distance above the road. Hydes, by this time terrified, tried to flag down a couple of cars in the oncoming lanes but with no success. He looked for a house or a farm or some refuge from the road but saw nothing. Deciding there was no escape Hyde began to slow down. The object decreased its speed to correspond with his until he was nearly stopped. When he came to a complete stop the object tilted its base toward Hydes and shot into the air at a 45-degree angle and vanished "within two seconds," he said.

Hydes gave additional information about the physical appearance of the disc. He saw a

bulge or cupola on its top and when it was in the air — when it "leapt" in front of him as he attempted his escape — it was pinkish in color as if reflecting a pink sunset. But at 5:00 P.M. the sun was well above the horizon and Hydes did not think the sky had contributed to the color for the whole of the craft looked to have the same pinkish cast.

Mr. Norris spent considerable time questioning Hydes and reported to APRO that he was inclined to believe his story. He added that although Hydes is a motorcycle fan he is not a "rat-bagger," the name Australians give the irresponsible type of motorcycle "bum."

Hydes' description of the disc is typical of hundreds of reports on file at APRO. His description of the "men," their clothing and their size is consistent with the details of many other reports involving humanoid occupants of UFOs. If this particular case indicates nothing else it shows that a certain type of report of a certain type of occupant and machine is generated over and over again. Similar reports come from people who have had no connection with each other and could not possibly know of others' experiences.

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NOVEMBER BROUGHT another strange case — one that

is slightly reminiscent of the brief rock study which took place in the deSotos' front yard in Venezuela.

Shortly after midnight on November 7, 1967, truck driver Karl Barlow of Dawley, Shropshire, England, dialed police and in a terrified voice asked them to come to Highway A338 in the New Forest near Fordingbridge, Hampshire. He said he had seen a UFO on the road. When police reached the spot they found Barlow highly excited.

The truck driver claimed he had been driving through the New Forest just before midnight and as he rounded a bend he saw a strange object above some trees on his right. He thought it was coming closer and when it was about a half mile away the lights and radio of his lorry failed. The diesel engine, however, was not affected. As the object descended to the surface of the road ahead of him Barlow brought his truck to a stop. He said the object hovered just above the road about 15 yards away from his truck.

As he watched a porthole opened in the object and from it came a tube which he described as like the hose of a vacuum cleaner. At the end of it was a box-like contraption with four short tubes suspended from it. During this maneuver the object

made a high-pitched whining sound. The box was directed to the side of the road and the four tubes sucked up grass, gravel and dead leaves; then the tube was raised and moved to the other side of the road where it picked up more specimens.

When this maneuver was completed the box and its hose withdrew through the porthole, the porthole closed and the UFO hovered for another half-minute, still making the whining noise. Then the object took off in the direction from which it had come, disappearing in seconds.

Barlow was not alone on the road nor the only witness in this case. A white Jaguar with one occupant was coming from the opposite direction when its engine and lights failed. The UFO stood between the lorry and the car and the batteries of both vehicles were dead.

A number of characteristics of this sighting are typical. Barlow said the UFO was an egg-shaped thing about 15 feet wide and he saw an "out-of-this-world greenish glow." The internal combustion engine failure (of the Jaguar) and the unaffected diesel engine (of the truck) have been reported in other cases. Also typical was the testimony of both drivers that as soon as the UFO left the scene the lights of their vehicles came on again.

Both the lorry and the car subsequently were examined by official testers of the Royal Automobile Club. Both vehicles were found to be in good mechanical condition and their batteries seemed unlikely to fail suddenly. (In fact the lorry's battery had been recharged shortly before the incident.)

The Barlow sighting received considerable press attention in England, probably because of the rash of UFO sightings which occurred throughout the world in the fall of 1967.

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A COUPLE OF WEEKS later in Brazil two radio technicians witnessed a peculiar sight. Carlos Alberto do Mascimento, aged 14, is a radio technician's helper and works with Ugo Battaglia, aged 39, in Rio de Janeiro. On the afternoon of November 24, they were repairing a record player in an apartment on the eighth floor of the last building on the Rua Gomes Carneiro. The building faces the hills which run along the coastline and from this apartment one can see the long view between Praca G. Osorio and the spot where a traffic tunnel emerges onto Rua R. Pompeia.

At about 2:30 P.M., Carlos was facing a window when he heard a sound pitched so high it made the window glass vibrate. Mov-

ing closer to the window he looked out at the hills opposite and saw a brilliant metallic-looking disc which seemed to be landing among the trees just below the skyline. The UFO struck one tree, much taller than the others, whereupon leaves scattered into the air and the tree itself seemed to explode.

The boy called Mr. Battaglia and from the window they both watched three white-clad men climb out of the "saucer" and walk along side by side. Both Carlos and Battaglia noted the curious way their arms hung at their sides. They did not swing freely but seemed to be weighted. All three figures slowly walked around the vehicle.

The two witnesses disagree on the color of the clothing worn by the three figures. Both said that the "men" were wearing clothing similar to that worn by service station attendants but Carlos said the suits were white whereas Ugo said he was sure they were yellow.

The two agree that the object had a spinning cupola with slat-like "windows" or apertures above its main body and on the bottom at either side a round red light.

Carlos and Battaglia watched as the three "men" continued to walk around the UFO for about five minutes before reentering it.

The boy was extremely agitated but Ugo believed he was seeing some kind of helicopter and was not upset.

They finished their job and left the building. On the way back to their workshop they looked again at the hill and saw the object in the same position and location. When they reached the last corner before their shop at the end of the street they looked again and the UFO had disappeared.

Mrs. Irene Granchi, APRO's investigator on this case, reported: "The sighting is not really unusual except for its location. The UFO landed right in the heart of Rio's smartest residential district not far from the lush new Panorama Palace Hotel at a spot where it could have been observed by innumerable people. The time of the incident was an hour when most persons should have noticed it."

Further investigation yielded information which Mrs. Granchi found impressive. "The sequel to this sighting is worthy of note. Back at their workshop the two witnesses told Hildebrando de Moraes of their experience and the three decided to visit the spot where they had seen the object land," she wrote.

They set out the next day and found the wild grass at the site tramped down and the tree which Carlos claimed to have

seen "wrenched apart" was bare of leaves. Its trunk was burned and charred whereas all the other trees in the area were normal except for a few broken branches.

One of the most interesting outcomes of this investigation has to do with the height of the figures Carlos and Ugo saw. Hildebrando noticed that the grass was so high that he would have been out of sight walking through it. He is five feet, eight inches tall. But Carlos and Ugo had noticed especially that the three figures were only knee-deep in the grass.

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**O**UR FIFTH AND LAST case involves only a solitary witness but it is important because of the extremely high background radiation count which constituted the residual evidence of the sighting and the positive results of a lie detector test taken by the principal.

At 2:30 A.M. on December 3, 1967, Officer Herbert L. Schirmer, a city policeman of Ashland, Nebr., was making regular rounds in his cruiser on Highway No. 6. He was a half mile south of Ashland and nearing the intersection with Nebraska Route 63. A ridge obstructed his view of Highway 63 as he approached but as he passed it he noticed an object completely obstructing

the highway and protruding six feet off the road.

Its lights led Schirmer to think the thing was a stalled truck. He swung his cruiser around to shine his headlights on it and immediately realized he was seeing something quite extraordinary. The object actually was hovering some six to eight feet above the road and wobbling a bit. It looked to be aluminum-colored and he estimated its length at about 26 feet. When he had approached to within 40 feet the engine of his cruiser died and he braked to a halt.

In the full lights of the police car the object obviously was metallic. Schirmer said it rose in a "shimmering fashion" until it was about 50 feet above the ground. He heard a loud twanging sound and as the object rose, a beeping sound which became faster, louder and more shrill. Now a brilliant orange and red beam shot from the object toward the ground and in three seconds the UFO had ascended into the night sky and disappeared — but in those three seconds Schirmer saw a square protrusion at its base glowing continuously during the takeoff. When Schirmer tried to use his flashlight to look closer at where the object had been, it would not function. He returned to his cruiser, apparently had no trou-

ble starting it and returned to headquarters in Ashland to report the incident to Chief of Police Wlaschin.

The investigation after this sighting revealed radiation where the object had been of eight microroentgens — 160 times the normal background count (.05 microroentgens). A team of investigators from the Condon Committee of the University of Colorado, Dr. Roy Craig and John Ahrens, spent most of Tuesday, December 5, questioning Schirmer about his experience and examining the police cruiser and the place of the sighting.

Chief Wlaschin told reporters that one of the men investigating for the Condon Committee (he did not say which one) had said he believed Schirmer's story. On the seventh of December Chief Wlaschin revealed that Schirmer had taken a lie detector test which indicated he was telling the truth about his experience, but Wlaschin refused to give investigators or the press any clue to the identity of the lie detector operator. Thus a curtain fell on Schirmer's sighting and an explanation must await publication of the results of the Condon Committee investigation.

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A "LITTLE MAN" lands a strange craft in Venezuela

and is seen to pick up stones and examine them. A hovering craft in Australia keeps a motorcyclist under surveillance along a major highway. An odd craft vacuums up specimens along a country road in England. After what seems to be a crash landing in a heavily-populated section of Rio de Janeiro, giant humanoids are seen by only two witnesses. And in our own country a police officer comes upon a large craft blocking a state highway which on its departure leaves a high radiation count. What does it all add up to?

Due to sheer numbers of sightings, even the most skeptical persons are coming around to believe there must be "something up there." The Condon Committee of the University of Colorado and the Air Force involvement with sightings give further sanction to the fact of the existence of UFOs. Three main questions remain to be resolved, however. What is the origin of the craft, how are they powered and what is the motivation of their occupants?

Prior to 1965 sightings generally detailed objects in the sky but the last two years have seen a tremendous increase in the number of incidents involving objects on the ground. Furthermore, evidence that UFOs have humanoid occupants is piling up.

While no one at this time can come up with definite answers about UFO origin, power and motivation it is possible to predict that the activity which began to grow late in 1967 will not slacken.

Possibly the year 1968 will bring such a mass of reports that the existence of UFOs will be recognized. This is a prerequisite for a climate that will foster learning more about them.



## ROMNEY FOR PRESIDENT?

*By Jack Appelbe*

**A** CANADIAN SPIRITUALIST medium named James Wilkie, aged 44, during a recent visit in Toronto, made some interesting forecasts of things to come. He makes predictions by putting himself in a state of autohypnosis in order "to tap the universal mind."

In early 1962 he predicted that the world would be nearer disaster in that year than at any time since 1945. The crisis would center in Havana but would be averted when the two major powers, the United States and the Soviet Union, drew away from the brink.

His recent Toronto predictions were made as a "psychic experiment." He says that the time factor is very difficult for him to interpret and he could not be exact but he predicts:

George Romney will be elected president of the United

States in 1968. He thinks Ronald Reagan may be vice-president but this is less certain. He sees danger to President Johnson's health in 1968. The next prime minister of Canada, to be selected at a Liberal Party convention in 1968, will be Paul Hellyer.

Wilkie believes 1968 will bring serious earthquakes to northern Italy and Greece and within a few years San Francisco will sink into the sea.

Relative to the Kennedy assassination, Wilkie says there were three people involved and Oswald was not the actual slayer. He says a Cuban involved in the late president's murder will be taken into custody in 1968.

Within a few years almost half of the people will have seen flying saucers so that they will be considered quite common. Large mother ships will come very close to our planet.



## ORCHARD STREET?

**U**NITED PRESS International suggests renaming a street in St. Louis, Mo. When a family named "Plums" moved out of their house on that street a family named "Apples" moved right in.

Getting into the spirit of things, San Antonio homeowners plan to keep their nonpaying roomer — since they seem to have no choice.

LESS THAN THREE years ago my family thought anything supernatural was a joke. Since a “presence” in our home has become undeniable we are no longer laughing.

tion to our present problem.

“Poltergeist,” a noisy friendly spirit, best describes our intruder. However, research suggests that poltergeists have few talents and simply repeat them. But our

## OUR HOUSE PEST

# The Poltergeist

By Vi Strand

My husband Kay and I are reasonably well-educated, middle-aged and have a strong sense of humor and a firm faith in God. Kay is an electronics technician employed by the FAA at International Airport in San Antonio. For 34 of his 53 years he has been a licensed shortwave radio operator. We have raised a son and a daughter, both of whom now are married with families of their own.

Logic has solved the many challenges in our lives . . . until now. We have no mystic powers, lay no claim to extrasensory perception and cannot be swayed by superstition or suggestion. We still hold to the hope that some day we'll find a “logical” solu-

pest-guest has many talents and seldom repeats. Poltergeist, gremlin, spook or whatever, he's mischief *non*incarnate.

He must be a neophyte working his way up because our “branch-style” house of 1952 vintage wouldn't attract an old pro. After we bought a small house in 1959 we “branched out” here and “branched out” there until today our home has a living room, dining room, double kitchen, radio room, den and two bedrooms. Most of our invisible intruder's activities take place on the east side of the house where our bedroom, the guest room and the den, now coming to be known as the “ghost” room, are located. A door directly across the

hall from the guest room opens into the living room.

Looking back, we believe our "friend" was born during the summer of 1965 when I thought Kay had turned absentminded. I awakened several times on hot summer nights to find the bedroom windows closed or the front door wide open and the lights on. I accused Kay of neglecting to lock up but he always insisted he had.

We began to sense that something new had been added to our lives and quietly searched for its source. A high board fence eliminated the possibility of prowlers or stray animals on our property. Investigation showed that our house is not located on a geological fault; its slab base has not shifted and the former owners have told us they experienced nothing abnormal while they lived there.

We didn't suspect a poltergeist until October of 1965 when we returned from a trip to Wisconsin with our car full of things we had picked up in antique shops. We carefully placed all the glass items (including a wall-bracket kerosene lamp) on the dining room table and stepped back to admire them. The sound of glass cracking made us both jump. Inspecting our new treasures we found the lamp had cracked.

How did it happen? Complete-

ly mystified, we reasoned that it must have been caused by a variance in room temperature or a high-frequency sound. But why did none of the other glass pieces exposed to the same conditions crack?

Soon after that incident I found my best towels spread out on the bathroom floor. Candy began to disappear from a box in the kitchen. Along with noises we couldn't identify we heard our old clock chiming in the night although it hadn't been wound for days. A repetition of the sound of glass breaking led me to a glass basket cracked from handle to handle, with bits of glass scattered on the floor.

Our children jokingly suggested we were harassing each other and I think we secretly preferred to suspect each other rather than admit the presence of the supernatural.

However, our suspicions were allayed during a Halloween party we gave for teen-agers. We are active in the Methodist Church and devote much of our time to the Methodist Youth Fellowship. Elaborate plans were made for a "spook alley" and every detail was worked out to perfection. However, our poltergeist had not been consulted and he wasn't about to be upstaged on Halloween. He got right into the act.

First the hall door opened and closed — his grand entry! Our young guests were startled and I was stunned. Then I reasoned that Kay, knowing electronics, had rigged the door without telling me. I barely had relaxed when someone pointed toward the guest room door and said, "Mrs. Strand, look!" Something like a piece of chalk was rolling noiselessly back and forth from under the door, appearing then vanishing before anyone could pick it up.

Next the kleptomaniac stole a girl's bracelet which I had placed on a shelf for safekeeping. Three days later he repented and I found the bracelet under a pillow — one that had been moved several times since the "theft."

These are only a few of his pranks. A log of his activities to date would show nearly 100 incidents and we suspect he's barely begun to fight.

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**T**HE DEN IS OUR "battle-ground." As I write he harasses me.

Our daughter Janice had remained skeptical until one evening in November, 1965, when she was with me in the den. I heard a faint sound and asked, "Did you hear that?"

"What?" She was impassive.

"That scratchy sound."

"No."

The silence of the night seemed to magnify a noise just outside the window. It sounded like someone taking blind sweeps with a whip. I challenged Janice and she said, "Mother, sounds carry. It's probably a child playing in another yard."

"At ten-thirty at night?" Then came a snap and a creaking sound. "Did you hear that?" I asked.

"Just the house settling down for the night," she answered, so matter-of-factly that I had to concede my nerves might be playing tricks.

Nevertheless whenever I entered the den I felt as if I were the intruder. Footsteps in the hall and scrabbly sounds so disturbed my concentration that I would leave *his* domain.

Writing in the dining room without my supplies and references at hand was impossible. I resolved, "That room is *not* haunted and I'm going to use it."

My reentry irritated him. He countered by scattering papers and closing reference books. That did it! The war of nerves was on.

Resolutely I began to work. Within minutes I felt a drawing sensation on my right arm, caused by a hardening jelly-like substance which wouldn't brush off. When I washed my arm a layer of skin came off with the

substance. My arm didn't bleed but a sore developed that took a week to heal.

That very night Kay bolted out of bed and started searching the sheets. He claimed something had bitten him and showed me a welt about the size of a dime four inches above his knee. By morning the welt was gone and when the same thing happened the next night, our vicious little critter didn't seem quite so remote to Kay.

Shortly after that we were discussing our "pest" with Pete, our son-in-law. He said, "Now, look, you're sensible people. There's a logical explanation for what's happening. . . ." He felt something on his ankle and reached down to brush it off. A layer of skin an inch and a half long and a half-inch wide slid off. No pain, no blood. Though Pete nursed a sore for two weeks he still contends there's a "logical" explanation.

One morning the book of John Donne's writings, *No Man Is An Island*, was lying on my desk opened to "Solitude." I read it, appreciating Kay's concern for my strong desire for solitude and my complaints about interruptions in my writing. I was nonplused later to find he hadn't touched the book. How did it travel eight feet from shelf to desk and open to a passage per-

tinent to my problem?

I won't soon forget a night in December, 1965, when we heard a croaking sound under our bed. Kay went for a flashlight, telling me to lie still. Mustering all my restraint, I cowered in the dark. I knew that if I ran it would win the battle. But "it" eluded us anyway and the moment we switched on the light the sound stopped.

My familiarity with the strange behavior patterns of our unusual guest helped me to remain calm the three unrelated times in the spring of 1966 that blood appeared on my arms and hands. It wasn't my blood and I hadn't been in contact with anything that could yield fresh wet bright-red blood. I was more disturbed than frightened. The first time the bright red spots appeared I was reading a book. The second time I was talking on the phone and the third time Kay noticed the blood spattered on me while we were at dinner.

Joking about blood on my hands was funny until one morning we discovered two sets of bloodstains on the bottom sheet where my head and thigh had been. What could it mean — all that blood from an unknown source? I panicked then and began to cry hysterically. Kay had a time calming me.

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OUR FOUR-YEAR-OLD granddaughter claims to have seen the critter. She says he has long green hair; he is shorter than she is and he runs so fast she can't catch him. Who knows? Maybe she's right.

He must have been connected in some way with the apparition that appeared in the semidarkness of our bedroom in February, 1966. A beautiful fair-skinned girl stood before me, a royal blue shawl loosely draped over her raven-black hair. Her dark blue eyes were not happy. I sat upright and stared, then I closed my eyes thinking she would vanish. But when I looked again her pleading eyes seemed to cry for help. I switched on the light but she remained vignetted in space. Grabbing a book I stared at the print; I willed her to go away. When I looked again she had vanished and a welcome relief surged through me.

Kay has had his share of seeing things, too. He was watching television one evening when he noticed a movement under a lamp table beside him. An impish brown face grinned up at him. Doubting his vision, Kay glanced away but when he looked again the urchin grin was still there. When he reached down toward the face it snapped at him and as Kay jerked his hand the face disappeared.

Another time Kay was restoring an antique apothecary scale and inadvertently cracked a glass he was fitting to the top. The crack was only about an inch long and he decided to go ahead and use the glass. He washed it very carefully and while he was drying it he discovered the crack had disappeared.

Shortly after that he was restoring an old radio. While disassembling the stand he removed eight ornamental screws and placed them in a lid. Later when he put them into a cleaning solution, one was missing. He counted and recounted and searched several minutes for the last screw before finally giving up. When he removed them from the solution, all eight were there again. Where was the screw while he was searching for it?

These incidents took place in March, 1966, but two months earlier we had learned our unwelcome guest made a specialty of putrid odors. Our first experience was amusing once we realized it was one of his stinky tricks. Neither of us smoke and we don't serve liquor in our home, so we were baffled one night when we came home to find the house reeking with the odor of liquor. Finding everything orderly and no bottles around, we surmised our invisible juvenile delinquent had

hosted some dropouts from Spirits Anonymous.

On another occasion the scent of cheap perfume filled our bedroom. And one morning when the air outside was fresh as dew the suffocating smell of onions awakened us well ahead of the alarm clock.

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THE NEWS THAT WE have a ghost inevitably got out and it has created a wide divergence of opinions about us. Some persons avoid us which we can understand, for we cannot deny the presence of a phenomenon which puzzles, entertains and vexes us.

The teen-agers are enchanted with our "spook." As I was telling curious Polly Andrews about some of his activities she tossed a little salt over her shoulder saying, "I believe in you, Mr. Ghost. Honest I do."

Later while placing her chair at the table as we sat down for lunch she stepped on a sizable hill of salt. Unwilling to believe her eyes she begged me to say it was a trick. I had vacuumed that morning and she knew that I could not have spilled the salt. I couldn't explain what had happened, nor could I explain the salt lavishly sprinkled on the seat of an oak chair in the living room.

One of the oddest occurrences

centered around a 400-day clock from the Black Forest. I withstood two years of its inaccurate timekeeping and finally lost patience with Kay's promise to adjust it. I declared I would make it work — or else. Knowing that inanimate objects and I don't get along, Kay feared the "or else" and said he would take care of it right away.

The next morning as I placed it on the buffet I noticed it read five-thirty, only two hours slow. Believing Kay had set it before going to work, I was surprised and upset by the four immobile little gold balls. I decided I would have to face the consequences if I broke the clock. I set it and gave the balls a healthy push. That evening when Kay entered the dining room, he called out, "Hey, the clock's keeping good time! It's only a minute slow."

"How would you know? You didn't even set it," I said.

"What do you mean? I stood here five minutes this morning getting that hour hand to fit exactly between seven and eight at seven-thirty."

I told him I had adjusted it when I found it registering five-thirty. He dogmatically insisted he had set it at seven-thirty. I told him that if it weren't for our "pest" I'd say he was fibbing. He laughed and said, "That's exact-

ly what I was thinking."

We have no explanations for the incidents that occur in our house. Since the inception of this story certain increased activity indicates our "house pest" is gaining momentum. Our friends continue to suggest ways to break the spell. Some suggest exorcising our haunt by placing a spice cake made by a pretty girl outside our back door; others suggest we call in a priest.

The fact that a number of people have been witness to his presence proves he is not imaginary. If he's a spirit, isn't he a creation of God? Our faith in God and His divine protection has enabled us to accept his antics. After all, he's harmless and a great conversation piece—and he has made our lives just a little different for these few years . . . whatever the future holds.



## NEW STUDY OF NORTHERN LIGHTS

*By Jack Appelbe*

THE UNIVERSITY OF Saskatchewan and 13 other research and university groups are sponsoring the 1968 Airborne Auroral Expedition to study the aurora borealis, commonly called "northern lights."

The exact cause of this phenomenon remains unknown. The northern lights appear in the skies of the northern latitudes as streams of light at various angles constantly changing position. Their colors vary from yellows to reds and their intensity can be so great as to light up parts of the earth. One long-held theory contends they are solar reflections from the arctic ice packs and they are thought to be associated with static electricity in the atmosphere.

From jet aircraft operating from the rocket range at Fort Churchill, Manitoba, Canadian

and United States researchers will observe the lights. They will use magnetometers (instruments for measuring the intensity of magnetic fields), spectrometers (instruments used for determining the index of light refraction), photometers for measuring brightness, along with cameras and radio equipment. The polar cap airglow, the high atmospheric light associated with photochemical reactions of gases due to solar radiation, also will be studied from the air and from the ground.

Canadian scientists for many years have been active in this field of study as Canada's geographical position makes it most advantageous for viewing the lights' activity.

The present project is to be the most ambitious investigation ever made.





Among several pictures taken during service this one at 12:15 P. M. shows congregation and some ectoplasmic manifestations near flowers (on right of negative).

## *Photographic* **MATERIALIZATIONS**

Pictures taken during Spiritualist service showing ectoplasm and inexplicable "saucer" add to psychic photography evidence long disregarded by science.

By Marion Owens

**SUNDAY, FEBRUARY 14, 1965,** was an eventful day for those persons who attended church services at the Templo de la Luz, Calle 1156, Santurce, Puerto Rico. Between 12:10 and 12:15 P.M. the entire congregation, possibly 175 people, on the first floor of the church were completely absorbed by a mystery.

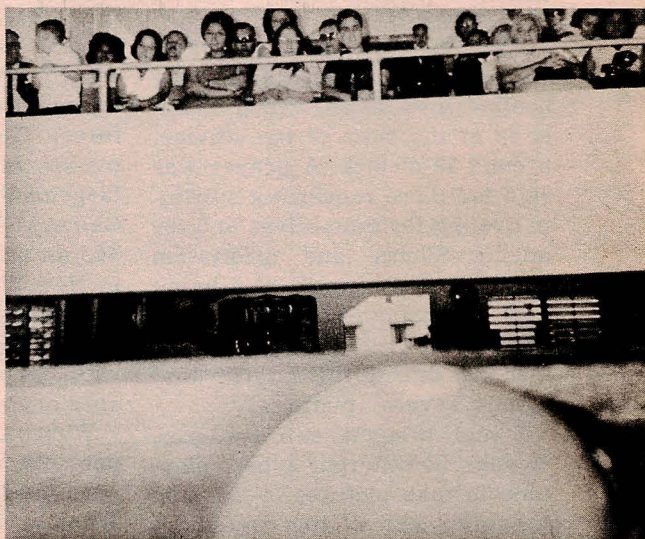
And photographic evidence appears to prove it.

A saucer, similar in shape to other described saucers, took over the first floor of the church. During this five-minute period nothing appeared in this space except the saucer, an ectoplasmic foundation and the walls of the room.

I am relating this story because I played a major role in this unusual occurrence, unexpectedly, unknowingly, unintentionally. I took the pictures.

This saucer picture seems to indicate that the entire congregation, which had been assem-

church which is three steps up from the main floor. Those persons who were in the balcony and a few high on the stairway photographed perfectly and are recognizable. But no one sitting in the main portion of the church appeared in the photograph.



This photograph, taken five minutes before the one on facing page, shows entire congregation completely "absorbed" by saucer-like shape. Clock on rear wall shows time.

bled for more than an hour at the usual Sunday service, were no longer a part of the physical atmosphere but had been replaced and/or absorbed by a hollow space and a large shape which has what appear to be openings at the side and top.

The picture was taken from the rostrum at the front of the

During this morning service the regular program was followed but also included the presentation of diplomas to 23 candidates who had completed portions of their theological training. The names of those candidates receiving Orders were listed on the official printed program of the church for that

date. In addition to the regular members of the Templo de la Luz, friends and relatives of the graduating candidates as well as nine visitors from the United States were present. The church was crowded to capacity; additional seats had been placed in the aisles; people were standing on the stairways and at the back of the church.

I was conducting the program.

The time had come for the healing meditation, which usually is at the close of the service, around 12 o'clock. A prayer was said for those requesting spiritual healing for themselves and for others. Silence and meditation followed. The singing of a hymn and a benediction would end the service.

It was during this interim that I took several pictures.

I had brought two cameras, Kodaks of different types, planning to take pictures of the congregation and of the candidates to show to our groups back in New York City. I had loaded one camera with color film, the other camera with black and white.

At 11:30 A.M. (according to the clock in the rear of the church) I had taken a colored picture. Facing the congregation I had noticed there was considerable ectoplasm evident and it did appear on the colored picture. At the same approximate time I

took another picture in black and white of the candidates, who were standing. In this photograph a considerable amount of ectoplasm showed around the flowers which were in the front of the church, between the pulpit and the candidates.

In all I took nine black and white pictures of a psychic nature that morning. These pictures were developed and printed by Rahola Photo Supply, Avenue Ponce de Leon 1006, Sanjurjo, Puerto Rico. The saucer picture later was given for enlargement to the New York Camera Exchange, 116 Fulton St., an establishment in business in New York City since 1895, and was sent by them to Royaltone, Inc., 245 Seventh Ave., New York City, in business since 1929 and specializing in enlargements.

What possible significance does the appearance of the saucer inside the church have? What is the significance of the congregation physically dematerializing behind or within it?

Who knows? Who can explain?

I cannot.

At the time the manifestation was photographed the congregation showed no sign of fear or panic or even of awareness of the supernatural. All those persons whom I later questioned recalled only a sublime sensation of upliftment and peace.

# *Fingers of Fate*

**By Harold Helfer**

The widow of Kenneth Drane of Chestnut, England, won't get a pension because her husband did not complete 10 years on the job. He died after he had worked nine years, 11 months and 29 days.

●

Twins Fay and Kay Abell, both government secretaries in Washington, D.C., went skiing together and broke their left ankles.

●

The driver of a car being pursued by Dallas, Tex., police stopped his vehicle suddenly, leaped out and ran into a building. And there the chase ended. The fugitive had run into police headquarters.

●

In Sioux Rapids, Ia., a rabbit was saved by a pig. Richard Haldin, seeing a rabbit in his yard, took down his rifle to shoot it. When he paused to open a gate he leaned the rifle against a fence. His pet pig rushed up and brushed against the rifle causing it to fire. The bullet hit Mr. Haldin in the shoulder. The rabbit, frightened by the noise, scampered away.

Someone looked into a crashed car in Bristol, England, and exclaimed "She's dead!" The woman's husband, Colin Iles, hearing this remark, staggered from the car, went home and shot himself to death. But his wife Carol was not dead. She had only been knocked unconscious.

●

An acquaintance dared Mrs. Marion Williams of Chester, England, to buy a sweepstakes ticket. Mrs. Williams did, although she never had bet on the horses before. Her ticket won \$23,240.

●

Mr. and Mrs. C. H. Sumners of Alexander City, Ala., have a son who was born on Mr. Sumners' birthday, November 27. They also have a daughter, born on July 29, Mrs. Sumners' birthday.



●

A Livonia, Mich., woman used her ZIP code number — 48154 — to guess the number of nails in a plastic house displayed at the Detroit home show. Her estimate came within six of the actual number which was 48,160. She won \$20,000.


**B**ACK IN THE 1870's when Spiritualism was still almost as hot a subject as atomic energy is today, the New York *Sun* sent one of its crack reporters, Henry S. Olcott, to Chittenden, Vt., to give a full report on the activities of the Eddy brothers. Curious people from all parts of the world were flocking there to witness the manifestations of

were genuine. His voluminous reports, illustrated by a staff artist (this being before the day of the camera), were eventually put between book covers — 400 pages of fine type. The book, published in 1874, is a real curio and an amusing contribution to Americana.

Between the two of them, working alternately and in



# Some Early American Spooks



Baffling spirit manifestations by two sisters and two brothers  
sent the 19th Century world into an uproar.

By Danton Walker

From *Spooks Deluxe* by Danton Walker. Copyright 1956  
by Danton Walker, published by Franklin Watts, Inc.

Horatio and William Eddy who operated out of the family farmhouse. Visitors who received permission to witness their operations were put up as boarders in the farmhouse itself where they ate in a community dining room.

Many other investigators concluded that the Eddys were utter charlatans but they convinced Olcott that their demonstrations

"dark" circles and "light" circles, Horatio and William materialized some 400 different characters, ranging from a pipe-smoking Indian squaw to some bizarre Orientals who sang Persian songs and discoursed in Russian. These latter were for the benefit of Mme. Helena Blavatsky who had come halfway around the world to see the

Eddys at work. Mme. Blavatsky, member of a distinguished Russian family, is credited with being one of the founders of the Theosophical Society which originated in Adya, Madras, India.

The "circle room" where the Eddys held their meetings was the top floor of the farmhouse. At one end of it was a platform on which was a two-by-eight cubicle built of solid wood and with no openings except a window to the rear which was kept closed and an opening toward the audience which was covered by a shawl when the medium, presumed to be tied hand and foot, sat inside and produced his tricks.

Skeptics insisted that the characters evoked from the "materialization box" were merely impersonations by one of the Eddys while the other was acting as the medium. Be that as it may, one weak angle to Olcott's report is that he doesn't reveal what William was doing while Horatio was acting as medium and vice versa.

In any case, the boys would have required a variety of clothing almost as extensive as that of the Eaves Costume Company — as well as a stock company of actors to fill them — to have put on the shows they did. Pretty good for a couple of illiterate Vermont farmers!

Much of the phenomena pro-

duced at the Chittenden farmhouse, as reported by Olcott, is quite ludicrous viewed as "spiritualistic phenomena" and a good deal of it could be done just as successfully by night club or vaudeville magicians. If the Eddy boys' familiars were around today they doubtless would be appearing on television shows. But where the real thing left off and the phony began was as baffling to Mr. Olcott in 1874 as it is to us today, reading about it. Olcott, far from debunking the Eddys, wound up as their most sincere protagonist.

One odd angle to the spiritualistic craze that swept the country and eventually the world is that most of it originated in New England or upper New York state. The *New York Daily Graphic* for November 24, 1874, reported an interview between one of its editors and Frederick W. Evans, a chief elder of the Society of Shakers, in which Evans claimed that 11 years before the so-called "Rochester rappings" of the Fox sisters "similar and much more striking phenomena" had occurred in the Shaker settlements. Children were seized with trances or clairvoyant sleeps in which they answered questions correctly and displayed the power of seeing objects and persons without the use of the "corporeal eye." Evans

claimed that he was the first to define spiritualism as a *science* instead of a *religion*. In his opinion, it should be studied in the same manner as agriculture, chemistry or any other of the physical sciences.

\* \* \*

FROM THE TIME the Fox sisters "discovered" spiritualism in 1847 in the little town of Hydesville, near Rochester, until they publicly recanted 40 years later at a mass meeting in New York's Academy of Music, the subject was a matter for intense and worldwide investigation, argument and violent controversy. Newspapers on both sides of the ocean devoted reams of space, usually on the editorial page, to discussions of this remarkable method of communicating with the dead or what hopefully passed as such.

Horace Greeley, editor of the *New York Herald*, was intensely interested in it and was one of the staunchest defenders of the Fox sisters, all three of them — Leah, Margaretta and Kate — even permitting them to occupy his town house when he was away in the country with his ailing wife. Greeley was one of the few friends left, though a sadly disappointed and disillusioned one, when Margaretta and Kate, both by now hopeless and irresponsible alcoholics, recanted —

for pay, as it turned out — and declared that their mysterious rappings were achieved by the trick of cracking their knuckle, knee and toe joints! Without the benefit of concealed loudspeakers, which hadn't been invented then, this is manifestly absurd but the enemies of spiritualism avidly seized on it to discredit spiritualism.

When Margaretta died, a pitiful victim of drugs and drink, in a furnished room in Brooklyn the nurse who attended her later stated that all hell broke loose in the house that night and that the violent rappings which accompanied the medium's death could not have been produced by *anyone's* joints, let alone those of a feeble and dying woman.

In 1947, a century after the original Hydesville manifestations, Mariam Buckner Pond's *Time Is Kind: The Story of the Unfortunate Fox Family* was published. Mrs. Pond, who had married a grandnephew of the Fox sisters — grandson of their only brother, David Fox — states that nearly every member of the family down to the last generation possessed unusual powers of one kind or another which might be described as *supernormal*. David, who laid no claim to psychic power and was as disapproving of his sisters' activities as their father, had prodigious

physical strength. He could lift a full barrel of apples and toss it onto a wagon with ease, for example.

The mysterious powers of the Fox sisters, like those of the Eddy brothers, seem to have been inherited and from the mother's side. One of the Eddys' maternal ancestors had been smuggled out of Salem to avoid being tried as a witch and there are indications that both families for generations had traced a peculiar line. Which postulates the question: was James I right when he insisted on burning witches to destroy the unhappy breed? In both the Fox and the Eddy families the psychic power was hit-and-miss. Horatio and William were the only two members of their family to become professional spiritualists and Margaretta and Kate were those with the outstanding talent in theirs although their much older sister Leah also had some powers along this line and it was she who exploited them.

\* \* \*

**J**OHAN DAVID FOX was a blacksmith who originally came from Rockland County but moved to Hydesville. N.Y., in 1847. The Foxes had seven children in all. One died in infancy; three were to live long lives as quiet respected country folk; three were to become famous, or

notorious, the world over and two of the latter to die in poverty and tragedy. Fox at one period in his life took to drink and his wife left him. It was after they had become reconciled that the two girls who were to become so famous were born — Margaretta and Catherine.

After moving to Hydesville Fox started building a new house for himself and his wife and these two daughters. Before it could be finished winter set in so they moved into a cottage on land he had bought. The Foxes didn't know it then but a previous tenant had moved out of this cottage because of its disturbing and mysterious noises.

Margaret and Catherine, 13 and 11 years old respectively, occupied the back bedroom and their parents slept in the room on the southeast corner. They all had retired early on the night of March 29 but before any of them had gone to sleep they were disturbed by a loud rapping in the front bedroom. From then on, first in one part of the house, then another, these sounds continued and later were augmented by more sinister noises — such as what sounded like a dead body being dragged downstairs to the cellar, followed by the manipulation of a shovel.

Mr. and Mrs. Fox, who are described as devout Methodists,

were appalled and were for moving out at once. The 11-year-old Katie was more courageous. She worked out some tapping code of her own and was soon communicating with the spook or whatever it was, whom she addressed as "Mr. Splitfoot."

Katie purported to learn through these communications that Mr. Splitfoot was actually the spirit of one Charles B. Rosna, a peddler who had been murdered in this house by the former occupants, a man and a woman, and buried in the cellar.

The manifestations became increasingly violent, taking place in the daytime as well as at night: doors were slammed, furniture dragged about, beds rocked, the bedclothes yanked off the bed, etc. And the four-year-old murder was re-enacted every night, with the most grisly sound effects!

Mr. Fox, in a futile attempt to "lay" the ghost, started digging in the cellar but struck only water. The oldest sister, Leah, a music teacher who lived in Rochester, took the two young girls to live with her but the manifestations continued there, in many ways worse than before. With her music teaching business ruined by the notoriety Leah decided to exploit the powers of the two younger sisters and so the cult of spiritualism was born.

One bitterly ironical angle to the story is that a decade after the last of the three Fox sisters had died the mystery of the cottage at Hydesville got a refresher. On November 23, 1904, the *Rochester Democrat & Chronicle* gave a big play to a story, the headlines of which read:

#### HUMAN BONES DISCOVERED

Found Under Famous House  
at Newark (Hydesville)  
Spirits Right!

The Find Corroborates  
an Old Story  
Was a Man Murdered?

The latest owner of the by now famous cottage — oddly enough his name was William Hyde — discovered that the stones in the cellar had been weakened by rains and given way, revealing a false wall. In the space between this wall and the original wall were a number of bones, apparently bearing out the legend of the murdered peddler.

Later the cottage was moved to Lily Dale, N.Y., where it became a sort of spiritualistic shrine. And a full century after Mr. Splitfoot first manifested himself to Katie Fox the rappings are still heard — daily and (I understand) on schedule during the summer months. And the tin trunk that once belonged to

Mr. Rosna, or a reasonable facsimile thereof, is also on display there.

\* \* \*

LILY DALE ITSELF, now in its 75th year as the spiritual home of spiritualism (if you'll pardon the pun), is one of the strangest spots in the United States. In the winter months, the permanent residents number fewer than 100 families but with the coming of warm weather the population expands to some 1,500 persons — men, women and children — all gathered there for one purpose: to investigate, study or actively practice psychic phenomena of one sort or another but more specifically in efforts to communicate with the dead.

The village, which is in Chautauqua County about 40 miles southeast of Buffalo, is set in a pleasant valley of vineyards and apple orchards and the community occupies about half a

square mile. There is a modest hotel and some 250 cottages all owned by the National Spiritualist Association. In 1942 it also boasted a publication called the *Psychic Observer*, edited by a man named Ralph Pressing, who was assisted by his wife Juliet.

The *Psychic Observer* was a publication created specifically to report the activities of spiritualists the world over and described itself as "Spiritualism's Pictorial Journal." It contained news stories on kindred subjects. It also ran professional advertisements for the practitioners of spiritualism in its various forms, some of which read like the patent medicine ads of the 1880's — "Health Your Problem? Financial Difficulties? God is the Great Healer! New Life! New Health! Money back if you are not satisfied!" etc. Within the last few years, after several changes in format, it ceased publication.



#### CAT WINS BRAVERY AWARD

FROM PORT ELIZABETH, South Africa, comes word that a white-and-ginger tomat named Leoloe saved the lives of Frederick Grassman, aged six, and his sister Jennifer, four. They were playing in the garden of their home in suburban Westering when a five-foot cobra slithered between the children. Leoloe, who had been lying under a tree, covered the distance to the children in one leap and pounced on the cobra, biting it behind its hood. The children dashed away to call their father. The snake got away from the cat and started after them but Leoloe attacked again and held the snake at bay until Grassman came from the house and killed it. When this was brought to the attention of Mrs. A. M. Henderson, president of the Eastern Province Cat Club, her organization awarded Leoloe a medal for valor. The ceremony was a high point of the club's championship show last fall.

# *Interpreting* Your **HYPNAGOGIC** Images

Little-understood complexities of the mind hold insights  
for your benefit — if you will learn its language.

By Madeline Field

ONE OF ESP's most fascinating facets is called "pictures on the eyelids," a term used to describe symbols appearing to us when we are resting with our eyelids closed.

Eastern teachings contend that our superconscious, acting as an antenna, draws from Universal Mind information useful to our welfare, translates its essence (much as primitive peoples express their thoughts in drawings) and relays it to our subconscious through the pineal gland — which many believe to be the "third eye" of ancient lore. Therefore, this inner or third eye, the spiritual eye, is the screen upon which the symbol falls.

And it is easy to understand

how even well-known clairvoyants famous for their accurate predictions may go astray in interpreting the symbols they receive in this way.

If you receive such mental pictures perhaps you would like to have help in interpreting them. If you are not aware of receiving such "eyelid pictures" maybe it is only because you are ignoring them. And even if you have worked out a method of interpretation which you find satisfactory perhaps you will be interested in what I have learned and in some of the experiences which have taught me.

Upon awakening and before my conscious mind is filled with the sounds of the workaday world I always ask and thank

the Creator for His symbol for me that day. But for three consecutive mornings a few years ago I was puzzled to "see" the clear shape of a gallows. No person appeared in this psychic picture so I tried to forget it.

On the third morning I went to Hyannis to finish up some business and I hoped to do a little last-of-the-season fishing. As I walked along the semicircle of the Town Hall's front drive Christmas decorations were being hung. At that time, at least, there were no sidewalks along this drive. As I stepped off the curb a police car drew up and stopped at the entrance. Hesitant to proceed in case the driver was in a hurry to be off again I stepped backward. My heel slipped on a patch of ice and all went black. My head had struck the curbing. Ambulance sirens heralded my journey to the hospital. My head had been cushioned by the hood of the padded fishing coat I was wearing so although the concussion was painful and serious and might have killed me, the fact that I had seen no figure on the gallows of doom proved true.

I have had so many of these experiences and a far happier symbol came about 10 days before my birthday in 1965. A vision of my mother — gone from this earth for nine years then —

showed her pointing her forefinger at the date March 2 on a day-by-day calendar. Mother always did things ahead of time and I reasoned she was wishing me "Happy Birthday" from the Beyond.

Winter winds are wild along our Cape Cod shores so one day shortly after this vision of my mother, instead of taking a battering along the beach I usually walk, I decided to try another one along Herring River. But the tide was coming in leaving little sand upon which to step and so back to my old haunts I went. The wind had swirled the beach sand so I necessarily walked raggedly. Suddenly my eye caught a tiny glint. I stopped and as carefully as the west wind allowed I brushed the surface sand away.

"Some gadget," I murmured, "that might be useful in my hobby of miniatures."

Placing it in my pocket I returned to my car. At home, divested of seaweed and other debris, brushed, washed and polished, I was amazed to find I had a unique old wedding ring. It wasn't yet my birthday but as I said Mother always had done things in advance.

The ring bore an 18K mark together with the crown and anchor markings of Britain from whence my mother came. Ad-

vertisements in the *Found* columns of three newspapers brought responses but no such ring has been accurately described.

Last fall one of my Indian Cycle readings clients wrote, "Please do see if you can get anything for me, Madeline."

I do not use psychometry in my readings for I do not pretend to bring in pictures at any time, at will. Often there is no "message." However, the lady who wrote was so earnest and requested so pleasantly I felt I must try. You may guess my bafflement when there appeared on my psychic screen a pie from which a piece had been cut and the piece was nearer to me than the pie itself. How on earth to interpret this message?

My friend expected her brother to visit her from California. Perhaps she would bake a pie. From past experience I knew this was too easy! I retreated into The Silence and endeavored to *be still* and *know*. This is not easy but that day I was fortunate. A message came through: there was something to be shared. My friend's share wouldn't be great but, nevertheless, would be welcome.

Later word came from her. The "pie" was the result of chipping in by the family when they went, for a lark, to the Rhode

Island racetrack where the lucky — though not huge — payoff was split so my friend received her "cut of the pie."

Many symbols have a more or less universal interpretation. I always have found guns are a warning. An arrow usually portends a message and points from the direction it will come.

Wreaths are not so easily translated. In ancient times wreaths were presented for the achievement of high honor. They also represent grief. A horseshoe also is controversial. Some persons claim the rounded, closed end of the shoe should be uppermost to show that good fortune is showered upon the owner or the house. Others declare this position spills the luck which is retained only if the rounded end is down. I have found a horseshoe with the uprights, the open end, uppermost forecasts good.

Letters easily are interpreted.

The outline of an angel (usually I "see" only wings) indicates protective love. This may be divine rather than human protection. A flying angel can be a token of love and happiness to come soon. An anchor is a pleasant symbol of loyalty and usually the realization of wishes. Needless to say, it is considered an emblem of safety to a sailor.

Trees are always good. Their varieties symbolize appropriate

goods. For example, an apple tree portends a happy event in apple season, while a yew is associated with venerable old age and may indicate a possible legacy from an aged friend or relative or the attainment of a solid position in life. Elms are omens of prosperity and coming happiness. It is often difficult to distinguish trees for the pictures come and go in a flash.

Animals have various interpretations. Large dogs, as a rule, give protection, while small dogs may mean impatience and irritation. Horses usually portend loyal friends, comforts and pleasure. A black horse "shown" to me on my mental screen foretold the death of a dear friend, while a white horse often tells of a marriage. Galloping horses may indicate that events, over which the seer has no control, are hurrying toward him. An elephant is a symbol of power, preference, travel and stability. It has been said that an elephant with its trunk down portends plodding work and responsibilities while a raised trunk heralds happy triumph. A zebra may mean that something for which you have waited a long time is nearing reality but that you may be disappointed to find it does not prove worthy of the wait.

When birds come upon your mental screen they usually signi-

fy happiness and joyful tidings. A single flying bird brings news. Birds in a row on a branch or standing in a line indicate vexations, delay in receiving desired news. Circling birds denote careful cogitation to be followed by swift decision. Birds on a nest suggest success after patient work and waiting. Caged birds may imply obstacles in the way of your obtaining your wishes. Should the cage door be open obstacles to your happiness soon will be removed. A cock signifies good news, an eagle beneficial changes or inheritance from an unexpected source. A dead eagle indicates public mourning for the passing of one in high office. The falcon warns of enmity. The lovely little kingfisher means a loved one will return. If the kingfisher is on the wing surprising news will arrive speedily. The penguin presages interesting news of discoveries and expeditions in the northern regions. The pheasant foretells good fortune and new friends or, if he is in the air, propitious news. The vision of several ducks means success but if only one duck appears be cautious about any speculative venture.

Flowers always are lovely to see, especially if they appear to you in color. The rose is a token of good fortune, while the poppy signifies a pleasant occurrence.

Daisies may bid you retain your childlike attractiveness by being content with simple pleasures. Dandelions, those beautiful golden buttons on spring's green garment, may herald the unexpected marriage of an old friend you always thought would remain single. Lilacs are the emblem of joy to be shared with a kindred spirit. Lilies of all types forerun happiness; a water lily predicts a declaration of love.

If a magnet appears on your symbol screen beware of being attracted too strongly to someone for whom you'll eventually feel more dislike than affection.

Rejoice if a mallet comes into view for you'll resolve a difficult matter soon.

A pleasant event is foreshown by the appearance of a lobster. Fish in general promise increase in money or other material possession.

Coffeepots and teapots suggest visitors who will gossip. And pleasant symbols such as the horn of plenty retain their traditional significance in psychic vision.

Since Biblical times the cross also has been the traditional symbol for a burden. Nevertheless, crosses often are misunderstood. A small cross usually indicates only vexation and annoyance; a larger cross indicates a meeting — the crossing of paths.

But take care to avoid mishaps or accidents if a really large cross comes onto your "screen."

I suggest that you keep track of the symbols which come to your psychic screen in a dated diary or notebook. Make a note also of the events which follow and seem to tie in with your vision. In this way you will be able to work out a relationship between symbols and events; particularly will this be true for certain symbols which repeat themselves. After some experience you will know the kind of thing to expect following the appearance of these symbols upon your psychic screen. You will learn to know whether you need feel apprehension when you see the number 13 or a black cat.

There is a stage tradition which takes the opposite view of the omen of the black cat. A cat of any color which strays on-stage during a performance is supposed to bring bad luck. But a black cat which walks clear across the stage augurs success for the play and everyone connected with it.

Any vision may have one meaning for you and an entirely different meaning for your friend. In my earlier experience I made a mistake in my interpretation of the symbol of a black horse which I had "seen." Usually it presages a death and

in this case it did but in a most unexpected manner. The horse turned out to be a very-much-alive chestnut stallion belonging to our neighbor's son which stomped to death the young vegetables in our kitchen garden.

We each must learn to know our individual association with the symbols which come to us. For instance, I have found that crickets do not bring me the success and good luck they traditionally are supposed to bring. Superstition says they should not be injured and their "cheerful chirp" was so cherished by some that cricket cages were not uncommon in the 17th and 18th Centuries in Europe and the Far East.

I shudder when I recall the cricket which basked in our warm cellar during the dreadfully cold winter of 1934. Our water pipes froze and broke in the 20 below zero New Jersey weather to the tune of the cricket's "song."

Another cricket of my acquaintance managed to creep between frame and glass of a valuable old picture and eat

enough of the paper to ruin the print; still another chewed its way into a bag and digested enough of an old piece of velvet put away for a special purpose to make it useless. So you can see crickets have not meant good luck for me. For you they may mean just that.

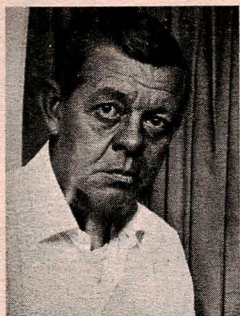
Time and experience, coupled with thought association, will teach you what to expect from your own symbol visualizations. It is wise not to take the pictures too seriously until you have had time to evaluate their meanings in a personal way and over a period of time.

If you have difficulty seeing pictures on your eyelids you might wish to try fasting—whereby the subconscious is released from its chores of directing the digestion and distribution of nutrients. Then fill your body with fresh oxygen after the manner of Yogis, retire to a dark quiet room, let go of your conscious mind and your material body and just before sleep takes over or upon awakening I think you will find you "have opened your third eye."



#### A SIX SITUATION

**T**HE NEW BABY daughter of Mr. and Mrs. James Maxwell of Torrance, Calif., was born at 6:06 A.M. on the sixth day of the sixth month of the century's 66th year, and weighed in at six pounds six ounces.



No punishment followed young Marine's escape from duty, for he had sought and found "instant communication."

By Don H. Checketts

## *A Story of Astral Projection . . .*

# AWOL for CHRISTMAS

**A** NORTH CAROLINA State University psychologist, Dr. E. E. Bernard, aged 36, researching astral (out-of-the-body) projection, has done much to alleviate the fear and worry that follow one's first experience with this phenomenon. He is collecting data from persons who have had the experience and an Associated Press release last fall brought his work to the attention of every newspaper reader in the country.

My first experience with astral projection occurred the year before Dr. Bernard was born. I was a 19-year-old Marine attached to the Second Brigade, Fifth Regi-

ment of the United States Marine Corps, encamped at Campo De Marte (the old President's Palace) in Managua, Nicaragua. It was December, 1929, and the coming Christmas was to be my second in that country so many miles from my Utah home.

I had enlisted in the Corps when my family lived in Brigham City, Utah, but in 1929 my parents moved to Ogden, a city I had never seen. Along with a lot of other lonely fellows I wanted to see home, whatever city it might be.

Mail call on December 2 brought me a long letter from my mother. All of her letters



were cheerful and cheering but this one had a note of depression and despair which troubled me. She wrote:

"Son, I am sure this is not a very cheerful letter but I cannot seem to get rid of this depressing feeling of distance and hopeless time between us. I feel that I would give anything to see you if only for a few moments. Christmas is near but I just can't seem to get the spirit. The strange thing is this feeling seems to prevail in the entire family — a feeling of restless foreboding. . ."

The tone of her letter concerned me very much, for I knew I couldn't get leave and get

home in less than three months. My depression lasted all day and when I turned in that night I wished there were some instant means of communication so that I could tell my parents all was well. Even the beauty of the night and its great full moon failed to dispel my gloom.

We were quartered in two-man tents and my buddy, Pvt. Frank C. Kauffman, already was asleep. I settled into a deep sleep in only a few minutes — then suddenly came wide-awake with a strange feeling that I had to go somewhere. It was a compulsion that I cannot explain. Sitting up in bed I pulled up the mosquito

netting and draped it over the frame. I dressed leisurely in light khaki shirt and trousers, socks and shoes, all the while trying to think what I had to do. I knew I did not have to go on watch.

I glanced at Frank, sound asleep in his bed; then my side vision caught a startling sight. I did a double take, for my body still lay in my bed, also sleeping soundly. I remember thinking, I sure won't dare tell anyone about *this* dream!

The startling view of my own body lying in my own bed seemed secondary in importance. The important thing was that I had to go somewhere and I must get moving. Outside the tent it seemed almost as light as day. An exhilarating sense of freedom came over me as I stretched my arms above my head and looked up at the moon. What happened next was breathtaking.

First I had a sensation of tremendous speed as if I were toppling end over end in midair. Kaleidoscopic scenes passed so fast they blurred — snow-covered mountaintops, river valleys, lakes and vast areas like desert. Then everything came to a sudden stop and I still was standing with my arms stretched upward under a brightly-shining moon. But what a difference! Nearby

were towering cliffs and I stood on a narrow snow-covered road at the bottom of a small hill. Through my bewilderment I felt the cold.

At the top of the hill was a white house. While no trail or walk had been cleared through the snow I knew I had to go to that house. I made my way to the porch and knocked at the door. I heard a rustle on the inside as someone moved around. The door opened and there stood my mother — in her nightclothes, her hair braided as always.

I was overcome and tears flowed down my cheeks as I took her in my arms. I said, "Mother, I can stay only a few minutes but I had to tell you that I am all right and all is well with me."

She also was crying and she was worried about my being outside in those light clothes. But I told her I could not come inside; I had to leave at once. With a parting hug and kiss I turned and walked back down the hill. I looked back to see her standing in the doorway waving at me.

Again the sensation of speed and movement came over me and when it stopped I was standing in front of my tent. I went inside, undressed and got into bed.

When I awoke I was sobbing and my pillow was wet. But I

could remember every detail of my experience and I still felt that exhilarating freedom. As I turned over Frank sat up in his bed and asked if I were all right. He went on to tell me that my sobbing had wakened him. He had gotten out of bed and replaced my mosquito net. He said his first impulse was to touch me but he had a strange feeling that he shouldn't. He called my name a number of times but I seemed so deeply asleep I did not stir.

I told him everything that had happened and that I was sure it was not a dream. I marked the date on the calendar, saying I was not going to write home until another letter came. Since it took three to four weeks to get a letter from the United States we both waited anxiously.

On December 28 the letter from Mother arrived — dated December 3.

"My dear son, I must write

this letter before I do another thing this morning. The sun is shining brightly and it seems it is a joyous world again. I must tell you of the strange dream I had last night.

"I dreamed I heard a knock at the door and I opened it. There you stood in your shirtsleeves and it was so cold outside. You hugged me and kissed me and said you could stay only a moment, but you came to tell me you were all right and all was well. Then you just walked down the hill and left. You were crying and so was I. Somehow I feel you really were here. It is going to be a beautiful Christmas."

When I read her words, of course, Christmas Day had passed and it had not been so bad for us either — although I would have preferred to be in Utah's snow and in the shadow of those briefly-glimpsed towering cliffs.



#### DOUBLE DOSE OF DOTING

MRS. FLORA RICE, 74, and Mrs. Will Bowman, 84, sharing the same room at St. Elizabeth's Hospital, Hutchinson, Kan., whiled away the hours bragging about their great-grandchildren. When Mrs. Bowman's son came to visit he greeted Mrs. Rice, too — to his mother's surprise. He pointed out that Mrs. Rice's granddaughter Clara was married to Mrs. Bowman's grandson David and the two old ladies were bragging about the same children. The two had met briefly at the wedding reception years before and had not seen each other again until their hospitalization.

**T**HE PURSUIT OF hoaxsters is almost as fascinating as the pursuit of monsters and in some ways more rewarding. One mystery explained is worth 100 unexplained and almost as valuable as the discovery of a truly "inexplicable." There have been some real doozies in this department through the centuries and the most recent amounts to a lulu.

used for tuna fishing — named *Saint Yves d'Amour* and started to refit her. But M. Le Serrec ran out of money, went deeply into debt and at this point invited a number of young monied people to finance the work in return for a working trip around the world. Among them was Loic Miriel, son of Monsieur Jacques Miriel, who held the distinguished position of *Directeur General des*

## ***Blueprint for a Hoax?***

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# ***The Great AUSTRALIAN MONSTER MYSTERY***

Experts' controversy over world's

most notorious sea monster ends in a draw. Is it or isn't it?

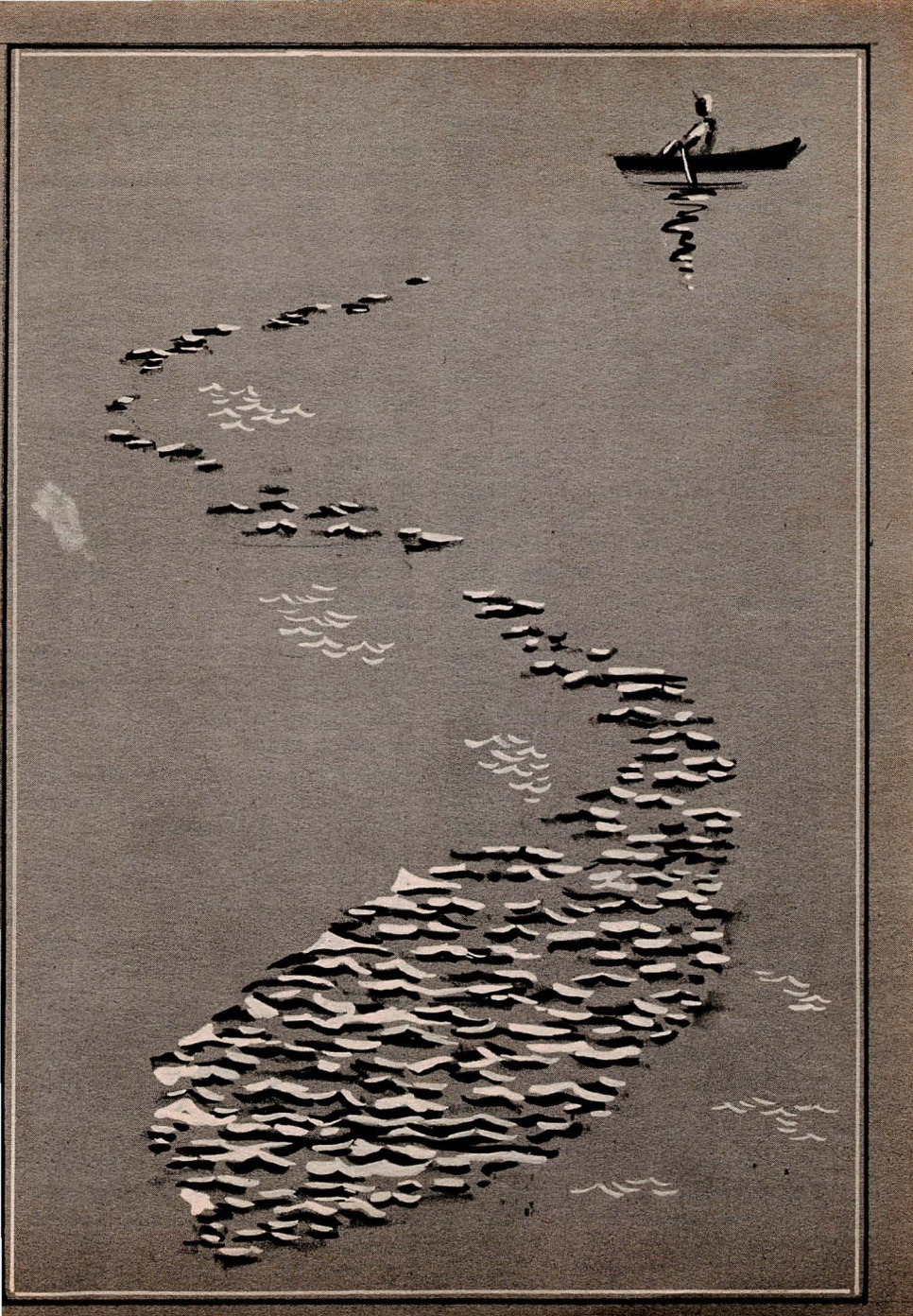
By Ivan T. Sanderson

This story started in 1959. It has involved some top-notch scientists, several leading magazines and newspapers and has misguided ordinary citizens all over the world. It also has involved preposterous sums of money.

It all began when Monsieur Robert Le Serrec, a Frenchman of Breton background, bought an old sailing vessel of the type known as a *thonier* — a boat

*Caisses de Conges Payes et de Retraits du Batiment de la Region de Paris*, which happens to be as impressive in fact as its monumental name would indicate. This gentleman loaned his son 500,000 (old) francs (about \$102,050) for the project. Several others invested various and considerable funds.

Meanwhile Le Serrec spoke to the investors of the golden opportunities that the voyage would



provide for writing and selling stories, books and movies. And Le Serrec added a plus to this hackneyed sales pitch.

One day in 1960 he announced — and Loic Miriel happened to be present — “I have even in my sleeve a story that is going to bring us up to lots of dough — a sea serpent story!” (Translation by Dr. Bernard Heuvelmans, of Paris.)

At this point Miriel and four others withdrew from the expedition and in vain demanded their money back. At the same time *L'Etablissements LePage*, ship chandlers in Lorient whom Le Serrec owed 850,000 francs (about \$173,485) and the *Comp-toirs de Marine Metallurgiques*, lodged a complaint against him and his boat was garnisheed — held under restraint. Nevertheless Le Serrec continued to work on it and early in 1961 he just pulled up anchor one night and sailed off. At dawn both the *French Marine Nationale* and *Interpol* — the international police — were after him. He made it to Morocco where his boat once again was impounded and once again he slipped away.

Initially he had sailed with only his wife and one daughter. Another daughter was born while they were in Morocco. Despite the fact that he did finally run onto the Great Barrier Reef off

the east coast of Australia, Le Serrec must have been a pretty good sailor for he managed to sail a 56-foot boat virtually single-handed to visit no less than 27 countries in three years while his wife bore him two children.

Anyhow, after the wreck, which apparently was by no means total, the Le Serrecs turned up in Brisbane, Australia. How they got from the reef to the mainland some 100 miles away or from there to the capital is not on record. The wreck seems to have occurred in October of 1964.

In Brisbane the Le Serrecs met Henk de Jong who owned a large motor launch or cruiser. Either they chartered this — although this appears unlikely in view of their financial circumstances — or they made some other arrangement with the owner who took them up the coast to salvage their possessions.

I have the original copy of Le Serrec's “story” in which he states that they wanted to save their films. This seems an odd statement when coupled with the initial description of the shipwreck in a storm. At any rate, subsequent to the Le Serrecs' and Henk de Jong's arrival in the general area of the wreck things began to happen.

According to Le Serrec's “story” the party visited the wreck and then, due to bad



A 56-foot sailing vessel was "home" for Robert LeSerrec, his wife Raymonde and children, Annick, Yves and Gwenola. His now-famous photo of South Pacific sea monster shows creature with white eye, long body, huge head.



weather, camped on one of the three small Whitsunday Islands a few miles off the mainland coast.

These islands lie about 40 miles south of the resort town of Bowen which is about halfway up the coast of Queensland. They are in what is called the white water inside the reefs. It is crystal clear, from one to 30 feet deep, over a pure white sand bottom. These islands are uninhabited but normally in good weather they are crowded with fishing parties from Bowen. In bad weather they are not visited. Henk de Jong, Le Serrec, his

wife and three children camped ashore while a three-day rain-storm blew itself out. On the fourth day the sun shone and according to Le Serrec they set out for the mainland shore only a few miles distant to "dry out."

Because the facts of that morning's adventure have been published repeatedly (albeit only according to Le Serrec) I will give only the essential details:

When they were barely off the island inside an inner reef in pure white water one of the children pointed out a vast black thing, shaped like a giant attenuated pollywog, lying between the

cruiser and the reef. On seeing this they immediately returned to the island and put the children ashore. Then Le Serrec, his wife and de Jong went back and took still photographs of the "thing." De Jong rowed the dinghy to the other side of it so that they could estimate its size and later, Le Serrec says, the two men donned diving equipment, went below and shot a few feet of film of the "creature" from the side and slightly below. Eventually it closed its toothless but gaping mouth and started to wriggle sluggishly around and passed out of the white water through a gap in the reef into deeper blue water.

They estimated the "thing" to be about 75 feet long, black in color with vertical dark brown bands. It had no fins or other external appendages. It did have an enormous head and according to the photographs, had two large white eyes on the top of this head. Descending from the roof of the gaping mouth were some raggedy looking things. Le Serrec said it had a five-foot-wide wound abaft the center of its body.

The real fun did not begin until five months later when after this significant lapse of time the Le Serrecs turned up in Brisbane and released to the press some black and white prints of the

color transparencies they had taken of the "thing." They refused to show their film at that time.

Because of the many strange things that have come out of the Barrier Reef over the years Australian newsmen took a hard look at the pictures and then published them virtually without comment.

About the same time Le Serrec sent two of his best color transparencies to the *Saturday Evening Post* in New York, offering them for sale at a considerable price. Although a genuine photograph of a genuine sea monster would be worth a considerable price the *Post* was not monster-conscious at that time and so they sent the photographs on to *True* magazine.

I was in Philadelphia when Andy Mills, Assistant Editor of *True*, telephoned me. He asked me to come in and take a look at the sea monster pictures he just had received as soon as I got back to New York. This I did two days later.

I was startled when I looked at the pictures for the first time in a small viewer and further jolted when I was told that Fawcett's photographic department — Fawcett publishes *True* — had been unable to find any sign that the transparencies had been tampered with. This meant that

what was on the film actually *had been there*. But what was it? This is what *True* asked me to find out.

My findings were published in *True* in their July, 1965, issue. In this I recorded our long investigation, listing all the possibilities from hoax to real monster. We even asked the United States Navy whether any submerged, plastic fuel towage-tanks had been lost. One by one we eliminated the possibilities and came to the probabilities. We finally boiled it down to these questions: Was the thing inanimate or animate? If inanimate, was it flotsam or jetsam or something deliberately constructed? If animate, was it mammal, reptile or fish? Or was it some vast invertebrate?

We set up the following two hypotheses:

(1) If inanimate, we did not know what it might be. Nor did we see, if it were a hoax, just how it had been devised.

(2) If animate, we eliminated everything except the *possibility* that it was an enormous deep sea fish belonging to a very abstruse family known as the *Synbranchidae*, or swamp eels, which are not true eels but are the only fish having absolutely no external appendages and of which one small marine example is known.

This was as far as we could go

working from photographs alone, although of course I did have Le Serrec's accompanying story, and I remained highly suspicious. Consequently we referred our material and findings to Dr. Bernard Heuvelmans in Paris, the greatest living expert on land, lake and sea monsters.

In the meantime, my article in *True* came to the attention of the International Oceanographic Foundation in Florida where the ichthyologists took a hard look at the photographs. They too stated grave doubts of the pictures' authenticity but did suggest that the "monster" could have been a close-packed school of small fishes headed into a gentle incoming tidal current. I myself have observed this exact phenomenon in tropical white water innumerable times, both in the Orient and the Caribbean. Nevertheless, I remained suspicious even of this explanation.

Then a totally unrelated thing happened.

A friend of mine left his shiny new car at my home in New Jersey while he spent some months in Europe. I had no garage large enough to house it so I placed a large plastic tarpaulin over it. This material can be cut and put back together in any desired shape simply by ironing the edges together. After my friend had retrieved his car my

assistant and I were rolling up the discarded plastic when somebody said, "Hey! Why don't we make a monster out of that and put it in the pond?"

And so we did.

We made a perfect Le Serrec-type monster, painted eyes and all. We inflated it and sank it with some stones in the 80-foot duck puddle where we swim. Unfortunately the water there is a deep sherry color so we could not get clear photographs such as Le Serrec got in white water over a white sand bottom. But the interesting point is that our monster, which measured 30 feet long in the water, could be rolled up into a bundle about a foot in diameter and three feet long which would go into the trunk of a Volkswagen. We speculated that if Le Serrec had constructed an 80-foot-long monster in this same manner it would easily have gone into a small launch.

*True* magazine had paid a tidy sum for Le Serrec's two monster photographs, although finding Le Serrec in order to pay him must have cost almost as much, since cables flew all over. He finally replied from the New Hebrides.

Sometime after that, in 1965, Le Serrec and his family returned to France where he promptly was arrested. He had been convicted *par de faut* — by default or as we say, *in absentia*

— and on Thursday, February 3, 1966, was sentenced to jail for six months for swindling by *Le Tribunal de Grande Instance de Lorient*. At the trial the public prosecutor, M. Romeyer, emphasized that a number of previous convictions for swindling appeared on M. Le Serrec's record.

Monsieur Miriel and the parents of four other young men immediately instituted suit to reclaim the funds put up by them for the voyage.

One might think this would be the end of the story. Not bloody likely!

The popular French magazine, *Paris Match*, although it has a reputation for sensationalism, turned down Le Serrec's pictures when he submitted them on his return to France. But after his release from jail when he resubmitted them they were immediately accepted and published by that magazine. (Incidentally, his later submission was accompanied by my article in *True* and an article by Bernard Heuvelmans in *L'Aventure Sous-Marine*.)

Le Serrec then announced that he had some moving pictures of the beast and asked that scientists be invited to view them. Prof. Paul Budker, *Directeur du Laboratoire de Biologie des Cétacés et autres Mammifères*

*Marins* (whales and other marine mammals) of the Paris Museum of Natural History, arranged this. Afterwards Professor Budker expressed grave doubts about the film (which is very cloudy) but was rather struck by the still pictures. He quoted my article in *True* as saying, "I hope scientists will pay some serious attention to these startling photographs. Certainly we should try to find out just what it is."

But *Paris Match* stated flatly that Professor Budker had endorsed the pictures as being of a genuine unknown sea monster.

Harry Steeger, publisher of *Argosy*, happened to be in Paris at the time and *Paris Match* gave him two Le Serrec transparencies of the monster, one of which we had not seen before and the other of which was merely "flopped." They implied that these were further proof of the genuineness of the whole affair. Mr. Steeger instructed *Argosy's* senior editor, Milt Machlin, to contact me in regard to this. I got mad — mad at the deliberate misrepresentation of the pictures, that they constituted new and irrefutable truth — quite apart from the possibility that the monster itself very probably was a hoax.

Marty Singer, editor of *Saga* was next. He rang me up some

months later with the same story. They too had been hooked by the statement that these were the first true and scientifically verified photographs of a living sea monster. I hit the ceiling and Marty gave the story a real going over.

Meantime the story was published in half a dozen other countries that I know of and queries began to pour in from all over.

I do not venture to say that Le Serrec's photographs are not true representations of a large "something" in the Pacific, "something" previously unknown and unidentified. Nor would I state categorically that it is not animate. I do not know. I was not there. I have no proof.

But in view of Le Serrec's background, his proven reputation and above all, his virtual guarantee of a sea monster at least three years in advance, I entertain the gravest doubts.

This is all bad enough and can do inestimable harm to the scientific pursuit of as yet uncaught and unknown forms of marine life. One wonders just how many other reports of monsters are founded on such doubtful facts.

Even if Le Serrec's monster is not an outright fraud the misrepresentation of his material amounts to just that. In fact, this story is a blueprint for mounting, executing and selling a hoax.

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## "THAT'S ROWDY!"

By Alice Parkinson

ON JULY 4, 1929, my husband Stanley bought me a Pekingese puppy from a friend and long-time neighbor in Chicago, Miss Grace Ferrard. The tiny female dog was beautifully colored—rich reddish-brown with handsome black markings. Her chest, undercarriage and the underpart of her full flowing tail were a warm cream color and her little pushed-in face was black.

She frisked around like a kitten and her lively round brown eyes seemed to smile all the time. In moments of greater dignity sometimes she pranced in the manner of a miniature pony. In a matter of hours we all adored her and agreed to name her "Rowdy."

Our youngest daughter Dorothy fed her by hand, bathed her weekly and brushed her daily. Her long silky fur gleamed. Wherever I went I carried her on my arm with her head on my shoulder and her forepaws hanging. (On several occasions I was asked to get off a streetcar or bus when the conductor saw Rowdy's eyes move. She was easily mistaken for a fur neckpiece!)

We had Rowdy for 15 wonderful years but in 1944 she became incur-

ably ill and had to be put to sleep. Needless to say we all were heart-broken—but soon I began to see Rowdy! Sometimes she would be asleep at my feet or prancing before me and on occasion I actually tripped over her. Once in a while I'd see her in color but most of the times I saw only her outline.

Our daughter grew up and married and in 1953 moved with her husband Ralph Janoski to San Bruno, Calif. A year later we followed, settling in Los Angeles. In 1956 at the pound in San Bruno, Dorothy (now with a family of her own) found a dog with an uncanny resemblance to Rowdy. Her size, markings and color were identical. The only difference between the two was that the new dog,



Alice Parkinson

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named "Muffins," had longer legs and a face not so pushed-in, but she had the same plume-like tail.

Later Dorothy and her husband moved to their present home in Santa Clara and we moved to ours in Pittsburg. Wherever we lived, however, I caught occasional glimpses of my beloved Rowdy.

One day in August, 1966, I was writing at my desk when my husband came and stood looking down at the floor. After several long moments he said, "What's Dorothy's dog doing here?" Without looking I simply said, "That's not Muffins; that's Rowdy." He stood a while longer and when I looked up he shook his head as if to clear his vision. He said, "I must be dreaming."

He wasn't dreaming. I know Rowdy was there. —Pittsburg, Calif.

**THE NIGHT PRINCE CAME BACK**

By Helen Louise Utter

**M**Y GRANDFATHER loved nature and knew her many moods. In 1906 he spent the month of October with us in Pennsylvania and when the middle of the month brought a quick temperature change, he said "We are in for an early winter. We can look for especially bad weather in November." He was so right. When November came it brought dark days, sleet and rain and a raw wind that cut to the bone.

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*Robert A. Levy*

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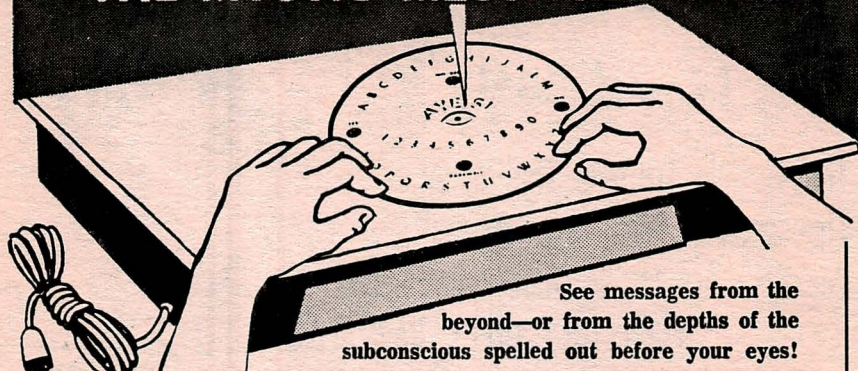
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We were a "horsy" family and the care we gave our horses was something out of the ordinary. We walked to church and back in bad weather rather than have our horses stand out—even if they had blankets. If one did get cold it meant a lot of work for our groom and gardener, Pat Welsh, who would rub him down and care for him like a baby until all danger was past.

Each of us had a horse, bought with great care as to its size and our weight and height. I had a Welsh Morgan, Fannie. My sister Cathy had a quarter horse who loved to race (as did Cathy). Pet, our carriage horse, was a darling little mare. She had been taken in payment of a debt—a sorry sight, head down and half-starved. But she was young and my father and the vet brought her around with loving care. She soon became the darling of the stable. She knew the buggy and cutter were her property and all the other horses gave her the right of way.

But the king of the stables was Prince, my father's horse. He was a beautiful Arabian and the proud turn of his head, the way he stepped as if to music, seemed to say he knew his noble heritage.

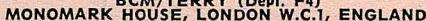
November 10, 1906, was a day none of us ever will forget. A cutting wind carried needle-sharp sleet and the lowering sky promised no letup. It was the day my father, who could not say "no," loaned Prince to a friend who promised to "have him back by noon."

He did have Prince back at one o'clock—exhausted. Apparently he had been run at top speed, left to stand in the cold rain, and then raced back again.

Pat Welsh was from Ireland, well-trained in the care of horses. He called the vet at once and my father came from his office and all three went to work on Prince. That night

We started toward him but he turned and went to the stables at a brisk trot, all of us after him. Before we reached the stable door Pat came rushing out, white as a ghost. He gasped, "He came back! Prince came back! The other horses knew. When he went into his stall they all shied."

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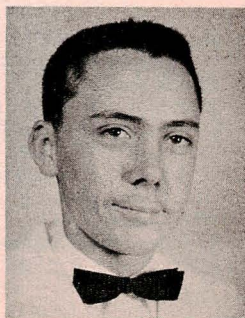
Mother put her arms around Father. "Oh, Austin, Prince knew we were all unhappy. He wants us to know he's all right." Seven of us — my mother, father, my two sisters, Pat and Bridget Welsh and I — had seen Prince.

Bridget, our housekeeper and cook, spoke up, "The saints be praised! Maybe we can start living again. Sure and I better make us all a cup of coffee!" — *Athens, Pa.*

### THE CRYING GHOST

By William D. Harrison, Jr.

**A**N EERIE HOWLING and the shaking of my bed awakened me one November night in 1962. Not knowing what I feared, I was in a cold sweat. Near my pillow stood a little dark-haired boy about five years old, wearing a striped T-shirt and overalls. The child continued to



William D. Harrison, Jr.

shake my bed and his howling never ceased. He didn't look at me; his eyes seemed focused far beyond the room.

After an interminable few moments the boy stopped his crying and deliberately walked to an open closet. He stood at the dark entrance for a moment and looked back at me. Once again he began to cry. I buried my head in the bedclothes.

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In the next few nights I was visited twice more by the crying ghost and I became ever more puzzled.

At Christmastime my friend James Ely, on leave from the navy, came to see me. When we discussed my experience Jim expressed a sudden interest and asked me to describe in detail how the child looked.

After I had filled in all the details he told me that he knew of a tragedy that had occurred in our house in Wink, Tex., several years before my family had moved there from Kermit, Tex., in September, 1959. A family named Pearson had resided there and in January of 1958 a brother had brought his family to visit. Among his several children was a dark-haired boy of five who always wore a red and white striped T-shirt and overalls. While the adults talked that fateful day the children were playing cowboys and Indians. The little boy had gone with his cousin Randy into the bedroom (which later became mine). Rummaging through a chest of drawers they found a pistol. Too young to realize the danger Randy pointed the weapon at his cousin. The gun accidentally went off and the bullet struck the little boy in the back. He fell to the floor, killed instantly. — Jennings, Okla.

## "ALL IS WELL . . ."

By Alberta Aram

**M**Y MOTHER, Florence Kaye McCormick, died on March 19, 1942, in Santa Cruz, Calif., after a long illness. During her last heartbreaking months we had many talks and Mother told me that if it were possible she would come to me after death.

On the last day of her life my brother Clyde was with me. As evening came he urged me to take a hot shower and get my tired body into bed. Slipping under the covers, warm and relaxed, I seemed to feel my mother's arms around me. Before I

had closed my eyes the nurse, Rosemary Sawyer, came from Mother's bedroom, her tear-filmed eyes beckoning my brother.

In a moment he was back, holding me in his arms and telling me Mother was gone. I went to her bedroom—but it wasn't Mother lying there. Mother stood beside me, smiling—no longer ill—and saying, "All is well."

At the funeral service a couple of days later I turned abruptly from the stranger in the casket. I seemed to feel Mother's arms around my shoulder. Again she said, "All is well."

One night more than a year later (I think it happened in July or August of 1943) the telephone beside my bed seemed to be ringing. I managed a sleepy "Hello."

"Hello, Punky." It was Mother, calling me by a nickname she hadn't used since I was a little girl—20 years ago.

"Mom!" I cried. "How are you?"

She answered, "I'm fine."

Quickly I asked, "Mother, where are you?" But despite my repeated questions she spoke no more. The phone was dead.

Not long after the telephone episode I met Thomas W. Aram to whom I was married in October, 1945. Mother somehow must have known that with other arms around me I didn't need her any longer, for she hasn't spoken to me again.—*Palo Alto, Calif.*

## THE TOUCH OF A HAND

By Lee D. Shumaker

I HAVE HAD many experiences, any one of which is to me absolute proof of survival. One of the first and most strongly convincing occurred when I was about 30 years old.

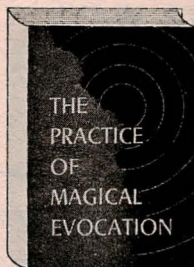
A little before dusk on November 28, 1936, I was wandering through the woods on my dad's 40-acre farm

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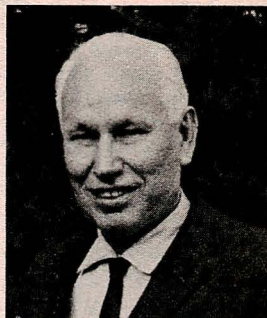


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near Chipley, Fla., intent on gathering fat pine knots to burn in my heater. Before I had found my first piece of wood I felt a heavy touch—as of a man's hand—on my left shoulder. A sudden chill coursed up my spine and I felt as if the hair on the back of my neck was standing on end. Simultaneously I felt the presence of someone near me—a certain someone, my Uncle Ed Finchum



Lee D. Shumaker

who lived at Martinsville, Ind., 600 miles away. I turned to look, very nearly speaking his name aloud. But I saw no one.

I picked up an armload of wood and went to the house. After putting it down I went to the door of my father and mother's room. Standing there with tears in my eyes, I said Uncle Ed had died.

They wanted to know how I knew and I told them of my experience in the woods. They were disinclined to believe me, I felt. I turned and walked away.

The next day we received a telegram saying that my uncle had died. It made me even more certain Uncle Ed had touched me. To me this fact is absolute proof of survival.—Caryville, Fla.





## New Books

**FLYING SAUCER OCCUPANTS**, by Coral and Jim Lorenzen. Signet Books, (The New American Library, Inc.), New York, N.Y., 1967. 215 pages, 75¢ (paperback).

In the opinion of many persons, the Unidentified Flying Objects reportedly seen in all countries of the world are some form of extraterrestrial craft. Yet, it seems that most persons in this group, including UFO researchers, have tended to overlook the ever-increasing numbers of landing reports and "occupant" sightings. For example, until very recently the world's largest civilian UFO organization did not keep a file on "occupant" reports. This, despite the fact that such reports, from credible observers, now number well into the hundreds.

The Lorenzens, founders and directors of the oldest existing UFO research organization in the world, have produced an engrossing study of the long-ignored UFO occupant cases. Their Aerial Phenomena Research Organization (APRO), organized in 1952, always has advocated an open-minded attitude towards this controversial phase of UFOlogy.

Following an Introduction by Dr. Frank B. Salisbury, head of the Plant Science Department at Utah State University, the book discusses

such things as a 1914 "UFOonaut" sighting which compares favorably with a 1950 report. The famous 1964 Socorro, N.M., landing is briefly reviewed, along with other pertinent cases.

In succeeding chapters the authors present a "roundup" of the more reliable occupant reports from the United States, Europe and South America. One chapter is devoted to the now well-publicized 1957 Brazilian "seduction" case, utilizing Dr. Olavo Fontes' medical report on the subject. Another chapter reviews the well-known Betty and Barney Hill case which received nationwide publicity when their story was serialized in *Look* magazine and later put into book form by John G. Fuller. Other parts of the book deal with technological aspects of UFO flight patterns, the roles of the CIA and Air Force in the UFO controversy, Dr. R. Leo Sprinkle's views on the psychological importance of UFO reports and the final chapter on interpretation and evaluation.

The book's second chapter, devoted to "contactee" reports, deserves a few separate comments. Apparently basing their views largely on the writings of the late Dr. Carl Jung the Lorenzens favor a psychological explanation for cases in which a

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contactee has long conversations with a UFO crew and/or is permitted to ride in their ship. To dismiss their "psychic projection" theory out of hand is, of course, to forego objectivity. However, to apply this theory to all contact cases (many heretofore hidden reports are coming to light) is to be fully as non-objective. We predict that the authors will be forced to reevaluate their thinking, in light of new and convincing evidence.

The many and varying types of UFO occupants are delineated in a "Table of Sightings and Occupants" in the back of the book. Basic information (time of day, date, type of craft, occupant type, clothing, etc.) is given for 98 occupant reports, dating from 1914 through 1966.

In summing up the Lorenzens case we are confronted with two theories to explain the reported sighting:

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CONFESSIONS OF A SENSITIVE, by J. Cecil Maby, limited private edition obtainable from the author, Brooke House, Frochester, Stonehouse, Glos., England; processed by Rank Xerox, Ltd., Birmingham, England, 1966. 221 pages. \$4.95 (post free to U.S.).

The writer, a professional British scientist, is described as being also a natural sensitive and "potential medium" who has had many firsthand psychic experiences and has gathered the attested experiences of many others, along with data from his own experiments, over a period of 40 years.

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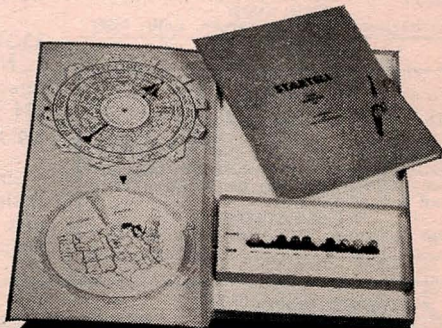
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check when presented in person until a cashier he knew identified him.

As the subtitle of the book—"A Critical Study of the Paranormal and of Occult Faculties in Man"—implies, it is something more than a collection of case histories. The author gathers his and others' related experiences into categories for analysis and comment, thus affording basis for comparison with other research findings.

Examples of thought transmission, precognition, astral projection, discarnate communication and the other phenomena so well known to psychical researchers are personalized along with some experimental material but in a way that is scholarly and rewarding to the avid collector of off-the-beaten-track examples of psi phenomena.—*James Crenshaw.*

**ESOTERIC ASTROLOGY**, by Alan Leo. L. N. Fowler & Co. Ltd., 15 New Bridge Street, London, E. C. 4, England, 1967. 294 pages. 42 shillings (\$5.88, not including postage).

Having this book reappear is a little like rediscovering a supposedly lost monument. You had heard tales that it might still be seen but no one



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you knew was able to verify them. And so it is with long-out-of-print books, especially books as sought-after as this basic text in astrology. Although it sports a fresh copyright date none of the original contents appear to have been changed.

Those who know "Alan Leo" from his numerous other works require no introduction to this volume. For the others, I will only point out that he delves into the eastern occult orthodoxy (mainly through Theosophical thought), the aura and "The Age of the Soul," to pick randomly from the book's over 20 chapters. There are numerous diagrams and drawings plus 19 horoscopes.

The non-astrologer will not gain as much as his practicing counterpart from this book but he will gain a clearer understanding of why astrology is integral to the overall practice of occultism. — Henry Cole.

**THE MYSTIC PATH TO COSMIC POWER**, by Vernon Howard. Parker Publishing Co., West Nyack, N.Y., 1967. 260 pages, \$5.95.

Vernon Howard made a favorable impression on FATE readers with *Psycho-Pictography* last year and enjoyed a favorable interview concerning that book with the syndicated radio commentator Joe Pyne. This was rare since Pyne generally dines on the carcasses of writers on "mental science" subjects and picks his teeth with their bones.

*The Mystic Path* outlined by Howard is more a direction than a paved road. The book details the development of a constructive attitude which requires periodic nourishment and reinforcement. Although the philosophy behind this attitude emphasizes personal discipline and integrity the recommended method for further development is that of "grouping" with local fellow aspirants in Mystic Path Study Groups.

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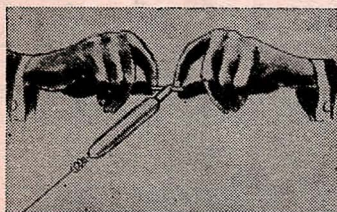
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It is not often that we run across a brief portion of a book that seems to reduce almost to a maximum much of the essence of many pages of prose. But the following paragraph seems to do this:

"Our pains are caused by our wrong viewpoints toward things. The false self throws up an imaginary picture of how it insists things *should* be. And every time this *should* be clashes with what *actually happens* we react painfully. The problem is not what actually happens but our demands that something else *should* happen."

If this paragraph were printed on a card and carried for frequent reference it would not replace reading the book but it does seem to express the basic theme treated in the book. Recognizing the false self and its deceptions, eliminating these influences, uncovering the true or real self, and building up the emotional and mystic strengths in your life — these are detailed and illustrated in the book's 15 chapters.

Many references throughout the book suggest that a great deal of Mr. Howard's philosophy comes from Gurdjieff through Ouspensky and theosophy. The ideas presented transcend these sources, however. They are not mere rehashes. — Tom C. Lyle.

**EDGAR CAYCE ON REINCARNATION**  
by Noel Langley. Paperback Library, N.Y., 1967. 286 pages, 75c.

No doubt the success of Jess Stearn's book on Edgar Cayce inspired Paperback Library to issue this volume. Indeed the back cover refers to "this series," suggesting that more paperbacks are to come. If they are all as well done as this one the series should make a valuable contribution to the study of psychic matters and to metaphysics.

Cayce's famous "Life Readings,"

of course, were fairly extensively treated by Gina Cerminara in each of her three books (not available in paperback, alas). To this reviewer's taste, Langley is the more interesting writer. I especially liked the way in which concrete examples illustrate Cayce's presentation of rebirth and karma.

The most often repeated question about reincarnation ("If we have lived before, why don't we remember?") is the heading of Langley's second chapter. But the matter is discussed throughout the following chapters as well. There is quite a long section on opposition to the doctrine among orthodox Christians. Langley's earlier booklet, *The Hidden History of Reincarnation*, discussing the rather sordid politics in the early church, is reprinted here intact. This is followed by an account of renewed interest in reincarnation following "Bridey Murphy" and most recently Ian Stevenson's research. It was the readings of Edgar Cayce, however, that prepared the ground for intelligent, unemotional discussion of the doctrine. Langley and his publishers are to be commended for making available this excellent account of this facet of the noted clairvoyant's work. — *David Techter.*

#### ORIGINALS IN PAPERBACK

**LET'S FACE THE FACTS ABOUT FLYING SAUCERS** by Gabriel Green. Popular Library, 1967. 127 pages, 60c. Collection of UFO reports.

**THE U.F.O. REPORT** by Irving A. Greenfield. Lancer Books, 1967. 141 pages, 60c. Survey of UFO phenomena.

**THE FLYING SAUCER MENACE** by Brad Steiger & August C. Roberts. Award Books, 1967. 64 pages, \$1.00.

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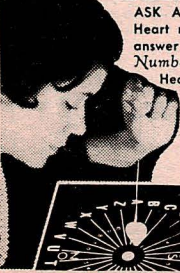
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FLYING SAUCERS ARE HOSTILE  
by Brad Steiger & Joan Whittenour. Award Books, New York, N.Y., 1967. 160 pages, 75c.

STRANGE PROPHECIES THAT  
CAME TRUE by Stewart Robb.  
Ace Books, New York, N.Y., 1967.  
189 pages, 50c.

STRANGE MEN AND WOMEN by  
Brad Steiger. Popular Library,  
New York, N.Y., 1967. 128 pages,  
60c.

"THINGS" by Ivan Sanderson. Pyramid Books, New York, N.Y., 1967.  
188 pages, 75c.

THE ENIGMA OF REINCARNATION  
by Brad Steiger. Ace Books,  
New York, N.Y., 1967. 189 pages,  
50c.

THE ENIGMA OF THE UNKNOWN  
by John Macklin. Ace Books, New  
York, N.Y., 1967. 192 pages, 50c.

### REPRINTS IN PAPERBACK

IMMORTALITY: THE SCIENTIFIC  
EVIDENCE, by Alson J. Smith.  
Signet Books, 1967. 174 pages, 75c.

BETWEEN TWO WORLDS, by Nandor Fodor. Paperback Library, Inc., 1967. 317 pages, 75c.

THE SUPERNATURAL, by Douglas Hill & Pat Williams. Signet Books, 1967. 240 pages, 95c.

JADOO, by John Keel. Tower Books, 1967. 188 pages, 60c.

POWERS THAT BE, by Beverley Nichols. Popular Library, 1967. 192 pages, 60c.

HOW TO MAKE ESP WORK FOR  
YOU, by Harold Sherman. Fawcett  
Crest Books, 1967. 278 pages, 75c.

ASTROLOGY: THE SPACE AGE  
SCIENCE, by Joseph F.  
Goodavage. Signet Books, 1967. 254  
pages, 75c.

# Report FROM THE Readers

## HOPE FOR THE GLYPTODONT?

I have just read an article in the October 7, 1967, *Science News* (Vol. 92, No. 15, page 347) which I quote verbatim: "ONE-TON ARMADILLO CAUGHT: Argentinian naturalists clashed with 2200 pounds of armadillo and won. A male giant armadillo, three feet tall and six and a half feet long, is the first of his species captured in 25 years. Until he was sighted recently scientists thought the breed was extinct."

Although the giant armadillo, a much smaller animal weighing 150 to 200 pounds, is found in the Amazon Valley, 1000 miles away from Argentina, the news of the 2200-pound animal is important because the description fits the glyptodont, long considered extinct.

On the other hand, Bernard Heuvelmans in his now-classic work, *On the Track of Unknown Animals*, mentions this animal in his chapter on the monster that changes the course of rivers.

Is it too much for us monster fans to hope that the glyptodont, the giant ice age armadillo, still lives? — Michael J. Shields, Ft. McClellan, Ala.

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UFOs came a period of four or five years when I lectured on the subject. It was in the fall of either 1955 or 1956 that I was invited to lecture to a group of engineers in New Britain, Conn. My talk was to follow a dinner and during the meal I was seated directly across the table from a most engaging individual, a man in his 60's, tall, handsome and of Scottish descent. Sitting next to him was the minister of the local Congregational Church. Since my subject was a matter of mystery, the three of us fell to talking about experiences that are hard to understand. The engineer told us this amazing story:

He said that when the first world war started he was still in his teens but he enlisted and served the full four years of its duration. He had many strange and paranormal experiences during those terrible years but this is the most amazing of all.

He said that he was in the trenches near Ypres in August, 1915, when the Germans launched the first gas attack. Since it was the very first, neither he nor any of his buddies knew what it meant when they looked out over no-man's-land and saw a strange grey cloud rolling toward them. When it struck, pandemonium broke out. Men dropped all around him and the trench was in an uproar. Then, he said, a strange thing happened. Out of the mist, walking across no-man's-land, came a figure. He seemed to be without special protection and he wore the uniform of the Royal Medical Corps. The engineer remembered that the stranger spoke English with what seemed to be a French accent.

On his belt this stranger from the poison cloud had a series of small hooks on which were suspended tin cups. In his hand he carried a bucket of what looked like water. As he slid down into the trench he began removing the cups, dipping them into the bucket and passing them out to

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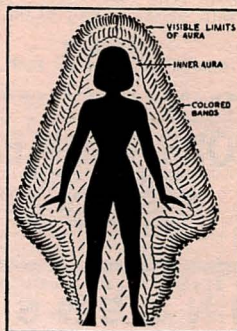


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the soldiers, telling them to drink quickly. The engineer was among those who received the potion. He said it was extremely salty, almost too salty to swallow. But all of the soldiers who were given the liquid did drink it *and not one of them suffered lasting effects from the gas!*

When the gas cloud had blown over and things calmed down the unusual visitor was not to be found. No explanation for his visit could be given by the Royal Medical Corps—but the fact remained that thousands of soldiers died or suffered lasting effects from that grim attack, but not a single soldier who took the cup from the stranger was among the casualties.

It is certainly not to my credit that I have not remembered the engineer's name. I do recall that on later inquiry that evening I discovered he was a man of some standing in his profession and known for his complete honesty and integrity.

Rather than let this dramatic tale die I am passing it on to FATE in the hope that the narrator will come forth to identify himself, or perhaps other persons can add to the details of this remarkable incident.—*The Rev. Albert H. Baller, Clinton, Mass.*

### THE WISDOM OF YOUTH

This is a true incident your readers may enjoy.

My six-year-old son Mark sat watching while I experimented with a Ouija board at the home of a neighbor. We brought the board home with us that night and because I was weary I left it out in the living room when we retired.

The next morning Mark awakened before me and when I came into the front of the house I found him on the floor, the Ouija board in front of him. As naturally and as casually as a six-year-old can, he was talking. Not knowing I was behind him, he continued.

"O.K.," he was saying. "I know you're there now. But, listen, whatever you say you better keep it simple. Make it mostly yes or no 'cause I don't spell very good." — *Jo Craven, Seattle, Wash.*

### ORIGINS OF EARTH

"Tipsy Topsy-Turvy World!" (April, 1967, "Report from the Readers") and "edible mastodons" dug out of the ice in Siberia lead me to ask: May we loosen our scientific shackles long enough to consider a theory?

The earth in its infancy was a hot thin flat disc-shaped mass spinning at an excessive rate with its axis perpendicular to its orbital plane around the sun. Because of the high temperature it can be assumed that the earth's steaming surface sent to great heights a canopy of vapor. In aeons of time the whirling mass condensed in a downpour of rain. Dense cloud formations then replaced the water canopy and showers of snow built the ice sheets at the poles. The flat polar regions did not receive the direct rays of the sun so the snow packs grew into enormous sheets of ice, later to become glaciers. In the northern hemisphere they swept down from the north and immense rivers gushed from beneath the ice, liberated by the heat radiated from the earth's hot interior, to flow toward the rim of the disc and its sharp curvature near the torrid zone. Eventually the polar caps became so heavy that their weight cracked the ice sheets already softened on the underside by the earth's heat. They were hurled toward the equator by centrifugal force, assisted along pathways well lubricated by the rushing water.

The ice cap, to theorize further, cracked irregularly; that is, unequal masses of ice traveled different courses. The unbalanced spin of the disc now tilted the axis off the per-

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pendicular. When the first glacier reached the steep curvature of the earth at the torrid zone, the direct rays of the sun melted the ice and the water, seeking its level, again balanced the earth.

When the north polar cap parted the first time, it was so huge and heavy that it dropped with enough force to bulge the disc at the equator, or eject the moon and hunks of molten and solid earth, water (which later became ice), plant and animal life. This assortment of debris followed the moon and some of it later caught up to pelt and pock-mark that body.

Each time a glacier descended to be reduced and dissolved by the rays of the sun, water flowed to balance the earth and also to shrink the equatorial belt, reduce the earth's spin and gradually create its spheroid shape.

The first unexpected surge of the ice sheet from the north polar axis came so swiftly that animals in Siberia and elsewhere were buried. If there is any truth in the foregoing hypothesis, the ice ages, the pock-marked moon, falls of ice, frogs, toads, fish—even birds—from the sky, and edible mastodons found in Siberia become quite understandable. —Bill Campbell, Sedro Woolley, Wash.

**A BLEAK OUTLOOK FOR MAN**

Today's manikins of science have me worried. I work with aerospace scientists and engineers who never reveal any emotion. Even the youngest ones are dead-pan. Are they "born" types?

I have worked with them as a draftsman and artist for 25 years. New generations are born and although they come from all ethnic backgrounds they seem always the same. Weird! None has the faintest esthetic sense. They thrive in drab rooms with blank walls. Speech is

rare. Yet they abound — droves of them.

These are the manikins of science. I never expect one of this ilk to seek deeper meaning in life. They remind me of the math wizard of the 18th Century. I forget his name. After seeing a Molière comedy, he was asked his opinion of it. In didactic, measured tones he said the play had so and so many thousand words. Imagine! Perhaps God takes away imagination so that the computative process may go unhindered.

Yes, there is order in the universe. People are created for their roles. This era seems to stress colorlessness. What the future will bring I can't imagine. The psychic realm has no investigators among the legion I have just described. They are the mechanics of God. No more. Nor will they ever be more than that. Today's man is not going to do much to help research in spiritual things. Something better has to develop. When? — Joseph Krengel, Seal Beach, Calif.

#### CORRECTION

Thank you for sending me the January, 1968, FATE in which you published with our permission the text of Mr. Christopher Dwyer's treatise on psychical research.

I notice, however, that on page 49 there are two errors. Under the sub-heading "Life After Death" you have printed: "For Christians the certainty that man's soul is immortal rests on *Revelations* . . ." and farther down in the same paragraph you again mention *Revelations*. Mr. Dwyer refers to "revelation" — in other words, to revealed truth — whereas your magazine gives the impression he is referring either to some psychical revelations or to the Biblical Book of Revelation, which is of course incorrect. — T. H. Rittner, General Secretary, Catholic Truth Society, London, England.

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### THE GUARD

My great-grandmother and great-grandfather were among the original pioneers who were the foundation stock of the Canadian people. One part of their history should be of interest to FATE readers.

They lived a prosperous life as descendants of the Dutch settlers of the Hudson River Valley at Albany, N.Y. But they were Tories and after the American Revolution found it advisable to move to Canada. They abandoned a rich farm which is reported to be the present site of the New York state capitol. Grandpa drove one team and Grandma another when they took off to cross the St. Lawrence River.

They settled in an uninhabited wilderness about eight miles from the present city of Cornwall, Ont. Here they built a log cabin and began to clear the huge maple and beech forest. Their nearest neighbor was 12 miles away through trackless woods.

Soon after they had settled in Canada a new fort was planned for Kingston, Ont., some 165 miles from their home. Grandpa had had military training and was commissioned a captain in the tiny military force of what was then the colony of Upper Canada. He had to appear for duty at the site of the fort, two weeks on and two weeks off.

The first night Grandpa was away, Grandma went to bed as soon as it was dark. She was awakened in the night by the howling of huge timber wolves which were numerous in the area. In the dim light she saw on the floor between her bed and the door (which was only curtained as no door had yet been hung) a huge animal. It looked grey and seemed about the size of a big wolf.

Grandma was frozen with fear. The menacing howls of the animals outside and the sight of this big animal nearly panicked her. She never closed an eye until daylight.

In the full light the big animal turned out to be a big dog owned by the nearest neighbor. Of course Grandma was delighted and found some meat to feed the dog.

For the two weeks her husband was away the dog stayed near the house and always slept just inside the curtained door. When Grandpa returned the first thing he heard about was the dog. But when he tried to find him the dog was nowhere in sight and did not appear during the two weeks he was home.

When he left at dawn for duty at the fort the dog returned to the cabin about nightfall, stayed the two weeks while Grandpa was away and then disappeared.

Months later my great-grandparents and the neighbors were together. The neighbors mentioned that their big dog had disappeared for a couple of weeks several times and they could not understand his behavior. When they learned where he had been everyone considered it a miracle for the protection of Grandma. I am convinced that the dog was "sent" to her. — *John S. Poapst, San Diego, Calif.*

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Spiritual Research Associates is planning to test the constitutionality of the many city and county laws covering the work of qualified mediums. Most of these laws are restrictive and punitive not only against the individual medium but in relation to the Spiritualist Churches.

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the Durham area in parapsychology.  
 I was founder and first president of  
 the North Carolina Parapsychology  
 Society. Through the years I have  
 experienced many marvelous things.

Some months ago when Bishop  
 Pike released to the press his experi-  
 ence in contacting his deceased son  
 (See FATE, February, 1967) Dr. J. B.  
 Rhine here in Durham rushed into  
 print stating his usual negative opin-  
 ion on Bishop Pike's experience.

Since I am connected with a local  
 radio station I suggested to our news  
 director that he interview Dr. Rhine  
 on the subject of personality sur-  
 vival. It is a subject dear to my own  
 heart. The interview took place on a  
 Friday while I was away from the  
 radio station. When I returned I  
 asked the news director to play the  
 tape recording of his interview with  
 Dr. Rhine. Imagine his amazement  
 to find the tape blank! Such a thing  
 never before has happened to him  
 and he is a very competent reporter.

The weekly newscast was set for  
 Sunday so he called Dr. Rhine to see  
 if he would grant him another inter-  
 view. This was not possible but Dr.  
 Rhine sent in his stead his wife Dr.  
 Louisa E. Rhine to the station on  
 Saturday morning.

I sat in my office about 75 feet  
 away from the control room while  
 our news director taped his 30-min-  
 ute interview was Mrs. Rhine. As  
 soon as she left I asked to hear her  
 tape. Again to the news director's  
 consternation only 12 minutes of the  
 interview was on the tape. Mysteri-  
 ously, her negative attitude on per-  
 sonality survival simply had not re-  
 corded. What was on the tape was  
 played over the air on Sunday.

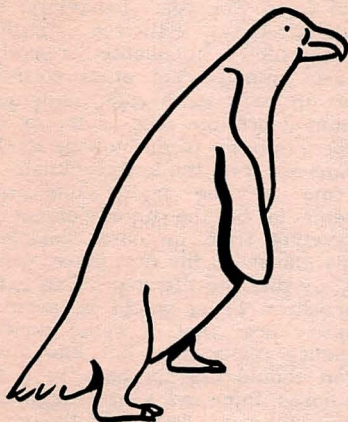
Was I responsible? Am I uncon-  
 sciously a poltergeist?—Dr. C. K.  
 Rand, Durham, N.C.

### SILLY OLD THREE-TOES

I am quite distressed to see the  
 illustration used with the first install-

ment of my article, "That Forgotten Monster, Old Three-Toes" (December, 1967, FATE). Your artist, the dear boy, must have read the manuscript backwards or something. The illustration looks like a rhino. Why?

The manuscript describes Old Three-Toes as shown in the enclosed



sketch, according to witnesses, while Lilius' thing was described as like a Ceratosaurus, which looks like an ostrich without feathers, has a long lizard-like tail and a small upright midnose horn.

Could you possibly print some "re-traction" or whatever it's called on an illustration? — *Ivan T. Sanderson, Blairstown, N.J.*

#### THE SEARCH

I would like to find persons who can look at a map (a road map, one printed in an atlas or almost any type of map) and by marking a spot on the map tell where an article has been lost or hidden.

In past years I have read of persons with this ability and I am hoping that among your readers I may find one. — *Armen Gamperling, Berkeley, Calif.*

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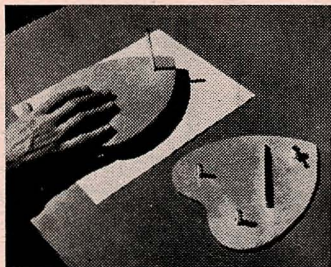


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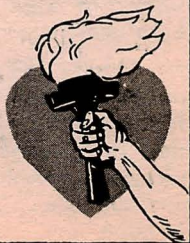
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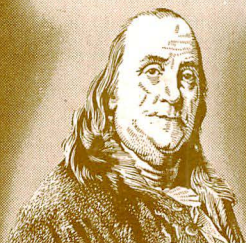
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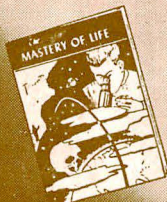
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