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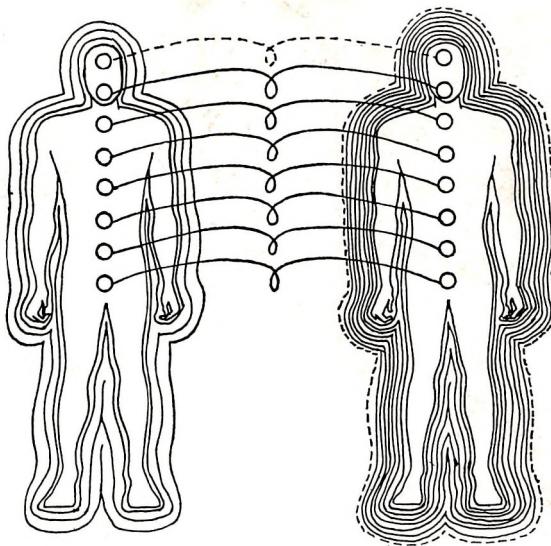
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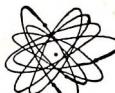
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FATE

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I See by the Papers

QUOTE OF THE MONTH

Say we had 200 million more people dumped on the United States in 13 years. We'd have an extremely difficult time feeding them alone, to say nothing of providing housing and education and transportation, parking spaces for all the cars, etc. It would be an enormous problem for the United States, and yet the United States has a superb industrial plant, very productive agriculture, a good educational system, excellent natural resources, lots of natural gas, petroleum, coal, mineral ores of all types. India has none of these things. And yet India is going to have 200 million more people in the next 13 years.

—Dr. Raymond Ewell, quoted by

Paul R. Ehrlich
in *Natural History*

"THE COMING FAMINE"

IN THE EARLY days of FATE we had a number of articles on the population explosion all over the world and reported on the frantic attempts to discover new foods, improved food varieties and better agricultural techniques to assuage the world's hunger.



Curtis Fuller

It seemed to us then that Malthus was right and that the world's population must inevitably push the world's food resources to its limits. Today it seems more certain than it did 20 years ago that the greatest danger confronting the human race is not the atom bomb, not student riots, not racial prejudices but simple, brutal starvation.

For the time being we are exempt from starvation in the United States, though not from its consequences elsewhere. In an article, "The Coming Famine," in the May issue of *Natural History*, Paul R. Ehrlich, professor of biology at Stanford University, takes a dim view of our ability to solve this problem.

Ehrlich discusses Arthur Hopcraft's *Born to Hunger* and William and Paul Paddock's *Famine*

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1975! and arrives, it seems to us, at some unassailably tragic conclusions.



CONFUSED VALUES

THE WORLD is a complicated place and humans are complex creatures. The very success of our efforts at public health and at improving the quality of crops and agricultural methods are primarily responsible for the uncontrolled growth in the world's population.

The politicians, Ehrlich says, have no understanding of the problem. No modern government today would consider a public program to limit population.

"Could the biological community sound the warning and force the politicians to face reality?" he asks. And he answers, "Unhappily, most biologists are involved in biomedical research leading to lowered death rates."

When we face the problem coldly and brutally, therefore, we find that much of science, seeking the "good" of humanity, is ultimately making the problem worse.

Shall we let people starve? The United States has no choice. In a few years it will be able to feed only itself and will have no surplus for export. Even today all of United States surplus foods can't

begin to take care of the annual population increase in such a country as India alone.

Ehrlich doubts the claim of India's government that that country will be self-supporting by 1971. He quotes Louis H. Bean's belief that the gap between Indian food production and population will grow wider not narrower in the next 10 years.

What about birth control? It doesn't seem to be working in any country that has serious population problems.



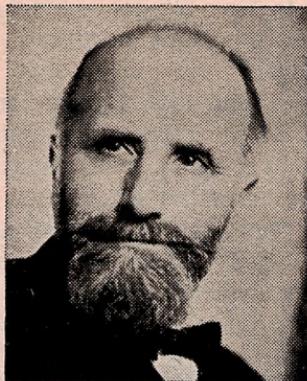
THREE KEY FACTS

EHRLICH LISTS three key facts that concern him most.

1. There are too many people on earth and too many arriving every day.

2. Food supplies are inadequate. "Even most optimistic food 'experts' think that agricultural production will at best be enough to maintain today's standard of misery over the next decade." Massive starvation is apt to occur within the next 10 years. New and vastly more productive varieties of rice, wheat, grain sorghum and corn may feed many more people and postpone the final disaster. But when it comes it will be intensified because there will be millions more to starve.

3. And most serious in the long



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run is that we are rapidly destroying our planet as a place for man to live. While technologists tell us how new pesticides and fertilizers are increasing our yields, that too is only temporary. "The ecologically sophisticated are concerned about the poisoning of the sea, the air, the soil. They are concerned about the chronic poisoning of people by pesticides, and the poisoning of children by nitrates (from fertilizers) in baby food."

Mankind may be facing its final crisis, warns Ehrlich. He does not believe that either our political establishment or science as presently constituted has the answer. The continued growth of population abroad and at home can only mean a deterioration of the quality of American life. Only an aroused public forcing the government to bring about population control and effective conservation measures can save us. Otherwise, he warns, riots will tear our cities apart, fishermen will find they no longer can eat their pesticide-loaded catches, smog disasters will become common, the international situation will continue to deteriorate, famine will prevail.



THE OLD SAD STORY

WE ARE self-appointed defenders of the claim that Ted

Serios can take "thoughtographs" with the aid of a Polaroid camera. As convinced witnesses of Ted Serios at work we desire to discuss the classic slanders being used against him by scientific unbelievers.

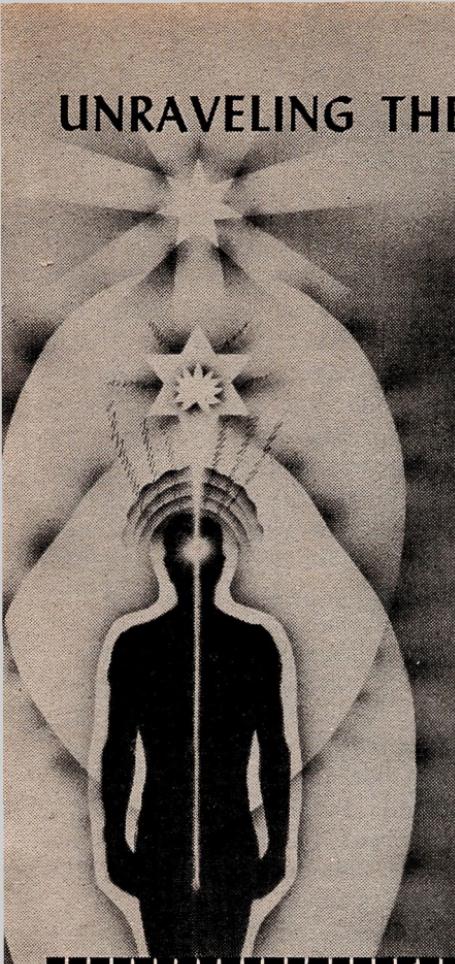
The classic case is this:

Dr. Jule Eisenbud, a respected psychoanalyst, an associate professor at the University of Colorado Medical School, worked with Ted for more than three years, witnessed hundreds of successes in taking psychic photographs, has affidavits signed by physicians, college professors, scientists that testify they too witnessed successes.

Then in the October, 1967, issue of *Popular Photography* David B. Eisendrath and C. Reynolds reported on a weekend spent observing Ted at work and concluded that (1) he *might* have been able to cheat by means of special transparencies inside the "gismo" which he uses to cover the lens while he works, and that (2) since he *might* have been able to cheat, therefore he did cheat, although absolutely no evidence has been produced to prove that he did.

By the April, 1968, issue of *Science Journal*, H. J. Eysenck, a respected British member of the Institute of Psychiatry and writer on psychic affairs was referring to the *Popular Photography*

UNRAVELING THE MYSTERY OF MAN



*Do you possess inner powers
as yet unused?*

*Do unseen powers influence your life?
Is your life the success you
had hoped for?*

*Are there other worlds about you?
Can you part the veil to higher worlds?
Can you intuitively tune in to
inspiration?*

*Where did you come from and where
will you go from here?*

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Are you afraid to die?

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"AN ASTARIAN IN NEED NEVER WALKS ALONE"

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article as "a devastating exposure of the likely *modus operandi* of the 'experiments' together with detailed observations of the process, which indicated quite clearly the absolute refusal on the part of both Eisenbud and Serios to submit to proper scientific controls and investigations."

In fact, the reverse is true. Eisenbud has publicly challenged the *Popular Photography* people to reproduce Ted's photographs the way they claim he does them and which they say they can duplicate. So far, a dead silence is all that has come from the headquarters of *Popular Photography* in regard to this challenge.

But what of Mr. Eysenck, who would rather believe the admittedly hypothetical speculations of two journalists on a weekend assignment than the observations of 50 respected professional men over a three year span?

It is difficult for parapsychologists or anyone else with a new discovery or idea to cope with such "scientific" attitudes.



SAY A LITTLE PRAYER

THE CLAIMS made by many persons that prayer over seeds can produce stronger healthier plants have been with us for years. Such claims were being made long before Franklin

Lohr wrote his book on the power of prayer over plants and they have been greeted with mixed skepticism and enthusiasm.

It has been reported that playing music over seedlings and even tinkling brass bells increases their growth. Those praying have been certain either that God was working through them or that their own love for plants was doing the job. The theories of such men as the Illinois farmer who played *Rhapsody in Blue* for his corn plants are more obscure but the claims were strong enough.

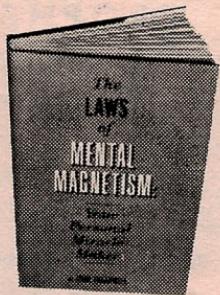
Now a biologist at the University of Ottawa reports experiments in which continuous tones of sound directed at seedlings have increased their weight enormously. Dr. Pearl Weinberger's work was financed by a grant from Canada's National Research Council.

She repeated her entire experiment 10 times over a two-year period and here are her astounding conclusions:

Rideau wheat seedlings exposed to continuous tones of 5,000 cycles during their first eight weeks of growth exceeded control seedlings (those not subjected to the tones) by 250 percent to 300 percent in weight and developed nearly four times as many potentially grain-bearing shoots.

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lings receiving tones of 12,000 cycles increased their growth from 20 percent to 50 percent.

What causes this fantastic growth?

Dr. Weinberger doesn't know. The energy supplied by the sound waves is too small to account for it but she suggests that the sound might produce a resonance in the plant cells which somehow affects their metabolism.

This summer experiments will be conducted outdoors. If they are successful Dr. Weinberger says that a farmer could buy an oscillator and a speaker to stimulate his wheat seed for as little as a few hundred dollars.

But how long could even a 300 percent increase postpone that coming famine?



WHERE TO NOW?

ONE OF THE foundations of modern genetic theory and of evolution is that learned responses cannot be inherited—that is, they cannot change the genes and therefore cannot be transmitted in the genetic structure.

Some recent biological research comes close to proving otherwise. In April Dr. George Ungar of the Baylor University College of Medicine in Houston, Tex., reported he had instilled

fear in normal rats by giving them injections of material extracted from the brains of rats that had been taught to be afraid.

Dr. Ungar's experiments did not involve transmittal of merely a generalized fear. Rather, he taught rats that normally prefer a dark box to prefer a brightly lighted one. In experiments involving 1,100 rats, those rats that received injections from the rats fearing dark boxes also feared dark boxes. The extent of their fear of the dark depended on the amount of the injection received from the fearful rats and the length of time the fearful rats had been trained.

"The likeliest explanation of these and other similar results is that during learning increasing amounts of some specific substance are formed in the brain," says Dr. Ungar.

Question: Is it a far step from this theory to changing the genetic structure itself?



THEORY OF MENTAL ILLNESS

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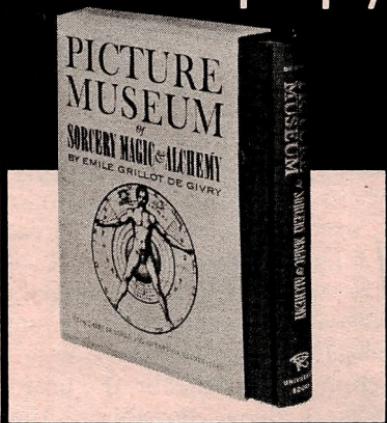
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some human beings have a sort of cerebral scurvy," Pauling said. Although Pauling is primarily a chemist or biochemist, his theory has been called a "brilliant hunch."

Pauling mentions pellagra, a nutritional deficiency disease which causes mental disturbances but which is speedily cured by large doses of niacin (nicotinic acid). When the pellagra is cured so is the mental illness associated with it.

Pauling believes that some mental illness may be caused by deficiencies in vitamin B-12. Others he feels may be caused by deficiencies of vitamin C, thiamine, folic acid and glutamic acid.

Pauling would correct the molecular environments of the brain by providing supplementary chemicals and vitamins. But much work is needed before Pauling's "brilliant hunch" is any more than that.



PSYCHOSOMATIC CANCER

PHYSICIANS now are coming to believe that even cancer is influenced by the emotions and environment of the person afflicted. For some time it has been noticed that cancer is more frequent among city dwellers, immigrants, older persons and, for some types of cancer, in the

low socioeconomic groups.

A May conference sponsored by the New York Academy of Sciences indicated agreement exists among many scientists that persons with deep emotional problems are more likely to have cancer. Frustration, unhappiness, hopelessness were found in a "statistically significant" number of persons before they developed cancer, according to Arthur J. Snider, science editor of the *Chicago Daily News*.

Among three sets of twins studied by Dr. William A. Greene of the University of Rochester, one twin in each set developed leukemia. In all cases the afflicted twin had deep emotional problems that the well twin did not have.

Another cause of cancer is thought to be the loss of a beloved person but there is disagreement here too. Studies of depressed persons at Michael Reese Hospital in Chicago show no significant incidence of cancer, according to Dr. Roy Grinker, Sr.

An important question stated by Snider: "Is the depression and feeling of hopelessness so often seen in people who later get cancer a response to an unconscious perception of the cancer in an early stage?"

Or does the depression itself trigger the cancer by influencing

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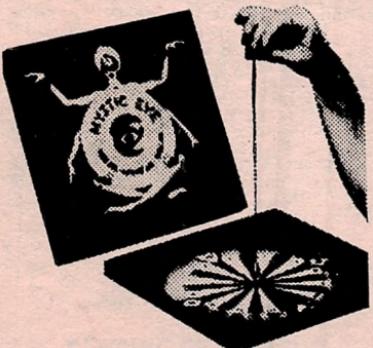
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the body's hormones or by other means?

The fact that women with good psychological attitudes have better prospects of surviving a breast cancer than women with poor attitudes suggests neither may be wholly true.



MIRACULOUS FILLINGS

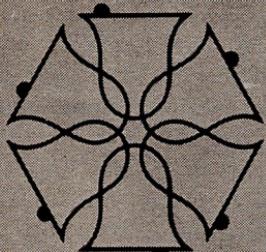
HERE'S A NEW twist to faith healing, one we haven't encountered before and oddly enough two reports reached us simultaneously although one incident happened almost a year before the other.

An article by Pat Bryant in the *San Fernando Valley Advertiser/Herald Tribune* of June 22, 1967, states that a Chatsworth, Calif., dentist has several patients with extra teeth and several with fillings "that had been done, they said, 'by a supernatural force.'"

The dentist is unnamed, but known to FATE's correspondent. He told Bryant that "the fillings are lighter than gold and yet more yellow than silver. I've attended conferences of dentists and have never seen anything like this before."

The alleged faith healings took place in the Canna Miracle Tabernacle in Sylmar, Calif.

Nearly a year later, in the May 4 issue of the *Miami Herald*,



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Adon Taft, Religion Editor, discusses similar healings allegedly taking place under the ministry of The Rev. Willard Fuller at Evangel Temple.

Mrs. Evelyn Marzullo of Miami told Taft, "I have a cavity in the process of being filled." She pointed to "a tooth which appeared to have a large white filling except for a small black spot in the middle," Taft wrote. She told him that the whole top of the tooth had been black when "threads of white began circling the cavity and began filling it" during a Tuesday night service.

Other persons said their teeth had turned white during services, or their fillings had turned to gold.

The same man credited with the Miami dental healings is said to have caused the California healings. This man, The Rev. Willard Fuller, hails from Mountain View, Calif.



LEGALITIES OF GHOSTS

SUPPOSE YOU get into legal trouble about a ghost? What will the courts decide?

Naturally a ghost is not going to sue you or vice versa but suppose your house is haunted and as a result you can't sell it. What can you do about it?

These are not idle questions dreamed up by an irresponsible

columnist. On several occasions FATE has been threatened with legal action by persons who claimed they were damaged because we identified their house as one that if not exactly haunted certainly had housed some strange goings-on. In case you've wondered, that is why we do not identify such houses more than necessary without permission from the owners (unless the newspapers have already given the story wide coverage).

Recently the *Law Society Gazette* of Great Britain raised the question: "Does a ghost have legal rights?" Suppose you desire to exorcise it, for example.

The answer, according to a summary report by syndicated writer Robert Musel from London, is that ghosts cannot claim legal rights because they do not have corporeal bodies. Nonetheless, the magazine says there has been an increasing amount of litigation involving ghosts and asks whether it isn't time for judges to consider asking psychical researchers for scientific advice.

"Unlike the psychic investigator," says the *Gazette*, "the lawyer is not concerned with how or why the spirits of deceased persons appear to manifest themselves. His task is the far more prosaic one of establishing simply whether a particular per-



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son or persons genuinely believe in the alleged manifestation.

"There are, however, occasions on which it may be necessary for the court to descend into the psychic arena and find as a fact whether a spirit or specter actually existed."

The *Gazette* points out that on at least two recent occasions English courts held that mediums involved in actions were not frauds. In one, Geraldine Cummins "clearly impressed" the judge with her claims to copyright on material transmitted through automatic writing from "Cleophas," who allegedly lived at the time of Christ and transmitted only through her.

In another case, Frank Leah, whose paintings have been reproduced in *FATE*, won copyrights for psychic portraits of persons he had never seen alive or in photographs. Leah is "inspired by influences of which perhaps no easy explanation can be given," declared the judge in delivering his decision.



ANOTHER SPOOK?

MRS. FAYE COOK lives in a small house in Salt Lake City, Utah, which she believes is haunted by its previous owner — a man who died in despair 25 years ago after a friend had murdered another friend.

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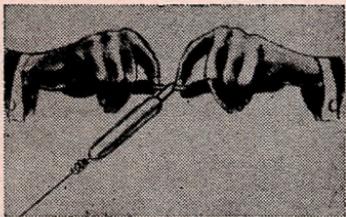
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Mrs. Cook told Tom Tiede of NEA that "one night he came right out in the open. I was in bed and I saw his eyes here in this very room. It's true. I could see his eyes very plainly . . . looking right at me in the dark."

At times the ghost bumps a hanging lamp and it wiggles, Mrs. Cook says. Sometimes he slams a door, moves a chair or makes a funny sound. And at night footsteps pace the floor.

A local radio entertainer, Tom Carlin, decided to test the reality of Mrs. Cook's ghost or poltergeist. He and an unnamed University of Utah instructor carefully sealed and wrapped a sheet of Polaroid infrared film and, in the company of a dozen other witnesses, visited the Cook home.

When Carlin began the experiment, he said, "I was very skeptical." He reported a number of strange sensations. One was an overwhelming odor of bay rum which permeated the room but whose source could not be uncovered.

The experimenters opened the package of film in the small room in the attic where the former owner presumably died and which is today regarded as the "home" of the ghost. When the film was developed, across its face in a shaky hand was written the single word: "Danger."

GHOSTS IN A NEW HOME?
THE FIVE-YEAR-old Cape Cod home of Mr. and Mrs. Ralph Vignola in East Northport, L.I., may be similarly afflicted, according to a news report from East Northport, L.I. Since moving into the house the Vignolas remodeled it until it has "a solid colonial look." They converted the garage into a "keeping room," which is the 18th Century equivalent to a family room or den.

As the house was changed, things seemed to happen. Mrs. Vignola got the feeling that "something was about . . . something intangible, but it was there," reports writer Mitch Freedman in the *Long Island*

Press of February 6, 1968.

Strange noises have been heard in the attic. A fruit bowl was found moved. An 18th Century clock stopped, then mysteriously started, and a large knot suddenly appeared tied in its chain. A heavy antique door in a draftless room slammed shut. Recently Mrs. Vignola's eight-year-old daughter ran to report that when she was in the kitchen alone five or six utensils kept on the wall as decorations had crashed to the floor.

The Vignolas collect antiques. Do some antiques bring ghosts with them? Mrs. Vignola bought an antique sampler that bears the name "Sarah Purdy, born

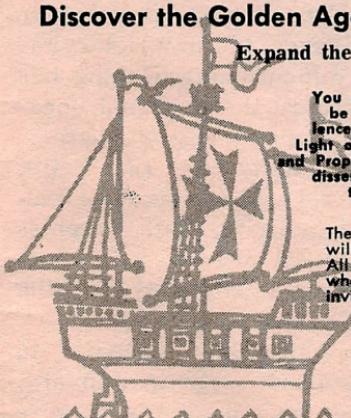
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Jan. 27, 1832." The Vignola house is at 3 Purdy Avenue. Shortly after buying the sampler Ralph Vignola happened to see the name "Purdy" on a tombstone in Flushing. But there is no rational connection with Purdys.

Nonetheless, things are still bothering Mrs. Vignola. Although there are four members of the family sometimes it "feels like there are five people here." The family dog refuses to enter the "keeping room" and now has started to cry in the middle of the night.



POODLE POLTERGEIST?

LA PETITE Poodle is a beauty shop for poods in Winter Park, Fla., and this past winter Hilda Blazey, the proprietor, has had a difficult time keeping her cool with all the mad and unexplained antics going on there.

The activity at La Petite Poodle certainly resembles poltergeist activity, with trophies being tossed around, bells ringing, plaques snatched off the walls. . . .

The happening appears to have started early in January. Trophies disappeared and were found behind doors; towels were found on shelves where they were not supposed to be. Even more important to the smooth functioning of the emporium, the

key to the ladies' room disappeared. Fortunately it reappeared in the nick of time, falling loudly and unexpectedly into a corner.

The clock stopped, then mysteriously started. Poodles in the midst of grooming snarled angrily at corners where there was no visible enemy "as though someone were there," said Mrs. Blazey.

During the first part of February the manifestations quieted down, except for the occasional ringing of a bell. "It is not a jingly type of bell," says Mrs. Blazey. "It's like an Indian bell."

When Mrs. Blazey's assistant (unnamed) brought a Bible to work, all activity seemed to stop.

Before the poodle shop moved in an insurance agency occupied the premises and before that it was used by an osteopath who died several years ago. No other clues are suggested. — *Curtis Fuller.*



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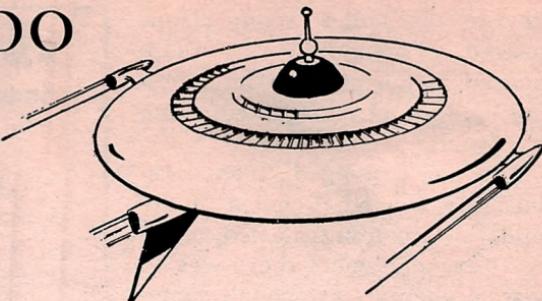
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"The trick would be, I think, to describe the project so that to the public it would appear totally objective. . . ."

By Curtis Fuller

"The work will be conducted under conditions of strictest objectivity by investigators who, as carefully as can be determined, have no predilections or preconceived positions on the UFO question. This is essential if the public, the Congress, the Executive, and the scientific community are to have confidence in the study. . . ."

THE ABOVE statement is from the public contract for the investigation of UFOs signed between the United States Air Force and the University of Colorado. Among the signatories were University Vice-president

Manning and Dr. Edward U. Condon who headed the research project.

Noble words indeed! But as the Colorado Project has erupted in a flurry of charges and countercharges of prejudice and incompetence there is increasing doubt the words have been taken seriously in the progress of the investigation. And there is every reason to believe that when the Project's final report is issued, perhaps this fall, instead of settling the UFO controversy as the Air Force had fervently hoped, it has been fed a charge of gunpowder.

Dissatisfaction with the man-

agement of the Project began to develop among its personnel early last fall and came to a head in February with the firing of two Project scientists and the resignation of the administrative secretary. Then in April came the release of a damaging memo written earlier by Robert J. Low of the university, who later became Project coordinator. Low's memo suggests that the Project never would be approached objectively and that its main direction would be to investigate the psychology of UFO sighters rather than what they reported seeing. A complete copy of the memo accompanies this article.

IT HAS BEEN apparent from the beginning that Dr. Edward U. Condon, the distinguished physicist who has headed the Project, has been unhappy that he ever became involved in it and that having become involved he could not take the subject seriously.

Condon's unhappiness must have stemmed from the near impossibility of the problem. How does a scientist go about investigating UFOs which, despite reports to the contrary, are not available for an actual physical on-the-ground or in-the-laboratory study? There is no piece of UFO machinery available to be put under a microscope, ana-

lyzed by chemistry, checked by metallographers. UFO means of propulsion, their origins, their destinations, their purposes — if they exist at all — remain complete mysteries. Investigators would be fortunate to see one, let alone obtain a specimen for study. Statistical analysis of reports of sightings, the appearance and behavior of UFOs might be analyzed by computers. This is one positive approach and the Project has been attempting to do it.

The problem of producing evidence of UFO existence, then, is difficult enough. Let's look at the other side of the coin: even if Project people became convinced that UFOs do not exist they know it is impossible to prove a negative.

Nevertheless, the university did undertake the assignment and Dr. Condon did accept the job of heading it. He began to feel unhappy about it very soon, it appears. He was heard to say he wished the Project could give back the money.

Although he announced officially at the beginning of the Project that no public statements on progress would be made until the Project had completed its work Dr. Condon obviously was unable to conceal his frustrations and irritations. Some of these statements already have been reported in the

May 14 issue of *Look* magazine where John Fuller reports the dissension within the Project.

On January 25, 1967, Condon had declared that Unidentified Flying Objects "are not the business of the Air Force . . . It is my inclination right now to recommend that the government get out of this business. My attitude right now is that there's nothing to it . . . but I'm not supposed to reach that conclusion for another year.

"It's highly improbable that they (UFOs) exist," he told the *Denver Post* as far back as October 8, 1966.

A speech by Dr. Condon on September 13, 1967, resulted in some entertaining correspondence between William S. Bickel, assistant professor of physics at the University of Arizona, and his friend, Dr. McDonald. John Fuller quotes from this correspondence in his *Look* article:

"But to me (Dr. Condon's speech) was also disappointing and surprising," Bickel wrote McDonald. "Dr. Condon emphasized mostly funny things. He told of an offer made to him by a contactee who, for a sizable sum deposited in the right bank, would introduce him to a UFO crew . . . He told how he tracked the case down and concluded that it was very likely a hoax . . . My feelings about UFOs are

similar to those of many people — I don't know what they are, I believe people are seeing real things and I believe a scientific attack on the problem will solve the mystery — whatever they are . . . The net effect of Dr. Condon's talk was zero, if not negative. . . ."

Dr. Condon obviously was frustrated by the progress of the study. On September 27, 1967, the *Rocky Mountain News* of Denver reported him as saying: "I'm almost inclined to think such studies ought to be discontinued unless someone comes up with a new idea on how to approach the problem. . . ." He had said something similar in his speech the previous January: "What we're always reduced to is interviewing persons who claim they've had some kind of experience . . . I don't know of any cases where the phenomenon was still there after the person reports it. . . ."

He is quoted by the Sydney, Australia, *Sun-Herald*, of November 26, 1967, as saying, "This is like being chief of a fire department that only answers false alarms. . . . The whole business is crazy."

TWO PERSONS concerned with the Project were interviewed by FATE. Both requested that their identities not be revealed. The first, a nationally-known scientist

who counseled with the Project staff, could not agree with Condon's evaluation. He had definite suggestions for conducting the research, after long consideration of the problem, and felt that his ideas were ignored. At the same time he counseled moderation in judging the Project until its report actually is published.

The second man actually was employed by the Project and he tended to agree with Dr. Condon that the research problem was all but insoluble. And he did not feel that Condon was aloof or disinterested, as some members of the staff publicly stated.

But the defectors Condon fired obviously did not agree that the research job was impossible. Their frustration grew out of a feeling that Condon was difficult to approach, that unprejudiced work was not being done and that the whole thing was not being taken seriously enough. At one time they and other personnel considered resigning en masse or at a minimum issuing a dissenting report on the way things were going.

The center of their objections appeared to be Robert J. Low, Project coordinator. It seems clear from reading the text of Low's memo accompanying this article that he was more concerned with the image of the University of Colorado than with

investigating UFOs. There is also some hint of double-dealing in his memo.

"The trick would be, I think, to describe the project so that, to the public, it would appear a totally objective study but, to the scientific community, would present the image of a group of unbelievers trying their best to be objective but having an almost zero expectation of finding a saucer," the memo stated in part.

The memo was dated August 9, 1966, before Colorado obtained the Air Force grant and was discovered in the unclassified files of the Project by one of the men who later was fired for disseminating it secretly.

The secret distribution of the memo led to the dismissal on February 8, 1968, of Dr. David Saunders, Project scientist in charge of the computer section, and of Dr. Norman Levine. The stated reason for their dismissal was incompetence. But the real reason appears to be that they had given a copy of Low's memo to Dr. James E. McDonald, University of Arizona atmospheric physicist who has been conducting an investigation of UFOs under a university grant.

There is every evidence that Dr. Condon was extremely angry about the fact that Saunders and Levine gave McDonald a copy of the memo. He wrote both Mc-

Donald and the president of the University of Arizona demanding return of what he called "stolen papers." McDonald refused to return the document.

A few days after Saunders and Levine were fired Mrs. Mary Louise Armstrong, the Project administrative secretary, resigned because she disapproved of the firings and of the way the project was being handled.

STANDING ON the sidelines of the controversy but making its voice heard was the National Investigations Committee on Aerial Phenomena (NICAP) under the direction of Maj. Donald Keyhoe. Much of the information on the Project blowup was provided by NICAP, and **FATE** magazine's Washington representative attended a press conference at the National Press Club on April 30 at which this information was made public.

Major Keyhoe and NICAP have leveled a number of complaints against Condon's management of the Project. One criticism is that Dr. Condon himself never made a single field investigation and had not personally interviewed any UFO witnesses.

But one member of the Colorado staff told **FATE** he did not consider that criticism significant since Dr. Condon had many other responsibilities and pre-

sumably had a competent staff to do his legwork.

NICAP criticizes the Colorado Project as being biased from the outset, totally ignoring its own bia's in the opposite direction.

NICAP's bias is that it begins with the premises that (1) UFOs exist and (2) they are "intelligently-controlled vehicles of extraterrestrial origin." With the present state of evidence that is certainly a bias.

On the other hand, as the strongest privately supported organization in the field, NICAP cooperated with the Colorado Project as best it could, according to Major Keyhoe. He briefed and frequently conferred with Dr. Condon, Mr. Low, and the Project scientists, he says. NICAP released to the Project reports of hundreds of cases its people had investigated. Many of these were "verified" reports by scientists, veteran pilots, aerospace engineers, tower and radar operators and other competent observers.

"To help the Project weed out hoaxes and unfounded claims of meetings with extraterrestrial beings, we privately briefed its members," Major Keyhoe stated. "Project scientists frequently visited and examined information at NICAP."

NICAP stopped transmitting UFO reports to the Project in

September, 1967, after Major Keyhoe learned of the split among the Project personnel. Dr. Condon and Mr. Low were "evidently preparing for a negative conclusion," Major Keyhoe says, "and the majority of scientists, including Dr. David Saunders and Dr. Norman Levine, strongly opposed."

Two months later Keyhoe sent a list of questions to Dr. Condon and Mr. Low stating that NICAP would resume transmitting its reports if the answers to his questions were satisfactory. Keyhoe's questions asked if Dr. Condon himself intended to make any investigations, if he had examined any of the hundreds of NICAP reports, and if the project was actually objective and impartial as stated by University officials, the Air Force and by Dr. Condon himself.

Keyhoe did not receive a reply to these questions. A short while later he became aware of the Low memo. NICAP withheld its knowledge of this memo, however, at the request of Dr. Saunders who "hoped to persuade Dr. Condon to take a different approach and examine all serious

evidence," according to Keyhoe.

NICAP now talks as if the Project were a complete failure. Some scientists are more optimistic. At press time Dr. J. Allen Hynek, UFO investigator for the Air Force who is also head of the department of astronomy at Northwestern University, stated that he desired to withhold comment for the time being — certainly until the Project's report is issued in September.

It is known that one of the matters discussed at a meeting between Saunders, Levine, McDonald and Hynek, at the time Low's memo became known to the latter two, was the establishment of a professional organization designed to assure continuance of responsible UFO investigations regardless of the conclusions at Colorado.

It appears then that some scientists are willing to approach the unapproachable and research the unresearchable — simply because they don't believe UFOs are unapproachable or unresearchable. And they are willing to do it with enthusiasm and without the bias that seems to taint the Colorado work.

MEMO To: E. James Archer and
Thurston E. Manning
FROM: Robert J. Low
SUBJECT: Some thoughts on the UFO
Project

Jim and Ted:

I have pondered the UFO Project and talked to a number of persons about it. Here are a few thoughts on the subject.

Branscomb is very much against it. Gordon Little thinks it would be a disaster. George Benton, likewise, is negative. Their arguments, combined, run like this: In order to undertake such a project one has to approach it objectively. That is, one has to admit the possibility that such things as UFOs exist. It is not respectable to give serious consideration to such a possibility. Believers, in other words, remain outcasts. Branscomb suggested that one would have to go so far as to consider the possibility that saucers, if some of the observations are verified, behave according to a set of physical laws unknown to us. The simple act of admitting these possibilities just as possibilities puts us beyond the pale and we would lose more in prestige in the scientific community than we could possibly gain by undertaking the investigations. Little indicated you do these things sometimes if there is a real national need. You do them in spite of possible adverse consequences. But, in this case, there is no real national need. Branscomb compares the situation to Rhine and the ESP study at Duke.

Walter Roberts, on the other hand, very much favors our undertaking it. He tried to get Will Kellogg, who is associate director of NCAR for the Laboratory of Atmospheric Sciences, to undertake it. Kellogg is very interested and almost did. He felt, however, he was too committed to do it. Walt hopes very much that we will. He says that he has information that Colorado really is the first choice of the Air Force, that others have not been approached and turned it down. He thinks, contrary to Little, that there is a very urgent need to do it, and he feels that we will gain a great deal in favor among the right circles by performing a critically-needed service. He said that we must do it right — objectively and critically — and avoid publicity and all that

sort of thing. But having the Project here would not put us in the category of scientific kooks.

Branscomb says it would be better if the National Academy takes a contract from the Air Force and then subcontracts the money to us to do the work. He feels it would look much better that way and I agree. There are, however, measures short of this that would accomplish almost the same thing — i.e., having a very distinguished group of consultants and/or advisors, having a committee in the Academy to whom our final report could be submitted.

COMMENTS:

The analogy with ESP, Rhine, and Duke is only partially valid. The Duke study was done by believers who, after they had finished, convinced almost no one. Our study would be conducted almost exclusively by nonbelievers who, although they couldn't possibly prove a negative result, could and probably would add an impressive body of evidence that there is no reality to the observations. The trick would be, I think, to describe the project so that, to the public, it would appear a totally objective study but, to the scientific community, would present the image of a group of nonbelievers trying their best to be objective but having an almost zero expectation of finding a saucer. One way to do this would be to stress investigation, not of the physical phenomena, but rather of the people who do the observing — the psychology and sociology of persons and groups who report seeing UFOs. If the emphasis were put here, rather than on examination of the old question of the physical reality of the saucer, I think the scientific community would quickly get the message.

There is another reason, it seems to me, to do this. Except possibly in a field like optical meteorology, I can't imagine a paper coming out of

the study that would be publishable in a prestigious physical science journal. I can quite easily imagine, however, that psychologists, sociologists and psychiatrists might well generate scholarly publications as a result of their investigations of the saucer observers.

I have not, of course, heard the story presented by the Air Force people. That comes Wednesday morning, the 10th. Ed Condon and Will Kellogg have heard it, however, and they say the project is presented in a very reasonable light.

It is premature to have much of an opinion, but I'm inclined to feel at this early stage that, if we set up the thing right and take pains to get the proper people involved and have suc-

cess in presenting the image we want to present to the scientific community, we could carry the job off to our benefit. At least, it ought not be rejected out of hand.

NOTES:

Walt Roberts pledged NCAR's cooperation and assistance, especially in optical meteorology, a very thinly populated field in the U.S. (in Boulder it is represented only at NCAR).

The University persons who have expressed an interest in the project so far are chief types. We'll have to be sure, if we take on the work, that we can find properly qualified people who will actually do the work.

END OF MEMO

:kn



THINGS THAT GO BUMP FROM THE SKY

IN THE SUMMER of 1967 in Cameron, N.C., a man looked up to see a truck plummeting from the sky! Fortunately it crashed in an uninhabited area—for he wasn't seeing things. A three-quarter-ton truck, due to the failure of multiple safety devices, slid out the rear door of a C-130 cargo plane flying at 1,500 feet. (We can just see an astonished pilot trimming up that plane!)

Blasé Hollywoodians gasped to see a huge yellow "flying saucer" sailing over the cinema capital. But officials at nearby Lockheed air terminal let the air out of that one by identifying the object as a collapsible life raft which fell from a naval aircraft and inflated on the way down.

One day in 1955 two business men driving near Alexandria, Va., hit a fish at windshaft height or to say it another way, a 10-inch fish dropped from the

sky and smashed their windshield. Government fish experts theorized a bird may have dropped it. It appeared to be a king-sized goldfish, a species common in the Potomac River.

Of all items dropped from aircraft ice ranks as the most common but history has recorded many strange celestial showers which science seems unable to explain. On a clear day in 1869 it rained meat over a two-acre area on a farm near Los Nietos, Calif. In this case, the fall of flesh, lasting three minutes, deposited minute particles and narrow strips varying from one to six inches in length. The inevitable explanation was that these substances were dropped by buzzards on the fly. But it would have required millions of birds to disgorge enough material to cover two acres—and no one reported seeing even one bird at the time.



When Morrises bought their ranch they were astonished to find the old adobe stood as if ready for occupancy—with furniture, two stoves, dishes and pots.

A Ghost With Money...

... and tenacity, "Emaline" kept up her ruckus both in and out of the old adobe as if seeking her chosen heir.

By Ina Louez Morris

WE WERE TOLD the old adobe farmhouse was haunted and that if we bought the ranch we could expect to be plagued by a particularly hostile ghost.

"That sort of thing belongs to the dark ages," I told our informant. "Who in this day and age believes in ghosts?"

My husband and I were standing in the dooryard of the old adobe talking with Ed Taylor, a hand employed by a cattleman who leased the land on the old section of Highway 132, 10 miles west of Coulterville, Calif.

"All I know," Ed said, "is

what I've heard. People hereabouts say the house is haunted and I think you must admit there's something mighty peculiar about it. . . ."

"In what way?" I asked, seeing nothing unusual about it at all.

"Look around," Ed said. "Notice the water tank is riddled with bullet holes and all the windows in the implement shed are gone . . . Now look at the adobe. Nobody has lived in it for upward to seven years yet there's not a broken window. Even the beveled glass door is intact."

"It's the land we're interested

in," my husband cut in. "If you don't mind, I'd like to look around."

"You men go along," I urged. "Ghost or not, I want to peek at the old house." And before Ed could protest I pushed open the unlocked door.

I was surprised to find that after seven years of vacancy the room still contained the rudiments for housekeeping. An upright piano stood at one end; opposite was a leather-covered davenport and a bookcase. Facing a crude fireplace from near the large windows were two ladder-back chairs and old-fashioned stand tables. A quarter-inch of dust and bat droppings, crisscrossed by small animal tracks, covered everything.

Wondering why thieves and vandals had allowed the furnishings to remain where they were, I crossed the room. Three bedrooms opened off the living room; two were furnished with iron beds and pine dressers. The third obviously had been used as a storeroom.

In the kitchen I found two stoves, one oil stove and a wood burner. There were dishes in the cupboards, pots and pans under the drainboard and a good collection of utensils in the cabinet drawers. There was even food — jars and jars of it ranged on shelves along the east wall. Wip-

ing away the caked grime I discovered that the jars, all tightly sealed, contained either dried fruit or vegetables.

I had just finished my tour of inspection when my husband and Ed Taylor returned.

On our way back to town my husband said, "If we buy the ranch we'll need to drill a well, build a house and tear down all the rattletrap buildings."

"Including the adobe?" I asked.

"Maybe not. If it's as old as Ed thinks — well over 100 years he said — we may restore it for posterity."

"Did Ed say who had lived in the house last?"

"An old lady."

"What happened to her?"

"I didn't ask."

"She must have died," I said. "Nobody would go away and leave his belongings behind. . . ."

In August, 1965, we purchased the ranch, drilled a well, built a house and mended the fences. Eventually we visited the neighbors (the nearest one was three miles away) to learn what we could about the old house and its former tenants. We must have talked with a dozen persons, including the former owner of the ranch, Frank Brubaker, and found they agreed on only one thing. The house, they said, had been built in the late '20's or

early '30's instead of 100 years ago as Ed had told us. As to a ghost? W-e-l-l, yes, there were stories. Some claimed to have seen an old woman hobbling about the place on moonlit nights. Others said it wasn't safe to go near the house at any time but they wouldn't say why this was so.

The only information we were able to gather about the old lady Ed had mentioned came from an 80-year-old prospector who had worked a claim on the adjoining property in the early '60's. He claimed to have seen an old woman and a boy of 17 or 18 puttering around in a garden. He said he had heard the boy was "sent up" for driving off a couple of yearlings that didn't belong to him. He didn't know what had become of the old lady.

Our investigation ended there and concluding the house was of too recent origin to be of value we decided to have it torn down. But finding help was not easy. Nobody in the district wanted the job and valley workers balked at driving 150 miles over winding roads. We'd about made up our minds to do the work ourselves when we found a man who said he'd take the job provided we'd wait until he finished other employment.

While we were waiting I began to refinish a night stand and the

two ladder-back rockers, using the adobe kitchen as a work-room. While I was thus engaged I discovered that, besides all the squirrels, mice and bats which resented my presence, there was something else that wanted me out of the house. At first this feeling of trespassing was nothing definite. I'd be sanding away at the furniture when all of a sudden I'd feel I was being watched.

"Drat Ed Taylor and his ghost! There isn't anything here and you know it," I'd mutter to myself.

Then one day the first of several incidents occurred which forced me to admit reluctantly that maybe Ed Taylor was right, maybe the old house was haunted.

I'd been showing a friend, Helen D., through the house. We had come to the kitchen and were standing with our backs to the shelves of glass jars talking.

"What are you going to do about the house?" Helen asked, examining a piece of milk glass.

"We're having it torn down," I said.

The words were scarcely out of my mouth when there was a crash behind us and turning we found one of the quart jars had left the shelf and covering a distance of four feet had landed inches from our heels. The jar

had broken and spilled its contents on the wooden floor. Red beans bounced in all directions along with a handful of coins, all dark with age.

I was about to retrieve a coin when Helen placed a hand on my shoulder.

"That jar was thrown!" she said wide-eyed. "If it had toppled over it would have fallen straight down. . . ."

"A squirrel probably shoved it; they're everywhere," I said.

"I'm getting out of here," Helen insisted. "I've had the crawling feeling of being followed ever since we entered the front door."

After Helen was gone I inspected the shelf on which the jar had stood and it seemed impossible for the jar to have left its base and covered a distance of four feet without help of some kind. Unwilling to credit the supernatural I tried to associate the incident with vibrations emanating from a passing truck, with an earth tremor, even with a practical joker, but the facts discredited my reasoning. For one thing, trucks did not use the road running past the house; an earthquake strong enough to send a jar sailing across a room would have demolished the building long since weakened by the elements; and no one could have entered the property with-

out being announced by our two dogs.

Shaken but not intimidated I carried the remaining jars to the porch and opened them. Like the first one, each jar contained a number of pennies, nickels and dimes. All told, there couldn't have been more than six or seven dollars in the collection but apparently the hoard represented somebody's savings.

The next incident, the one that caused me to abandon my workroom, occurred three days later. An old fellow in need of what he called "bean money" stopped by, asking for a job. I was working on the night stand when he knocked on the door. He looked as though he could use a square meal so I told him to come back the next morning and empty the house, preparatory to its being torn down.

While I was talking with my back to the night stand the man's mouth suddenly dropped open and a nerve at its corner began to twitch, "Look out!" he cried.

I jumped just as the heavy top drawer of the stand slid from its niche and crashed to the floor. The man said he had seen it move along its track as though pulled by invisible hands. Needless to say he never came back.

At long last the workman who had promised to rid us of the

adobe eyesore arrived and began work. In no time at all the six rooms were only a pile of rubble and we were free, or so we thought, of the ghost we had named "Emaline."

But "Emaline" wasn't through with us apparently. Night after night we were roused from sleep by rapid knocking on the front door. We'd rush out only to find nobody there.

And there were days when things flew helter-skelter off the kitchen table or drainboard without apparent cause.

It was very disquieting and I came to the conclusion that "Emaline" blamed me for the destruction of her home and property and resented my falling heir to her "fortune."

"I can't take much more of this," I told my husband around the Christmas holidays. "I've lost 10 pounds and I can't remember when I've had a full night's sleep. If 'Emaline' doesn't move I'll have to. . . ."

He was in the process of talking me into a calmer frame of mind when the dogs began raising a ruckus, wanting out. Going to the window we saw a man, scarcely more than a shadow in the evening downpour, standing on the spot where the adobe had been. He was tall and gaunt; his wet clothing hung on his frame like feed sacks.

"Now who can he be and what does he want?" I wondered aloud.

The man began walking toward our house. Throwing a raincoat over his shoulders, my husband stepped out onto the porch.

"Hope I didn't scare anybody," the man apologized. "Thought I'd just stop by, have a look at the old adobe and pass on. See I'm too late."

"We had the house torn down," my husband said.

"I can see that. Too bad. It was a pretty good house, least it was when my grandmother and I lived in it. She, Grandma, is gone now, been dead almost seven years. . . ."

"That's what you think," I thought.

"She was awful good to me," the man continued. "Always took up for me when I got into trouble and that was most of the time seems like. . . ."

The men talked for a couple of minutes; then the stranger started to leave.

"Just a minute," I called through the window. "I have something I think belongs to you."

He looked surprised but pleased when I handed him the small jar of coins. "I think your grandmother was saving these for you," I said.

I told him how I'd come by the coins but was careful not to mention our ghost. Then we wished him a Merry Christmas and bade him good-bye.

It has been almost a year now

since "Emaline" nearly crowned me with her jar of beans. Now the knocker clatters only when moved by human hands and when I set an egg on the table I can be sure it will stay there.



A HAUNTING WAR MEMORY

By *Charles A. Page*

FROM JANUARY TO December, 1951, during the Korean action, I served aboard the aircraft carrier *U.S.S. Princeton* as one of three journalist petty officers.

Each of the squadrons assigned one young aviator, usually the newest man, extra duty as "public information officer" to report to one of the enlisted journalists after each mission over Korea. We journalists took a month's turn at manning our office, for one squadron leader always sent his information officer directly there. The other two journalists received their reports in the squadron ready rooms.

When I began my month at the desk—I think it was May or June, 1951—our aircraft losses had not been unusually high—although it was about that time that Skyraiders from our carrier dive-bombed the gigantic Hwachon Dam.

As usual, the one squadron leader sent his young ensign or

lieutenant junior grade to report to me. Within a day or two of his report, a new man took his place. After this turnover had occurred three or four times I became curious, so I asked the next public information officer about his predecessor, Ensign Smith.

He replied, "Smitty got his yesterday."

This led me to check on the others who had reported to me. I found they too had failed to return from their missions after serving as PIO and filing one or two reports. After this had happened six times in less than two weeks I told my chief I'd like to go back to covering the ready rooms. He said, "O.K., in a day or two."

The next day I lost my seventh squadron information officer. Without giving a reason I traded assignments with one of the other journalists and belayed the jinx—or whatever it was.

I always have hoped it was only coincidence.



Experimentation under way at famed Maimonides Hospital approaches "such stuff as dreams are made on . . . " from daring new direction.

MANY RESEARCHERS long have been aware of the literature of psychology which conjectures that apparently telepathic dreams occur between patient and analyst during psycho-

crash in precisely the order she saw them occur in her dream.

A young wife, taking a brief nap before dinner, dreams of her husband who has gone fishing on the lake near their home. She

DREAM LABORATORY

Explores Nature of TELEPATHY

By Brad Steiger

therapy, and of the literature of parapsychology which observes that sleep provides favorable conditions for the occurrence of paranormal phenomena.

A mother, tossing fretfully in her sleep, dreams her son is being injured in an automobile accident. Before dawn a highway patrolman comes to inform the family of the after-midnight highway accident which involved their son. The mother hears the officer describe the details of the

awakens with a great sense of anguish. She has dreamed that her husband drowned in the lake. Hurriedly she leaves the house to reassure herself that her husband is all right. As she nears the lake she sees a crowd of people and an ambulance. With a gasp of sorrow she knows she has dreamed true.

The psychoanalyst, his professional detachment penetrated, listens as his patient describes details of the analyst's private

life which the patient could have no physical way of learning. The patient says that he has seen these things while dreaming.

Such cases as the above abound in the annals of psychological research and in the folk literature of all cultures.

In 1962, under the aegis of Dr. Montague Ullman, with the assistance of Stanley Krippner, Ph.D., and Sol Feldstein, B.E.E., the Department of Psychiatry of Maimonides Hospital, Brooklyn, N.Y., established a unique laboratory to investigate the possibility of telepathic transfer of information from an agent to a sleeping subject.

In a paper presented at the 1966 convention of the American Psychological Association in New York City the experimenters stated: "In many such spontaneous cases the telepathic message appeared to be dramatically incorporated into the text of the dream, hence the desirability of developing a methodology for investigating dreams from this point of view."

The use of an electroencephalograph (EEG) and the use of Rapid Eye Movement (REM) techniques in monitoring dreams enabled the Dream Laboratory to move from "an anecdotal and clinical level of observation to an experimental level."

The experimenters' working

hypothesis stated that the dreams of a sleeping subject would reflect the telepathic influence of an agent who would be concentrating on target material.

In July, 1964, 12 paid volunteers (seven male and five female) over the age of 21 were selected as subjects for the initial series of experiments. Criteria for their selection included the ability to fall asleep easily, to dream frequently and to remember their dreams. The subjects were selected also on the basis of whether or not they held positive attitudes toward the possibility of telepathy.

The target material used by the agents (two staff members, one male, one female, serving on alternate nights) consisted of 12 five-inch by eight-inch prints of famous paintings. Each print was used only once by the agent during the study and the paintings were chosen on the basis of simplicity and distinctness of detail. In essence the experiment consisted of an agent concentrating on a painting in an attempt to affect the dream content of a sleeping subject. The next morning in postdream interviews each subject ranked the target material for correspondence to his dream experience. In addition, three outside judges independently evaluated the dream pro-

tocol (all the dreams of a single night).

Each subject was tested individually on a different evening. He was instructed to report to the Dream Laboratory no later than 11:00 P.M. He was taken to the sleep room where he was made comfortable and the electrodes for an eight-channel Model D Medcraft EEG were connected to monitor REMs and spontaneous electrical brain activity. Immediately adjoining the sleep room was the monitoring room in which the experimenter operated the EEG and the recording equipment. There was an intercom system between the subject and the experimenter and all verbal communication was recorded on tape.

The agent and the target material were located in a room at the other end of the building. There was no intercom system in this room and no verbal communication between subject and agent was possible once the agent entered the room to begin concentrating on the target painting.

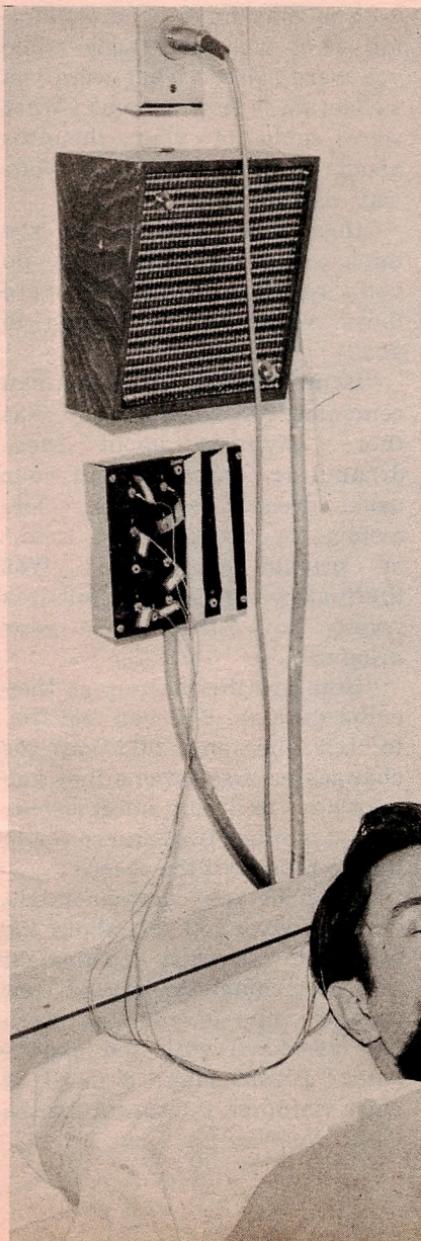
After the subject was in bed the agent read a brief descriptive statement to him from the monitoring room before he left for his room and the target material. The subject was told how the many references to people gaining information telepathical-

ly in the dream state in folk and professional literature had led to the pilot study now being undertaken by the Dream Laboratory.

"We use the electroencephalograph only to determine *when* it is that you are dreaming," the agent said, to assure the subject that the electrodes were not designed to produce any kind of shock. "It acts very much like a bunch of small microphones which listen in to the activity going on in your head. It is perfectly safe . . . we are merely listening to the ongoing activity."

The subject was informed that he would be awakened during the night and asked to recall his dream. When this happened, the subject was told, he was not to wait for further instructions but was to begin immediately to relate his dream in as much detail as possible.

After reading this prepared statement the agent left the monitoring room for his own room at the other end of the building. Here he selected a target-painting based on a random number table. After selecting the envelope for that night he refiled the remaining envelopes before opening the one containing the target. Then for a period of about 30 minutes, and at various times during the evening, the agent associated to the painting,



Drs. Montague Ullman (seated) and Stanley Krippner monitor equipment recording brain waves and rapid eye movements of sleep subject (left) in unique Dream Lab they established at Maimonides Hospital, Brooklyn.

concentrating upon it and writing down his impressions of the target material.

The experimenter, seated in the monitoring room, never was told which target-painting was being used by the agent. It was his task to awaken the subject, by means of the intercom, after five to 10 minutes of REMs indicated that the subject was dreaming.

"Please tell me your dream or anything that was going through your mind when you were awakened," the experimenter would ask the subject.

"Is there anything else?" the experimenter would prod after the subject had related whatever dream experience he could recall. "Think for a moment. Does anything else occur to you in conjunction with the dream? Does it remind you of anything?"

When all bits of the dream experience and associations had been recorded on tape the experimenter would bid the subject to go back to sleep.

A postsleep interview was held over the intercom as soon as the subject awakened in the morning. The agent would remain in his room at the other end of the building during this interview which the experimenter structured around the following questions:

"How do you feel? How well did you sleep?

"You may have been wondering what we were doing while you were asleep. What were you wondering? How come? What were some of your thoughts about the experiment on your way down here?

"How many dreams do you think you had? How many do you remember? What were they? What do they mean to you?

"Is that all you think you can remember? Anything else? Was there anything about these dreams as compared with your usual dreams, such as color, feeling the dream to be 'real,' or private symbolism? Was there anything that you felt was trying to intrude on your dreams?

"Here are the dreams as they came through. Will you feel free to tell me any additions or changes or associations that you may have to dream number one, dream number two, and so forth, just to round out the record?

"Some of your dreams might express what you felt about the experiment or what you thought was happening. Do any of your dreams come to mind as possibly connected with the experiment? Please make a guess at what you think the target for the night was."

At the conclusion of this interview the experimenter entered the sleep room and removed the electrodes from the subject. Before the subject left the sleep room he was given an envelope containing copies of the 12 potential targets. After briefly examining the paintings the subject was asked to rank them on a form in terms of their correspondence with his dream experience. A rank of *One* was to be awarded to the target the subject felt corresponded most closely to his dream protocol, a rank of *Two* was given the painting showing the next closest correspondence, and so on, down to rank *Twelve* for the target material that showed the least correspondence.

Copies of the target material were sent to three outside judges along with typed transcripts of the subject's dream reports and his associational material. The judges were guided in their evaluation by the following information:

"The task that confronts you may be thought of in terms of an individual's dream experience in response to some stimulating event which has found its way into the dream production. It is taken as axiomatic in psychoanalytic literature that some of what a person experiences during the waking state finds its

way into his dreams more or less transformed. It is also known that stimuli that are experienced by a dreamer while in the sleeping state may be incorporated into his dreams."

The judges also were asked to rank the target material and the dream protocol on a scale of *One* to *Twelve*. These ratings were to indicate the degree of influence they felt the agent had on the dream experience of the sleeping subject. The judges were to work from the dream back to the process of possible telepathic transformation that affected the dream.

In a report prepared for the Ittleson Family Foundation (the principal patrons of the Dream Laboratory) the Director of the Dream Lab summarized the inaugural series of experiments by saying: "When the subjects were asked to match their dreams against the entire collection of target pictures, their matchings proved to be statistically significant. Three outside judges did the same type of matching . . . the judges' matchings were not statistically significant; however, they were able to match dreams from the male agent's subjects significantly more accurately than they were able to match dreams from the female agent's subjects. A fourth judge used a slightly different match-

ing procedure and was able to match pictures and dreams from all 12 subjects at a statistically significant level of accuracy."

It was discovered, then, that the agent as well as the subject might effect a difference in the transformation of telepathic impulses during sleep.

"Dreamers do not always relate to the proper 'sender,' either," Dr. Stanley Krippner, Director of the Dream Laboratory, points out in his lectures. "In one instance the target was missed entirely but the subject reported images which were remarkably similar to those published in an issue of *Life* magazine to illustrate an article on 'topless swimsuits.' It seems that an off-duty 'agent' had been reading the article just before the evening's experiment began. *Life* magazine is now banned from the Dream Lab!"

I long have been impressed by the statistics indicating that in both laboratory experiments and in spontaneous ESP experiences, men seem to be better "senders" and women better "receivers." As I noted in my *ESP: Your Sixth Sense* laboratory tests also seem to demonstrate that percipients often achieve better results if the agent is of the opposite sex. Perhaps this is one more indication that allegedly paranormal talent such as telep-

athy are merely elements in a fundamental and natural force that must be included in any total concept of man and his world.

The fact that the male agent was the better sender in the Dream Laboratory's preliminary study may or may not support this thesis. The best subject in the initial series also was male; but the spontaneous reception of the bared female torsos, which were unconsciously "broadcast" by the off-duty "agent," may be another indication that man's more basic and essential impulses are the ones most immediately communicated in experiments that seek to explore the nature of telepathy. At this point we only may speculate as to whether the substitution of *Playboy* for the 12 target paintings would open up whole new vistas for the experimenters at the Dream Laboratory.

* * *

An examination of the anecdotal material connected with the subject's description of his dream protocol perhaps holds more interest for the lay reader than the statistical process of corroborating associative data.

Here are some excerpts from the dreams of a female teacher, the first of the male agent's subjects. The randomly selected painting was *Animals* by Rufino

Tamayo. The painting depicts two surrealistic dogs with great flashing teeth eating pieces of meat. Bones litter the foreground and a huge black rock can be seen in the background.

"I was at this banquet . . . and I was eating something like rib steak . . . That was the most important part of the dream, that dinner . . . It was probably Freudian like all my other dreams — you know, eating and all that stuff and a banquet. . . . Well, there was another friend of mine also in this dream. Somebody that I teach with and she was eyeing everybody to make sure that everybody wasn't getting more than she was . . . And I was chewing a piece of . . . rib steak."

Another of this subject's dreams that same night included this: "(The dream) was about Vermont, Black Rock, Vermont . . . Yesterday, I was at the beach and I was sitting on one of the rocks . . . and I felt like that mermaid from Black Rock . . ."

The second of the better agent's subjects was a male psychologist. One night the target painting had been *Zapatistas* by José Clemente Orozco, a boldly executed work picturing a group of Mexican revolutionaries marching against a background of clouds and mountains.

"I get a feeling of . . . New

Mexico when I lived there. There are a lot of mountains around New Mexico, Indians, Pueblos. Now my thoughts go . . . as though I were thinking of another civilization," the male psychologist reported.

Later during the interview, when he was asked to make associations about his dreams, this subject responded, "For some reason, my first dream impressed me very much . . . I lived in . . . Santa Fe . . . and during the fiesta a great many of the Indians come in with their wares. It seems like there were heavy clouds behind this . . . the coloring in New Mexico fits it, the mesa as it runs up the mountains . . . Here it gets into this epic type of thing . . . a De Mille super-type colossal production."

The male agent's third subject was a female artist. The target chosen at random was a painting of *The Sacred Fish* by De Chirico, which depicts two dead fish resting on a wooden slab placed in front of a candle. The subject dreamed of death, of going swimming, of a wooden table and of lighting a candle. She also dreamed of France; and in her associations she made repeated and pointed references to the word "poise." The French word for fish is *poisson*.

A male chemical engineer served as the fourth subject for

the male agent. The target was Gauguin's *Still Life with Three Puppies* which shows pups lapping water from a pan behind three blue goblets. The engineer dreamed of water, dark blue bottles and ". . . a couple of dogs making a noise."

Gauguin's *The Moon and the Earth* was the target painting for a female secretary, the fifth subject for the male agent. This painting portrays a nude dark-skinned girl beside a stream of water. This prompted the secretary to dream of ". . . doing the dream experiment in the bathtub full of water . . . I was in a bathing suit."

The male agent's sixth subject was a female model. Rousseau's *The Sleeping Gypsy* served as the randomly selected target. The painting depicts a lion hovering over a sleeping figure. The subject reported dream protocol which found her at home ". . . and there was a little cat in the room . . . and my mother . . . was sleeping."

The first series of 12 subjects served as a screening procedure for the second group of tests conducted by the Dream Laboratory. From this series of tests the most gifted subject of the original 12 was selected and paired with the better agent of the two who had been "transmitting" during the inaugural sessions.

Again the hypothesis was that "telepathic effects in the dreams of a sleeping subject can be experimentally demonstrated."

The results of the second series according to the laboratory's statisticians were that ". . . actual targets were ranked significantly more favorably than expected by chance whether that ranking was executed on the basis of the dream material alone or on the dreams in combination with the subject's associations to them."

Van Gogh's *Boats on the Beach*, as telepathically relayed by the agent, produced a dream which made the subject think of ". . . something to do with a painter. It makes me think of Van Gogh, perhaps . . . on a boardwalk or a beach . . . the seacoast. The place is slightly elevated. The boards or planks seem to stand out."

Dali's *The Sacrament of the Last Supper* evoked dream associations of "a table . . . and a glass of wine, very unusual wine." The subject saw a group of people among whom ". . . someone was trying to do something that wasn't good . . . destructive perhaps . . . One of them was not good." The dreamer also made numerous references to a "magician" or a "small-town doctor."

The agent randomly selected

the *Sacrament of the Last Supper* again on a later night. On this occasion, the subject had six dreams which included impressions of ". . . a dozen or so men pulling a fishing boat ashore right after having returned from a catch. The fishermen dream makes me think of the Mediterranean area, perhaps even some sort of Biblical time. Right now my associations are of the fish and the loaf, or even the feeding of the multitudes."

When Chagall's *Paris from a Window* turned up as the target painting, the subject dreamed of ". . . walking in the French Quarter . . . It would definitely be in the early 19th Century."

On another night of the second series of experiments, Dali's *Persistence of Memory* was randomly selected as the target-painting. This depicts Dali's famous limp watches draped over tree branches and running over rocks. The background consists of jagged cliffs and a serene blue sea. In his dream protocol the subject experienced distorted impressions ". . . a feeling about a road . . . up a cliff . . . looking down into the water . . . rather jagged mountains." In his association the subject said that the dream was a series of distorted sights and sounds.

After the seventh night of the sessions the subject became ill

and when it was learned that he would be indisposed for quite some time the staff decided to terminate the second series of experiments.

In their paper, "Experimentally-Induced Telepathic Dreams: Two Studies Using EEG-REM Monitoring Techniques," experimenters Ullman, Krippner and Feldstein summarize their interpretation of their accumulated data by stating that as hypothesized ". . . the transfer of information from an agent to a sleeping subject by means other than the ordinary sensory channels of communication can be experimentally demonstrated under the conditions described."

* * *

By January, 1968, eight experimental studies had been completed in the Dream Laboratory's examination of the telepathic dream. Five of these studies produced statistically significant results and three produced nonsignificant results.

The fifth experimental series explored the possibility that hypnosis might speed up the process of telepathic transfer. A statistical assessment of the series results indicates that hypnosis did produce a significant number of "hits" by the subjects.

For the seventh experimental series the best subject from the initial and second experimental

series once again was paired with the most effective agent. A new twist was added; the agent was provided with a canvas and water colors and told to simulate the role of an artist in the act of creating the target painting. The judges' ratings produced results which the statisticians declared "highly significant."

As this article is written (May, 1968) the Dream Laboratory is involved in the hectic process of moving its offices from one section of Maimonides Hospital to another and experiments in telepathic dream transference have recessed temporarily until the laboratory environment is more conducive to concentration. The work of the Maimonides Dream Laboratory, sponsored primarily by the Ittleson Family Foundation, will continue through 1968.

"Every effort is being made to utilize the funds, the time and the manpower available in the best possible way so as to further understand the telepathic dream," Dr. Krippner says. "This understanding, in its own way, will lead to a greater knowledge by man of his creative potential."

Dr. Krippner feels that the scientific establishment even-

tually will have to revise its image of man on the basis of telepathic evidence. At present, Dr. Krippner observes, psychology and psychiatry view each person as an entity separated from everyone else, as an alienated being.

"Telepathy may teach us that in the basic fabric of life everything and everyone is linked, that man is continuously enmeshed, that he is always an integral part of all life on the face of the earth," Dr. Krippner says. "So far the scientific establishment has ignored this possibility; it will, for one thing, refute many of their basic concepts."

The personnel of the Dream Laboratory soon may give man tangible evidence of concepts much more basic than any that can be bubbled in a test tube or compressed into a mathematical formula.

According to Dr. Henry Margenau, Higgins Professor of Physics and Natural Philosophy, Yale University, the scientific climate for the acceptance of such "psi" research never has been better. "To put it bluntly," Dr. Margenau says, "science no longer contains absolute truths."



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.

WEDDING DREAM COME TRUE

By Richard Campbell

THE NIGHT OF December 21, 1956, I dreamed that my friend George Davis, Jr., got married. In the dream I saw George and his bride, Nome Flora, walking down a sort of aisle toward Justice of the Peace Bradford who performed the ceremony. There were only a few other people present.

When I awakened in the morning the dream was so real I couldn't get it off my mind. I puzzled over it on my way to work. (I was a barber in Eddie Smith's barber shop in Speedway, a suburb of Indianapolis, Ind.) I told my dream to the other barbers, Eddie and Ralph Baney.

That very evening George Davis came in for his regular haircut. As he got in my chair I said, "George, did you get married last night?"

He laughed and said, "For heaven's sake, no!"

As I worked on his hair I couldn't help but stop once to ask the question again. He laughed a little sheepishly and said, "No, Richard, why do you ask?" Now he looked quite serious.

I told him about my dream.

Looking very perplexed he said, "Well, I did get married last night but no one knew about it except our immediate family." The only ones present were his father and mother, George, Sr., and Madiline, and his brother John and sister Louise. His astonishment was as great as mine to know that I had



Richard Campbell

dreamed of the wedding within a few hours of its occurrence.—*Indianapolis, Ind.*

"A SOUND LIKE ESCAPING STEAM"

By Elsie Jumper

MY FATHER, William Henry von Scheneman, was a geologist and a diamond drill expert. In the 1890's the coal company he worked for sent him to Picton, Colo., to install a new air compressor. This is part of the equipment that fans fresh air into the coal mine. When the installation was finished my father told the superintendent that the air compressor was defective, full of sand pits, and some day it would blow up and kill someone. The Englishman laughed and said, "Just so it isn't you or me, we should worry. I think the compressor is O.K. and I'm not returning it."

At that time we had a water spaniel which had been given to me on St. Valentine's Day, my birthday, but the dog loved my father better than my mother or me. He always followed my father when he started to the mine. He went as far as a little footbridge over an arroyo. When Father returned from work the dog stood at the bridge to meet him. How he knew the time of the change of shifts we couldn't guess.

A few months after Father had

installed the air compressor he was working the graveyard shift with his gang of helpers. On the night of February 14, 1893, my mother was sewing on a dress for me when suddenly she stopped, folded it and placed it in her workbasket.

"I'm too nervous to finish your dress tonight," she said. "I've been hearing steam escaping all afternoon and I'm afraid of that new air compressor."

The dog, Jumbo, kept whining that night and licking my mother's hand. When Father came into the kitchen to eat his supper, Jumbo whined louder. And when Father started for the mine, Jumbo stood in the doorway to block his path.

Mother said, "Please don't go to work tonight. I've heard the sound of escaping steam all afternoon and I think that air compressor is going to blow up."

My father laughed and started out the door. I followed him and he did something he had not done before. He stooped and kissed me good-bye before he started toward the little footbridge. The dog followed and kept up his whining. Father took one of Jumbo's big paws and said, "Good-bye, Jumbo, I might not see you in the morning."

About 11 o'clock that night we heard a great explosion. Terribly frightened, my mother took me

with her as she started for the mine. It was a terrible night, the worst blizzard in 40 years, and we couldn't see our way to the footbridge. We both fell into the arroyo but men approaching with lanterns found us. They guided us to the engine room of the mine where we saw Father.

Mother cried out, "He isn't dead! He's unconscious!" But she was wrong. Three days later he was buried in the Walsenburg Cemetery where he had to be taken in an open spring wagon on a bed of straw, for there was no hearse in the area. The dog was left locked in the house when we went to bury Father.

In the year that followed Jumbo fell into the habit of running away. He would be gone from one to three days at a time. Finally, the mystery of his disappearances was solved. A rancher stopped at our house and asked if we had a water spaniel. He said he often had seen the dog stretched out on Father's grave. We trailed him one day and found him there, his head on his paws and occasionally rising to lick the tombstone at the head of my father's grave. —*San Diego, Calif.*

ONE WHO WAS SAVED

By B. Garcia

MARY MILANI, in her second month of pregnancy just be-



B. Garcia

fore Christmas of 1933, received some sad news. Dr. Jonas advised her to have an abortion, for he felt it would be fatal for her to bear the child.

"I'll speak to my husband about it tonight," she told the doctor.

That evening her husband could do nothing but agree with the doctor. "Evidently Dr. Jonas knows best. I think you'll have to follow his advice," he said.

Mrs. Milani made the necessary arrangements to be aborted legally on the morning of January 3, 1934. When that day dawned her husband prepared to take her to the hospital.

"Ready?" he asked.

"Oh, no!" she replied. In a determined tone she continued, "I'm going to have this child, no matter what."

Her husband was dumbfounded. "Why?" he asked.

Then Mary told him about her

dream of the night before. "A brilliant blue angel appeared before me holding in his arms a handsome smiling man-child. The angel made a gesture indicating the child was for me and he handed the infant into my eager outstretched arms. At the same time I heard heavenly celestial music. . . ."

On the strength of that dream Mary Milani carried her child for the full gestation period and gave birth on July 31, 1934, in Jackson Center, Pa., to the boy whose handsome smiling face she had seen before. And Mary Milani told me this story.—

Astoria, N.Y.

THE ANGEL OF DEATH

By Flora M. Shaw

ON APRIL 15, 1918, in Atlanta, Ga., my grandmother Bertha Bowers (with whom my mother and I lived) asked me to take the axe and chop some dead pine limbs to feed the fire in the cook-stove so she could finish dinner. I opened the door and found the outside so dark I couldn't tell where I was going.

"Grandmother, it's so dark I couldn't see the wood if I wanted to!"

"Well, whether you do or don't want to, you just pick up that axe, young lady, and get started!" she replied.

I did as she told me and again

opened the door. When she saw for herself how dark the night was she said, "I'll be along in a minute with a lantern. Then you can see."

Thankful for her softer attitude I went out the door. I managed to find a limb and began to slash at it when suddenly the whole yard became as light as day.

I turned to speak to Grandmother but she wasn't there. Now I could see to the tops of the pine trees and as I looked into the sky, what seemed to be a statue came out of the east and moved in a westerly direction across the sky.

I screamed for my grandmother who opened the door and came over to me. She too saw the phenomenon and together we watched it for almost 10 minutes before it disappeared in the west. We were too stunned to move. Both of us simply stared at the wide bright area — as wide as a downtown thoroughfare — which remained in the sky. Gradually it began to fade, beginning at the east and rolling up like a scroll until it was gone.

"It must have been an angel," I cried.

Now a ball of fire about the size of a basketball came from under the bedroom I shared with my mother. It circled the house and then traveled along the path. Mother used to go to and from

her work. No sooner had the fireball disappeared than our two Scotch terriers and my uncle's large yellow opossum hound began howling. They were lying under our bedroom when they began to howl and then they too went up the path Mother used.

That day Mother was strong and well and at work but two weeks later on April 26, 1918, she died of double pneumonia.

I wonder if Grandmother and I glimpsed the Angel of Death that evening? — *Los Angeles, Calif.*

TOMORROW NEVER CAME

By Annabel Brenner

MY SISTER Hetty Goldman was saying, "You know, tomorrow will be my anniversary — 12 years of happy marriage, 13 years in America." It was September 3, 1937, and I was visiting her as I frequently did. We lived near each other in Brooklyn, N.Y.

But the happy anniversary she looked forward to never came. Instead, her hysterical telephone call awoke me in the middle of the night. She said the buzzing of a bee had awakened her and in a fright she called to her husband Max asleep in the other twin bed. "Max, wake up, there's a bee in the room!"

Only half-conscious her husband sat up, reached for the light switch, gazed around the

room, then fell back on his pillow — dead.

Hetty's screams awakened her seven-year-old daughter Delia and fearful of the child's reaction, Hetty asked help from a neighbor who took the child while my sister went through the harrowing experience of calling the police ambulance. The doctor pronounced Max dead of a heart attack.

I arrived at her home as the ambulance was leaving. Tearfully she said to me, "Remember the time I wrote you from England when Father was in the hospital? That night I stayed in Mother's room. Sleepless in the pitch-darkness I heard the mantel clock strike 11. Suddenly Mother shook me. 'There's a bee in the room,' she said, terribly wrought up. I looked around and found nothing and eventually we both went to sleep.

"In the morning a man came to our door and when Mother



Hetty Goldman

opened it he said, 'You may come and see your friend.'

"That's the way they said it then in Leeds, England, in 1908 and that was how we knew Father was dead."

Can omens be familial? —
Brooklyn, N.Y.

THE LORD TAKETH AWAY . . .

By Diana Holliday

MY BABY WAS born two months prematurely. He was a tiny little boy but Dr. Crommet said he had a good chance so I didn't worry about him. I was in the Pontiac (Mich.) Osteopathic Hospital and the night of November 11, 1957, I couldn't get to sleep. I got out of bed and picked up a Bible lying on a table near my window. I read a passage where the Bible happened to open and noticed the words, "The Lord taketh away. . ." I closed the book and went back to bed.

When I fell asleep I dreamed my baby had turned blue and I couldn't wake him up. I called a nurse but she said there was nothing she could do for him. I seemed to be running and calling my husband's name but I couldn't find him. I came to a clearing in a woods and saw a

brilliant ray of light coming from the sky. Within the ray stood a man dressed in long robes. I thought of pictures of Christ. He stretched out his arms and I gave him the baby. He turned and walked up the ray of light as if it were a pathway to Heaven.

I was awakened by Miss Smith, a licensed practical nurse, who told me I was having a bad dream and kept calling my husband. I was very upset and when Dr. Crommet came in I told him about my dream. He turned to the nurse and ordered a sedative for me. I said I was sorry the nurse had called him just over my bad dream.

The next morning I noticed a "No Visitors" sign on my door. When I asked the nurse the reason she said it was so I could get some rest after my bad night.

About nine o'clock Dr. Crommet came in. He sat down on my bed and took my hand in his and said, "Honey, remember last night when I was here you thought it was because of your dream? Well, it wasn't that. It was your baby I came to see. He died last night at about the same time you had the dream." —
Portland, Ore.





Wheel of Fortune

By **Paul Steiner**

In Detroit, Mich., three brothers all lost part or all of their middle fingers in three separate accidents. Wash-rack operator Ervin Steiner was first in a machine shop accident. Brother Al, an automobile dealer, had his finger crushed in a car smashup. Then brother Fred, a Blue Cross employee, helping his wife clean house, burned his finger badly when a lamp shorted.

On the day Frederick Abramson, 26, a civilian adviser in Vietnam, was entitled to return to the United States he elected to stay on. The next day he was killed in an ambush.

Keir Dullea, starring as an astronaut in Stanley Kubrick's "2001: A Space Odyssey," received his own prophecy of the shape of things to come a year before he was picked for the

role. He whiled away a half hour while on location for another film by calling on a local clairvoyant.

"Space," the clairvoyant confided. "I see nothing but space."

"At the time it was the last thing I wanted to be told," says Keir. "It sounded as if my name was going to be missing from the screen credits. I had no indication that Stanley Kubrick would be considering me for his space film. Now I feel I must get back to that clairvoyant to plan my future!"

Arlen Specter, a Warren Commission counsel, says that if President John F. Kennedy had not been wearing the rigid brace he needed for his back, the first bullet which struck his neck would not have proved fatal. The brace kept him erect so that the second bullet struck him in the head.

IT IS POSSIBLE to demonstrate that telekinesis exists. With a simple apparatus you can make an object move by psychic power alone.

Obviously one would not start this experiment with a heavy object. The lighter the object, the greater the possibility of success. I am going to describe what I call a "telekinesis motor" which you can make with a few simple materials for your own experimentation.

tant — it may be aluminum or brass — but the strip must be flat and even. When you have cut your strip to the proper dimensions, use a dull punch or light pressure with an awl to make a depression equidistant from all edges of the strip, as near the center as you can possibly manage. This is to be only a depression, not a break through the metal.

Next, with a small blade (a sharp penknife or razor blade

How to Set Up a **TELEKINETIC EXPERIMENT**

With simple materials and tools — and a grain or two of patience — you can make an apparatus to test your psychic power.

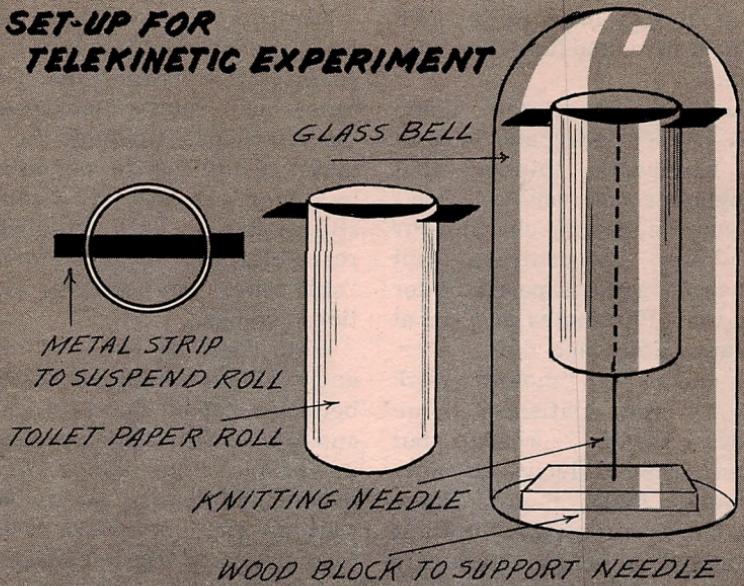
By J. P. J. Chapman

My plan calls first for a paper cylinder. In lieu of making one, you can use the cardboard core from a roll of toilet tissue.

Second, you will need a strip of thin metal a quarter-inch wide and slightly longer than the diameter of your paper cylinder. With tin snips you can cut this from the lid of a coffee can or any metal food container. The nature of the metal is not impor-

should do nicely) cut a slot on either side of your paper cylinder about a half inch from the edge so that the strip of metal can be slipped in on one side and out the other. As previously mentioned the strip should be a little longer than the tube is wide — say a half inch — so that it can be adjusted to get the center punch mark (its hollow facing down the tube) at gravity bal-

SET-UP FOR TELEKINETIC EXPERIMENT



ance. This will be further elaborated as we go along.

Next, get a block of wood about an inch thick and four or five inches square into which you can drill a hole to fit one end of a steel knitting needle. This step must be done carefully, for the knitting needle must be exactly perpendicular and well fixed into the wood.

When you are sure your needle is plumb and rigid in its base, carefully lower the cylinder over it until the needle's free point meets the depression in your met-

al strip. Now by adjusting the strip you can make the cylinder hang true so that it will revolve without wobble. To preserve this balance once you have achieved it you can affix the protruding strip in position in the cylinder with a touch of quick-setting adhesive.

Your "telekinesis motor" is now complete. But it must be covered so that air currents cannot reach it. A blown glass bell would be ideal but since few of us have them around the house, a wide-topped, deep candy jar or

fruit jar can be substituted.

The apparatus should be placed at eye level on a shelf which is firm and free from vibration.

Now for the experiment: Stand about 10 feet away and look at your handiwork, thinking that the cylinder *will revolve*. Don't grit your teeth and clench your fists. Just concentrate — but don't prolong the experiment for more than 10 minutes and try at the same time each day.

To make the "motor" work may try your patience. Some persons never succeed but dowsers almost always do. Furthermore, these motors have been known to revolve of their own accord although thoroughly

protected from air currents and vibrations.

For some inexplicable reason when the cylinder revolves it will go clockwise before noon (local time) and counterclockwise in the afternoon. Although the cylinder seems not to be affected by lunar changes, a 15-minute still period has been noted which resembles the "dead water" or "still water" phenomenon as the tides change.

Why does it work? I don't know. I have noticed it operates better in a room that faces south and little success is experienced in artificial light. This leads me to conclude that the sun's rays as well as the operator's thought force are factors in telekinesis.



"WOMAN'S INTUITION" FINDS LOST BOY

DR. F. REGIS Riesenman, Washington, D.C., psychiatrist and psychic researcher, believes the psychic sense seems to flow through the unconscious mind and that its latent power cannot be called up at will but sometimes arises at the precise time of need.

He cites the instance of missing three-year-old Stephen Papol. While a posse of hundreds combed the tangled underbrush of a Long Island state park in August, 1962, one of the searching party, Mrs. Rosemarie Finger, had a persuasive hunch.

"I have a feeling — woman's intuition, if you like," she told her husband, "that we'll find him near Parking Field Three." This was a mile away from the search area and across a main highway from where the child had been seen last. No one thought Stevie could have gone that far.

The Fingers drove to the parking lot and at the edge of the lot in heavy undergrowth they found a whimpering child, hungry, thirsty, scratched and insect-bitten. It was Stevie.

Ian Harris now lives in Canada and looks back on 30 years he might never have lived except for a ghostly intercession.



GUARDIAN ANGEL

for Hot Rodders

From daily accident reports you can tell this mysterious force can't win 'em all — but he surely saves some.

By Ian P. Harris

WHEN I WAS A young man living in Bedfordshire, England, two incidents which occurred in my 18th year made me acutely aware of invisible forces which in times of stress or need can and often do affect our lives.

One bitterly cold night in November, 1937, my friend Bob Burton and I had collected our girl friends, Phyllis Jackson and Joyce Reardon, in the village of Barton to take them to a movie in Luton, a few miles south of Bedford. A light dust of snow was falling, making the icy roads even more hazardous.

Because the movie lasted

much longer than we had anticipated we felt we had to hurry to get the girls home.

In retrospect I realize that the return journey that winter's night was my first trip into the unknown. We were about a half mile from the intersection where I would turn toward the village of Barton when the car started to slow down — quite forcefully. It felt for all the world as if the brakes were being applied. The car pulled so hard that I had to shift into low gear to make the turn. Ahead of me stretched a fairly steep downgrade of icy road for perhaps a mile and a

half or two miles. Quickly I shifted into high, thinking I would make up for lost time on the downhill run regardless of the icy road. To my surprise, instead of going faster, the car moved more and more slowly.

I knew this road very well and normally I should be able to coast down the hill at 40 or 45 miles an hour with the engine switched off and the gears in neutral. Angrily I shifted down to second and when the car wouldn't pull in that gear I slammed it into low. Without realizing how silly it was I seemed to be trying mentally to force the car to do my bidding.

Suddenly I thought, "I'm out of oil and the engine is going to seize up!" The oil gauge didn't work so I had no way of knowing if the oil pressure had fallen. Quickly I switched the ignition off and shifted into neutral. If I could coast to the bottom of the hill I could get some oil.

When I moved the stick into neutral the car suddenly stopped — as if I had jammed on the brakes. Reflexively I put my foot on the brake pedal to hold the car while I tried to figure out what was wrong.

"Hey, Pete!" Bob's voice came from behind me. "What on earth are you stopping here for? Why don't you let the car coast down the hill?"

When I turned to answer him I inadvertently released the pressure on the brake pedal and to my utter amazement the car started backing up the hill with increasing speed. I was petrified for 10 or 15 seconds until one of the girls let out a terrified scream. The sudden shock made me slam on the brakes again.

The car stopped with a jerk and we all sat there in a frozen silence punctuated only by the eerie sound of the whistling wind and the faint noises of the falling snow.

Then, in a detached sort of way, I noticed a gradual bend in the road about a half mile ahead. Coming around it was a big truck. We all watched in horror as it skidded broadside across the road, straightened up and skidded again before the driver regained control. It roared past us in a blaze of headlights. After it had gone by I realized that if my car had not been stationary I certainly should have smashed into the truck as it careened around that bend.

After a few moments I decided I might as well try to start the car. With shaking fingers I switched on the ignition and pressed the starter button. The engine burst into life and I carried on down the road without the slightest bother.

A few minutes later we were in Barton where we left the girls at their homes. During the remainder of the trip to Millbrook, where Bob lived, I don't think either of us spoke a word. When I said good night he just stared at me vacantly and walked into his house. I went on to Bedford.

I didn't tell either Mother or Father about what had happened. They would have thought me quite mad — and I might have had a little trouble getting to keep my car. I decided to try to forget the whole incident — but that wasn't in the cards.

* * *

A FEW WEEKS later my mother showed me an article about a London seance, saying, "I've always wanted to go to one of these. If I can make a booking, will you come with me?"

I laughed at her but with youth's elan I said, "You bet I will but it's bound to be a fake."

The letter she wrote gave no personal details beyond saying we were interested in psychic matters and asking for a booking. In due course a reply came notifying us the seance would be held in the London suburb of Hampton Court at 2:30 P.M. on a date two weeks hence.

When the day arrived I duly drove Mother to London and then to Hampton Court where we located the house without any

trouble. It was quite an ordinary house, not a bit like the bat-infested place I had seen in a horror movie the night before.

We were greeted at the door by a charming woman who proved to be the medium, Louisa Bolt. She showed us into the lounge where three other people sat. A few minutes later another woman arrived and we were taken into the seance room.

In the subdued blue lighting I made out a round table surrounded by chairs for the sitters in the center of the carpeted floor. On the table was a stand bearing a vertical piece of metal or wood. At its point rested what looked like a crosspiece with little cones at its ends. The cones were luminous and in the subdued light they glowed with a greenish radiance. I noticed the entire crosspiece revolved on the center point.

Mrs. Bolt invited us to inspect the room to satisfy ourselves there were no hidden wires or gadgets anywhere. When this had been done we sat down at the table. The lights were lowered a little more but we still could see each other. First we sang a hymn and slowly the cones started to revolve. In a few moments voices seemed to come from them.

This meant very little to me. I was not at all involved but I did

notice that the people who were addressed seemed to recognize the voices. It was like eavesdropping on long-distance telephone conversations.

This went on for about an hour and then from the center of the hushed room a rich Irish voice boomed out, "I'll be speaking to the gentleman sitting all by himself."

In a weak voice I said "Me?"

"Sure, 'tis yourself I want to speak to. You know, when I was on the earth plane I was a rare one for speed. I had an old motorcycle and one day when I was racing down the road, as I liked to do, I came to a corner and on that corner was a pond. Sure and I was over here before I knew it — just like you would have been if we had not pushed you backwards up that hill to stop you meeting the truck on the corner." Then speaking to my mother the voice added, "Never fear, lady, I'll always watch over him when he drives."

Needless to say, I was shaken up — not the least by the tall explaining I had to do on the ride home with Mother. Except for that the drive home was uneventful — but within a few weeks a second, even stranger event was to occur.

* * *

ON A VERY DARK night in January, 1938, Bryan Gort, a

friend who lived in Stewartby, called around and suggested we go over to Rushden, a town a few miles west of Bedford. We walked over to the garage and after a bit of cranking got the car to start.

It was quite a car. I had traded my other one for it and I have a sneaking suspicion I got the worst of the deal. The headlights were about as bright as candles and as for the brakes — well, I'll say they worked after a fashion but the fashion must have been mighty queer the year that car was made.

The first part of the trip was dull — or as dull as it can be in a car equipped with a young driver who hasn't learned the meaning of fear and who doesn't think bad lights and practically nonexistent brakes are reason enough to reduce speed.

We traveled along, talking and smoking, while I strained my eyes trying to see the road in the feeble glow of the headlights until we came to a straight stretch where the road passed over a succession of small hills. I had just reached the top of one of the hills and had started to pick up speed on the way down when I noticed in the hollow ahead a faint red light. At the top of the next hill I saw the headlights of an approaching car. Almost without conscious thought I cal-

culated that at the time I reached the small red light the other car would pass me.

Despite all these warnings I took no notice, thinking the faint red light had been left by a road repair gang and certainly would not impede my progress. Away I went down the hill and near the bottom my speed must have been nearly 50 miles an hour. To my horror I found that the red light was a lamp attached to the back of a huge furniture removal truck which must have broken down and now blocked half the two-lane country road.

In a flash I knew that if I pulled out to avoid the furniture truck I would have a head-on collision with the oncoming vehicle. I have thought since that I might have pulled off the road and overturned in the ditch but at the time the knowledge that my brakes were no good crowded out of my mind everything but the two grim alternatives ahead of me.

In a fraction of a second I decided the lesser of the two evils would be to brake as hard as I could and pile into the back of the truck. I shouted, "Get down, Bryan!" and at the same time I flung myself under the steering wheel, for I had the sense to know that when we hit, the spokes would be driven

straight through my chest.

There was a blinding glare of light, a rushing sound — but no crash. I quickly took control of the car again to find that I was rolling down a perfectly clear road. For the next few minutes a deathly hush hung in the car until Bryan said, "You know, Peter, I was praying."

This incident made such an impression on me that a week later I went back over the same stretch of road in daylight and checked the width of it at that spot. I found that it was impossible for a large truck and two cars to pass together at the same time.

I shall never know what happened because when I let go of the steering wheel the car was headed straight for the rear of the truck about 20 feet ahead. Without human guidance the car must have swerved around the truck, moved through a gap which didn't exist and then straightened itself out again.

Now, 30 years later, the memory of these experiences remains as vivid as if they had happened yesterday . . . and just as vivid in my mind's ear is the rich Irish voice of that motorcyclist who died too young but lives on in some other plane watching over racy young lads in hopped-up cars — and saving some of them.



IN-DEPTH ANALYSIS OF

The Vampire Legend

By Scott Rogo

IT IS PERHAPS unfortunate that in psychical research a distinction is made between psychic phenomena and what is sometimes disdainfully called the occult. In this regard I am thinking specifically of vampirism which is one of the weirdest, rarest and most misrepresented of the occult phenomena and which yet would lend itself to parapsychological study. By vampire I do not mean a ghoulish, bloodsucking spectre but rather a certain kind of haunting which results in an abnormal loss of vitality through no recognized channel.

The vampire is not a physical, intelligent, evil entity, half-dead, wandering betwixt this life and the next. The exact nature of the vampire is debatable. There are various schools of thought regarding the mechanism of vam-

pire attacks, just as many hypotheses are advanced to account for other psychic phenomena.

One of the most famous vampire cases, "A Miller at D—" by Franz Hartmann, originally published in the *Occult Review*, tells of a young serving boy in Germany who exhibited signs of vampire attack — unquenchable appetite, emaciation and physical collapse. The lad told his employer that a force "settled on his chest drawing all the life from him so that he became paralyzed for the time being and neither could move nor cry out." Later the miller kept the boy under close observation and at one time "the miller, putting out his hands, grasped an invisible but very tangible substance that rested on the boy's chest." The miller described it as "like gelat-

Vampirism updated sheds new light on astral projection and shows hideous "astral tumour" may be 20th Century reality.

SCOTT ROGO, a native Californian, presently divides his time between parapsychological research in the west coast branch of the American Society for Psychical Research (which he joined at the age of 15) and study in the performing arts at the University of Cincinnati's Conservatory of Music.

His interests lie mainly with exotic psychic phenomena and currently he is researching physical mediumship with a talented nonprofessional medium. He recently completed a study of vampirical hauntings and reported his results before a private meeting of the ASPR in Los Angeles.



tine" and Hartmann noted it had "properties which suggest an ectoplasmic formation." The miller threw the blob into the fire after which the syndrome disappeared.

The miller's observations, granting his narrative is honest, immediately make clear the relationship this case of vampirism has to psychic phenomena, for they corroborate Dr. W. J. Crawford's description of the tactile experiences with invisible ectoplasm at the Goligher Circle. (A circle of nonprofessional mediums in Scotland, 1914-1920.)

Can we explain cases such as these?

Ancient cultures record their own forms of vampire hauntings. Some Tantric Buddhists believe in the *tulpa* or thought-form and contend that it is an etheric ganglia of thought waves which can

act dissociated from the physical organism and as in Nandor Fodor's theory of poltergeist phenomena act out the repressions of the agent and attack other organisms. Even more closely parallel to our mythological vampire is the Hindu belief in the dread *Kama Rupa*, the astral body of a once living agent which must gradually disintegrate unless it can nourish itself on the vitality of the living. This is similar to the "astral shell" of the Theosophists.

Franz Hartmann, the Viennese occultist, physician and psychiatrist, in explaining his "astral tumour" theory represents the vampire as a force field of sub-human intelligence that acts instinctively, not rationally. This is at variance with other theories in that it claims the force has no true intelligence, that although

malignant it is not evil in a theological sense.

Before attempting to relate these theories to actual vampire attacks let us first review other similar hauntings. One such case concerns the weird manifestations on the Russian steamer, *Ivan Vassilli*. The ship was built in 1897 but the hauntings did not begin until 1903, six years later.

Vincent Gaddis in his book on sea mysteries, *Invisible Horizons*, wrote, "Its first effects were a sudden feeling that an invisible being was standing nearby. Then came a shock of terror, cold and paralyzing, that drained away all energy like some ghastly suction pump. At times a faintly luminous, misty form, vaguely resembling a human being, could be observed."

The account tells of the ensuing panic, the desertion by the crew and the inexplicable suicides of three captains. The only crewman to face the terror, Harry Nelson, later became involved in studying the phantom and concluded that the spectre subsided after each death. The ship ultimately was burned as no crew would man it.

Dudley Wright in *Vampires and Vampirism* tells of the case of a district medical officer in the tropics whose wife suffered fits of melancholia and depression. This in itself might have pre-

sented no puzzle but two other officers had left the area previously for the same reason. One night the wife awoke screaming and told her husband she had seen a creature "having the resemblance to something between a gigantic spider and a huge jellyfish." On the following night she again was disturbed but claimed she had been awake for a quarter of an hour without the strength to call out to him. She went away for a recuperative vacation but on her return started to have odd nightmares of a man who attacked her and sucked out her life through her neck. Afterwards she passed a man on the street whom she recognized as the vampire of her dreams. Her husband ordered this man from the precinct and the manifestations vanished.

While verification for this story and similar stories is weak and largely dependent on the integrity of the narrator similarities continually crop up. This would seem less likely to occur if all the cases were fabrications. The three cited cases all tell of a force that sapped vitality. In all cases the victim became paralyzed after the attack. Even the descriptions of the attacking entity offer significant parallels. In some other cases the victims describe a force that settles on their chests. It is difficult to be-

lieve that hysterical symptoms and morbid imaginations can account for such coincidences.

Further, we can compare these straightforward accounts with two obviously morbid cases involving disturbed personalities obsessed with the vampire legend: C. W. Leadbeater, a homosexual with sadistic tendencies, and Mrs. Forbes, the poltergeist woman who was a sexual psychotic. The accounts of these two persons do not resemble in any way those we have accepted, cautiously, as the true vampire syndrome.

However, oddly enough, there does seem to be a parallel between psychic attack and sexual aberration. In their study, "Spirit Possession as Illness in a North Indian Village," published in the Winter, 1966, edition of *International Journal of Parapsychology*, Drs. Ruth and Stanley Freed show that psychic attacks do center on victims with psychosexual traumas. Perhaps the fairy tales of Leadbeater and Forbes can be considered ludicrous exaggerations of a psychic attack.

Prof. Z. T. Pierart, the French psychical researcher who founded the *Revue Spiritualiste*, suggested that vampires are the astral bodies of incarcerated or possibly dead individuals revitalizing themselves parasitically on

living victims. This theory is by no means novel to occultism and Pierart's development of it has been differently interpreted by Franz Hartmann, Dion Fortune and Helen Blavatsky, all of whom appeared to think highly of it.

Unfortunately Pierart's researches were written between 1858 and 1878 when knowledge of astral projection and of psychical research in general was in its infancy. In fact, many of his writings precede the pioneer work of Albert de Rochas and Charles Lancelin and therefore we must overlook the naïveté of some of his ideas. Pierart's main contention was that the astral body would be forcibly ejected upon the premature burial of a still-living agent. The astral body then would vampirize the living in order to nourish the trapped body. Pierart explained the legend by stating that the bodies of vampires do not corrupt due to the vitality which flows from the astral body to the physical body through the astral cord.

Franz Hartmann traced Pierart's theory back to the German adept Paracelsus (1493-1541) and used it in developing his astral tumour theory which defines vampires as "astral forms living at the expense of persons from whom they draw vitality and

strength." However, he did not believe that vampires have to be the result of premature entombment but that they could be exteriorized by a healthy agent. Hartmann inadvertently supported the *Kama Rupa* of the Hindus by insisting that the astral body could be severed from the physical body but still be "earthbound." He stated, "Consequently the body of the dead in whom a remnant of the astral life exists may vampirize the living and still more this may take place among the living themselves."

To corroborate his theory Hartmann cited a case in which a young suicide became a vampire because of his love for a married woman. Although the affection was mutual the woman had discouraged his advances. The spirit of the youth attached itself to her and even materialized by drawing on her vital forces.

To fully appreciate this ingenious theory we must refer to a leading authority on astral projection, Dr. Robert Crookall. While many researchers divide the human organism into a physical body and an astral body, Crookall speaks of a third body, the "vehicle of vitality," which is roughly analogous to the etheric body and astral shell of the Theosophists. This "vehicle of

vitality" acts as an intermediary between the astral and physical bodies during the normal life span of the human organism and dissipates on physical death. However, Crookall states that in some abnormal cases the shedding of the astral body at death either is arrested or slowed down. This theory could have bearing not only on the phenomena of astral projection and vampirism but on our entire theoretical view of ghosts: as independent ganglia attempting reanimation by attaching themselves to a place or another organism.

Paracelsus, writing during the Renaissance, makes unmistakable allusions to vampires, but unlike later researchers he did not limit himself to explaining vampire attacks but elaborately categorized the various types of spirits which precipitate vampire hauntings. According to this great German alchemist the primordial cause of vampirism was premature death and to quote his biographer Hartmann he viewed these spectres as a "medium between material forms and the spiritual self . . . the lower astral form." Thus he was stating that vampires can result not only from premature death but may be the *corpus invisible* — conscious discarnate ganglia. A third source of possible malignant spirits he called the

Elementaries, astral corpses similar to those described as the "vehicle of vitality" by Crookall. Further, Paracelsus believed that incorporeal astral intelligences, which never have human form, can vampirize and he called these the *Umbratelia*. He believed vampires can be conjured into existence also and these he named *Xeni nephidei*.

Already modern science has produced evidence of a life force which influences the health of the human body. Paracelsus called this *murnia* and *spiritus vital*.

In 1912 Drs. L. Clarac and B. Llaguet of Bordeaux, France, reported the case of a subject who by touch or by mere physical presence, could keep organic tissue from normal putrefaction — snapdragons did not lose their color after being picked, molusks did not decompose after death, oysters did not corrupt, dead goldfinches did not fade and even blood remained uncoagulated. These experiments go far toward suggesting, even toward proving that man has an inborn "life fluid" capable of exteriorization, although it generally is inert in the organism. A belief in the "parapsychological vampire" would have to entail such a conviction.

In the chapter, "Theoretical Mechanisms of the Poltergeist," Raymond Bayless wrote, "In the

case of poltergeist phenomena of a nonspiritistic origin I suggest that a portion of the subconscious does indeed split away from the mind but returns when the active manifestations are over and is reunited with the main personality. This process is a form of astral projection." (See Raymond Bayless' *The Enigma of the Poltergeist*.)

If astral projection and poltergeists have a relationship we should expect that vampire phenomena and poltergeists also have certain family resemblances. And we will not be disappointed, for in the weird "biting poltergeist," characterized by spontaneous pinches, sores, abrasions and teeth marks, we have this bridge.

And this phenomenon too has a history. Calmet in 1759 in his *Dissertation on Apparitions* pointed out that objects in the homes of deceased citizens who are suspected of being vampires move about with no physical contact. In 1761 Molly and Dolly Giles were attacked by poltergeists that bit them. Even Helen Blavatsky's "The Vampire Governor of the Province of Tch—" in *Isis Unveiled* appears to have been a biting poltergeist. A modern and well authenticated case is that of Eleanor Zugun, the "poltergeist girl." During Harry Price's investigation of her, teeth

marks appeared under controlled conditions.

Another theory is that suicides become vampires. While Pierart and another scholar, Dr. Herbert Mayo, believed that vampires result only from premature burial, Hartmann cited a case wherein a suicide supposedly became a vampire. This idea is supported by Paracelsus and also in the conclusions drawn by A. O. Eaves in his *Modern Vampirism*. Even Chinese folklore includes the "superstition" that suicides make vampirical returns.

Further evidence indicating that astral projection could be the key to explain vampirism is to be found in "The Rose Vampire Case" which concerns vampirism among the living. The case was published originally in the *Occult Review* and deals with Mr. and Mrs. Rose (not their real name) who, having inherited a great deal of money from a recently deceased uncle, could not enjoy their good fortune because the inheritance was kept in probate by another uncle, Helleborus, who was dying of consumption. Finally this dying uncle made a ridiculous settlement offer which their Viennese lawyer, Mr. Tulip, advised the Roses to refuse. This so angered Helleborus that he threatened to kill Tulip. Soon after the lawyer

fell ill of a disease physicians could not diagnose and died on December 20, 1888. During his final days, although in a state of apparent exhaustion and sometimes delirious, Tulip complained of being chastised by a phantom. Meanwhile, as Tulip steadily lost strength Helleborus in another part of Europe, was steadily recovering from his consumption. However, when Tulip died Helleborus quickly followed suit and died within a few weeks. At Tulip's funeral a Theosophist had commented that Helleborus was sending his vampirical force to destroy Tulip and had succeeded and then prophesied the death of Helleborus. This case falls within the realm of astral projection and there are other cases of astral projection in which both the physical and astral bodies maintain consciousness. This occurrence is termed dual-consciousness.

Not so easily explained are the "psychic sponges" who, as Hartmann states, ". . . unconsciously vampirize every sensitive person with whom they come into contact." Even Montague Summers who viewed vampirism from a Roman Catholic standpoint as satanic influence admitted, in speaking of bloodsucking spectres, "Blood is the vital essence and without actual sucking of blood there is a vampire who can

... support his life and reenergize his frame by drawing upon the vitality of others."

Perhaps the most famous illustration of this phenomenon is the case of Mollie Fancher. Blind, crippled, with alternating personalities, she was a striking clairvoyant, had dermal-optical vision and lived under medical scrutiny for years without eating any substantial food despite numerous attempts to catch her faking. This phenomenon of abstinence is recorded also in the lives of many Roman Catholic saints. But it is significant that as her biographer Judge Abram H. Daily noted, animals kept in her presence died almost immediately. Many investigators have conjectured that this was due to Mollie Fancher's draining the vitality from these animals. Our astral projection theory must stretch to account for this oddity.

Conclusions regarding vampire hauntings are hard to draw. Most vampire cases are similar to regular hauntings in a variety of ways: some sort of life force seems to be at work; the intelligence seems in most cases to be mechanical, not rational; they have been known to haunt both persons and places. It is probable that vampire manifestations are a variant of normal hauntings and fall into the same theoretical categories. F. W. H. My-

ers explained hauntings as a "remnant of a force or energy engendered by an individual during his life." This is a broad generalization but would include the independent existence of an astral shell and would incorporate the acknowledgment of a vital force in the human body capable of exteriorization. Thus, it would seem vampirism may stem from many different causes and it is likely that the key to understanding it lies somewhere in the theories discussed here.

If I were to explain vampirism in the light of these theories I would say that in most instances, when it is not traceable to a living agent, it is a dissociated portion of a human intelligence capable of manifesting after physical death and capable of maintaining human consciousness to the degree that the "vehicle of vitality" remains plasmic. The ultimate dissipation of this ability or remnant vitality would be postponed by the ability of the "vehicle of vitality" to rob other organisms of vitality.

This could explain even the vampire epidemics of the Middle Ages which were believed to occur because the vampire's victim is himself doomed to that same hideous fate — to become a "living" vampire in his turn.

Does this theory then explain all of vampire phenomena?



Msgr. Dan Laning puts Hector Cavazos into instant trance to demonstrate hypnotic power. He has used hypnosis to cure nail-biting, stuttering and other nervous illnesses.

HOW TEXAS PRIEST USES

ESP

The monsignor's unswerving faith that man possesses an awesome untapped power brings mystical healing gift into his ministry.

By Bill Starr

MSGR. DAN LANING, 75-year-old pastor of St. Paul's Catholic Church in Mission, Tex., for the past 22 years, has not found life dull.

He was ordained a priest at the St. Meinrad, Ind., seminary in 1924 and worked in churches in Kingsville, Beeville and Laredo, Tex., before coming to Mission.

For nearly six years during World War II he served as a chaplain, landing on the beaches of Normandy on D-Day and going through the entire European campaign with the United States soldiers. He earned the rank of

colonel and was the first American priest to reach the Dachau concentration camp in Germany.

Much of his effort during his long life has been expended in trying to probe the mysteries which every thinking man at one time or another has felt pulsating beneath the surface of his consciousness.

Known as a master hypnotist who has hypnotized over 400 young people in an effort to help them overcome stuttering, nail-biting, bed-wetting and other nervous problems, Monsignor Laning once cured a boy's badly

smashed hand overnight by means of hypnosis.

His clairvoyant and precognitive powers have been demonstrated many times to friends and parishioners both in Laredo and Mission.

Not the least of his feats has been the legal adoption of 18 boys and girls who by one means or another lost their parents. These 18 adopted sons and daughters now are scattered all over the nation. Some are teachers, some are lawyers, engineers, clothes designers and nurses. Monsignor Laning sent all except one of them through college. This one chose to go to secretarial school.

Father Dan, as his congregation calls him, now has been named pastor emeritus of the Mission church because of his age.

"This is a beautiful development," he says. "It will give me time to do the things I really want to do."

With their parents' permission Monsignor Laning currently is working with 25 Mission youngsters, attempting through hypnosis to cure them of physical malfunctions caused by nervousness.

Laning's interest in things beyond the material began 30 years ago in Laredo, Tex., during an Easter Mass.

"Right in the middle of the Mass I looked up and saw my mother on the altar," he says. "I was so shocked I couldn't continue with the service. I looked at her and I suddenly knew — not thought — that my mother had just died. She did not utter a word but it was as if she had spoken to me and told me so."

The vision ended and Monsignor Laning told his congregation that his mother had just died and that he would conduct the remainder of the Mass for her.

"I went to the parish hall and waited for a phone call which I knew would come soon. I told the operator to put my sister Amanda on when the phone finally rang. The operator asked, 'How do you know who is calling?'

"When Amanda came on the phone I told her I knew that Mother had died at 6:32 A.M. She couldn't believe I already knew; yet there was the proof."

This experience convinced Monsignor Laning that some wonderful untapped energy exists in the world and that a most important undertaking would be to find out more about this marvelous power which apparently lies just beneath the surface, available for our use.

"I wrote to the Congressional Library for reference books on hypnosis and began reading up

on the subject," he says. "Somehow I felt hypnosis might hold the key to clairvoyance.

"Anyone can master hypnosis. After I learned the art I took 18 volunteers and spent 18 months trying to transfer my thought to one of them. I would think of some word like dog and try to get one of the boys to repeat it under hypnosis. I didn't get conclusive results of the kind I expected."

But Monsignor Laning says he still is convinced there is some connection between ESP and hypnotism, "I just haven't found the way to handle it yet."

He believes that many doctors overlook a most valuable tool. "Many people associate hypnotism with witchcraft and black magic," he says, "especially people along the border of the United States and Mexico." He points out that although hypnosis has been used to ease childbirth pains and in dental work doctors still prefer to rely on pills and drugs.

Proof of the healing qualities of hypnosis came to the priest when one boy of a group of youngsters he was experimenting with smashed his hand against a stone wall. Laning immediately told the hypnotized boy he would feel no pain and that the wound would not bleed. He carefully implanted post-

hypnotic suggestions.

"When he came out of hypnosis the first thing he noticed was that the cut did not bleed," Monsignor Laning recalls.

The injured boy was taken to the Laredo hospital where his hand was washed with pure grain alcohol. The priest's post-hypnotic suggestions prevented any pain during this treatment.

The next afternoon when two Laredo doctors removed the bandage they were amazed to find the wound completely healed.

"They saw but they didn't believe it," Monsignor Laning says. "Under hypnosis the wound is isolated and the healing process is speeded up many times. Yet most doctors will not use it."

The priest uses no gimmicks or artificial devices. Many of the boys he works with have "gone under" so many times that the priest has only to snap his fingers and suggest they go into a deep sleep.

Jack King, managing editor of the *McAllen (Texas) Monitor*, and his photographer, Luis Garcia, witnessed such a demonstration in April, 1968.

"In a matter of seconds he put a boy under and suggested the boy's body become rigid," King told me. "He became so rigid that I could hold him by the head and another man could hold his

feet and we could lift him. He was like a board between us."

Furthermore, Msgr. Dan Laning is as certain of precognition as he is certain that the sky is blue. "There have been 15 or 20 times in my life when I have known certain events would take place," he says. "They weren't just hunches. They were absolute certainties and I have yet to be wrong.

"I knew in 1938 that the United States would enter World War II. I knew certain associates were going to die and that certain politicians were wasting their time running for office."

According to Mission residents Father Dan said President Kennedy would be murdered even before Jeane Dixon made her famous prediction.

"When Kennedy was running for office Father Dan made it known that he would not vote for him," says a prominent Mission attorney who does not wish to be identified. "I told him I thought it rather unusual for a Catholic priest not to vote for a Catholic for president."

Several Mission housewives, among them Mrs. Josefina Perez, were told by Father Dan that the reason he wouldn't vote for Kennedy was that he would be murdered. The priest's utterances swept through the town like wildfire. Some persons even

questioned his sanity — until after Kennedy was shot.

"I have no visions about what is going to happen," he explains. "Thoughts just become implanted in my mind and I know for certain such and such a thing is going to happen."

If Monsignor Laning foresees anything of the future now he will not talk about it. "There is so much confusion in the minds of the people in this country. It is very hard," he said.

On May 6, 1968, I telephoned Monsignor Laning to check out some of his statements before mailing this manuscript to FATE but apparently as a result of a newspaper article which Jack King wrote Bishop Humberto Madeiros of the Diocese of Brownsville, under whose jurisdiction Mission lies, has expressly forbidden Monsignor Laning to talk any more on these subjects.

I did not press.

He did say, "Sometime I hope to convince the church authorities that what I am investigating and what I wish to do is within the authority of the Bible and the church's teachings. This type of investigation is my life. I have not given up."

I find it incredible that the very institutions that proclaim loudest their interest in things beyond the material are the first

to interfere with any attempt to probe the mysteries of the human mind and spirit. Despite his impressive record Msgr. Dan Laning, a man in full command

of his senses, as hale and hearty at 75 as many men are at 40, has been silenced by the very authorities who should encourage him. Shades of Galileo!

VISION OF BLACK GOLD

By Irwin Ross

IN 1937 THE SHEIK of Kuwait was following with rising disappointment the progress of an oil well drilled north of the Bay of Kuwait. His country, sandwiched between Iraq and Saudi Arabia, is a barren, sparsely populated land. Only oil could make it rich.

The well already had gone deeper than the experts had predicted would be necessary—without a smell of oil—when Col. H. R. P. Dickson had a strange dream, a dream that was to assure his stature in Kuwait folklore. For many years a British political agent in Kuwait and a friend of the Sheik, Dickson was Arabian in spirit if not in blood and he believed that dreams, if properly interpreted, could foretell the future.

The colonel dreamed that he and his wife were living in an oil camp near a large *sidr* tree. A terrible windstorm came up and gouged a hole in the sand. In the hole the Dicksons discovered the figure of what once had been a beautiful young woman. She slowly came to life and sat up.

"I have slept for thousands of years," she said. "I am cold. Help me with warm clothes and give me something to eat."

They gave her food and in return the woman presented them with an old copper coin. She told them she was in great danger from wicked men who

would kill her and bury her again if they knew she had come to life. Just then a crowd of shouting men appeared and seized her. Dickson rushed to her aid and killed the leader of the band of men.

At this point the colonel awoke. In great excitement he rode 40 miles to tell it to an old Arab woman famous for her ability to interpret dreams.

"Your dream is full of meaning," she said. "The woman who came to life symbolizes oil. The men who wanted to bury her again are traitors who do not want oil found in Kuwait. The ancient coin represents the wealth that oil will bring."

She then instructed Dickson to tell the drillers there was no oil in the Bay of Kuwait but if they moved 35 miles south, to the Burgan Hills, they would find a *sidr* tree. "Have them dig there," the old woman said confidently.

The colonel told his story to the Sheik of Kuwait who persuaded the oil company to send an exploration crew to the Burgan Hills. There, as the old woman had said, they found a solitary *sidr* tree. The hardheaded company officials decided to take a chance and began drilling next to the tree. On that very spot, a few months later, they struck the fantastically rich oil reserves of Kuwait.

Why did the U.S.A. remain in the moon race after its dangers led the Russians to quit? Here is —

HOW ASTROLOGY HELPED Our Space Program

By Carl Payne Tobey

In 1922, at the age of 20, before Nassau County, N.Y., had daily newspapers, the author edited a weekly, *The Long Beach Sun*. During the 1930's and 1940's he edited various publications for Popular Publications, Clancy Publications and other firms. He settled in Arizona in 1951 and since has explored the subject of mathematical determinism. He is the author of *The Prime Number Dendrite*, *An Astrology Primer for the Millions* and various books on the planets.

A FOUR-YEAR MYSTERY involving the race to the moon now has been fairly well cleared up. All along, the solution lay hidden in the correlation that exists between planetary configurations and happenings on earth and in space. While the Russians were baffled NASA officials spent many millions of dollars to test

out a long-ignored claim of the ancient astrologers: that 0° , 90° and 180° planetary aspects mark unpromising periods for travel and certain other activities.

In 1963 the space race was well underway. Worried senators and congressmen were holding investigations and questioning our most important space age scien-



tists. It was generally acknowledged that Russia was far out ahead and we didn't seem to be gaining much ground. When we made a forward stride the Soviets made one that was bigger and more spectacular.

This pattern had prevailed since the announcement that *Sputnik I* was orbiting the earth — news that shocked the American public out of a dangerous complacency. When Pres. Dwight Eisenhower said he wasn't interested in making a little ball go around the earth, public reaction, angry and instantaneous, forced awareness on him and his administration. Leading scientists were called to the White House. NASA came into being and what seemed at first to be a feeble attempt to catch up with the Russians was launched.

Speaking before congressional committees American scientists were not encouraging. At best they foresaw a long winding road ahead and they were going to need billions of dollars. They got the billions. We began doing things — but always the Russians seemed to be doing more.

Along with their satellites Russian propaganda orbited the earth. Vast numbers of people in many countries began to believe that scientific achievement flourished under a centralized communistic system where no con-

servative reactionaries could hold back progress. Vast numbers feared that if the Soviets were first to place a man on the moon it might be claimed as a Communist domain in the same way the Spaniards once claimed most of the Western hemisphere.

Then a baffling thing happened. Nikita S. Khrushchev implied that Russia was not in any hurry about putting a man on the moon. In his unexpected statement of October 25, 1963, he said:

At the present time we do not plan flights of cosmonauts to the moon. I have read a report that the Americans wish to land a man on the moon by 1970. Well, let's wish them success. And we will see how they will fly there and how they will land there or to be more correct "moon" there. And most important — how they will get up and come back. We will take their experience into account. We do not wish to compete in sending people to the moon without thorough preparation. It is obvious there would be no benefit from such competition. On the contrary it would do harm since it would lead to the destruction of people. It is a joke in our country to say, "Who is impatient on the earth, let him go to the moon." For us it is good enough on earth. But if we are to talk seriously we will have to work a lot and prepare

well in order to complete a successful flight of man to the moon.

How to interpret this bombshell? Frenzied journalists milled around. Was Russia out of the race to the moon? Or was this a ruse? Did Russia merely hope that the statement would slow down the United States and make the population less anxious to finance the venture, thereby giving the Soviets a chance to get there first and claim the moon?

Pres. John F. Kennedy wasn't deterred by Khrushchev's statement. On October 31, 1963, at a press conference he was asked if Khrushchev actually had taken the Soviet Union out of the so-called moon race. The President replied:

I thought his statement was rather cautiously worded and I did not get any assurances that Mr. Khrushchev or the Soviet Union were out of the space race at all . . . In my opinion the space program we have is essential to the security of the United States because as I have said many times before, it is not a question of going to the moon. It is a question of having the competence to master this environment. And I would not make any bets at all on Soviet intentions. I think that our experience has been that we wait for deeds, unless we have a system of verifi-

cation, and we have no idea whether the Soviet Union is going to attempt an even greater program. I think we ought to stay with our program. I think that is the best answer to Mr. Khrushchev.

Even today many Americans do not believe in spending billions on a space program. Why do we want to get to the moon? We might better spend that money on a poverty program or on education, they say. In 1963 Khrushchev's statement shored up this kind of thinking and scientists and congressmen feared the United States' space program was in danger.

Actually the Russians were being quite frank. The statements made by their officials and scientists clearly spelled out why they were not going to try to put a man into space in the near future. They had a problem they couldn't solve. They had found that after a solar flare occurs the amount of ultraviolet and other rays traveling through the solar system is sufficiently great to burn a man in his space capsule to a crisp. The Russians had found a means of predicting solar flares a few hours in advance, long enough ahead to get a man orbiting the earth back to his homeland, but not long enough to save a man on his way to or from the moon. He wouldn't

have a ghost of a chance!

The first direct measurements of plasma fluxes in space were made by the Soviet lunar and interplanetary space stations. Plasma is the fourth state of matter, an ionized gas which differs from an ordinary gas in that it is a good conductor of electricity and it is affected by a magnetic field. The solar wind consists of plasma and thus is distorted by the magnetic forces around the earth but it gives advance hints when solar flares are occurring. The surface of the earth is protected from the rays resulting from solar flares by its atmosphere and its magnetic field. No such protection exists in space.

If we study the Khrushchev statement in the light of this knowledge we can detect what the Russian scientists were thinking. They had discovered how dangerous space can be. They looked upon the American program as sheer recklessness, an insane attempt to beat the U.S.S.R. at the expense of our astronauts' lives. It would be a long time before anyone would know how to overcome solar flares in space. They calmly settled back, temporarily abandoned the plan to put a man on the moon and contented themselves with putting instruments in space and on the moon. Again

and again, addressing foreign newsmen and foreign scientists, the Russians pointed out the danger of solar flares.

Sir Bernard Lovell of Jodrell Bank, England, went to Russia and talked with many Soviet scientists. He spoke with Mstislav Keldysh, president of the U.S.S.R. Academy of Sciences, and reported:

When we turned to manned lunar landings Keldysh put great emphasis on the generally technical difficulties of getting the men back alive and especially on the seemingly insuperable dangers of the radiation from solar flares that could quickly kill them. The flare problem is manageable, the Russians believe, in the case of the orbitable observatory because the few minutes' warning of heavy radiation that is now possible would be sufficient to bring the crew down to a safe altitude.

Lovell also said that Keldysh had informed him that plans for the manned lunar landing had been rejected because of fear of solar radiation, the lack of a sure method of "demonooning" the cosmonaut and the belief that instrument probes would solve most scientific problems. The project of manned lunar flight would be revived only "if progress in the next few years gave hope of solution."

WHILE AMERICANS were baffled as to why the Russians should quit the race to put a man on the moon the Russians were baffled as to why the Americans did not accept their kindly-meant solar flare warnings. NASA continued to state its aim to put a man on the moon in 1970 and officials did not talk much about solar flares.

I had some inkling of what was going on but I did not appreciate its magnitude. I had an inkling because in the early 1940's I had sat at the desk of John Nelson of RCA-Communications on Broad Street in lower Manhattan while he drew some diagrams and showed me how sunspots can be predicted by following the motions and aspects of the planets. For more than 20 years by studying planetary aspects Nelson has accurately predicted disturbances in the earth's magnetic field. This is important to RCA because magnetic storms mess up long-distance and worldwide radio communication. When Nelson predicts a magnetic storm over the north Atlantic RCA beams its European messages to Africa and then north to Europe — around the storm.

Somewhat arrogantly, professional American astronomers for over 20 years have refused to recognize Nelson's work although the Foundation for the Study of

Cycles awarded him a gold medal for his discoveries. However — and perhaps fortunately for everybody but the Russians — professional American astronomers have played little part in the space age. Five years ago Nelson's work was brought up in a TV debate Sydney Omarr and I had with a UCLA astronomer in Los Angeles. The astronomer ridiculed Nelson's work saying, "Why, he is only an amateur astronomer."

NASA, however, took Nelson's work seriously and its officials went right ahead with the man-on-the-moon program. Russia may have wondered why there was no slowdown but NASA knew something the Soviets did not know. NASA officials knew Nelson. They had bypassed the astronomers (most of those in the program were imported from foreign countries) but they had not bypassed Nelson. After years of testing Nelson's claims NASA released the story through a technical journal, *Technology Week*, in its May 16, 1967, issue.

Thus the world learned that when faced with the problem of solar flares the Electronics Research Center of NASA turned to the work of John H. Nelson, hiring a private contractor, the National Engineering Science Company (NESCO), to investigate and check Nelson's findings

and claims. In 1965 NESCO quietly reported back to NASA. The report affirmed that by the study of the planets it is possible to predict solar flares to within less than half a day of when they will occur and the predictions can be made for as many years in advance as may be required. Rex Pay of *Technology Week* put it this way:

Principal influences on the rate of change of the gravitational field at the solar surface are the planets. Although their gravitational effects are many orders of magnitude less than that of the sun itself, the time rate of change of the resultant planetary field vector appears to have some triggering effect on the release of solar flares. It appears therefore that solar flares can be predicted from the position of the planets.

Dr. Richard Head of NASA's Electronic Research Center stated that as yet no one understands why all this should be so. All he knows is that it works (which is what people have been saying about astrology for thousands of years).

As a by-product of the NASA investigation it also was disclosed that weather conditions on the surface of the earth can be predicted any number of years in advance from a study of the planets. This is not new. Large

corporations have been buying astrologers' weather predictions for a long time, declaring them superior to the data supplied by the U.S. Weather Bureau which at best can predict only a few days in advance. Mr. Ray in *Technology Week* explains:

With the success it is achieving, the gravitational vector technique is drawing increasing interest from NASA and the academic community. Furthermore, this interest is likely to increase manyfold if another speculative theory is confirmed... this theory states that variations in the earth's ionosphere have a much larger effect on the troposphere, and so on surface weather, than has previously been assumed. If this theory is correct, then solar flare activity will be relayed through the ionosphere to the troposphere and will directly influence surface weather there. Long-term weather prediction then becomes dependent on solar flare prediction. And if the gravity vector solar flare prediction technique is correct, then weather on the earth's surface is related to the position of the planets.

Use of the planets to predict weather and the use of these 0° , 90° and 180° aspects were advocated by Ptolemy in 150 A.D.

The orthodox American astronomers, who refuse to recognize Nelson and even astrology itself,

insisted a layer of dust on the surface of the moon might be a half mile deep and thus would make landing impossible. The Russians seem to have been taken in by this claim. NASA was not. When the United States landed instruments and cameras on the lunar surface no dust was encountered. Yet astronomers at Rodewisch Observatory in East Germany had reported they had photographed dust clouds 230 kilometers long, 80 kilometers wide and 70 kilometers high after Luna V's impact on the moon's surface. The photographs mysteriously seem to have disappeared. They never have been produced.

ANOTHER SPACE AGE scientist who disagrees with American astronomers is foreign-born Dr. Fritz Zwicky, astronomer and astrophysicist. At Caltech he is the father of the new morphological astronomy which is playing an important role in the space age. However, Dr. Zwicky's book, *Morphological Astronomy*, never has been published in the United States. It was published in Berlin and can be purchased in this country only at the Caltech bookstore in Pasadena. One of the purposes of morphological astronomy is to overcome mental blocks and academic prejudice. In introduc-

ing it Dr. Zwicky says:

The morphological method always attempts to attain the most general perspective. It seeks to furnish the tools for total research in which no prejudices have any place, in which no stone is left unturned and all selectivities are avoided.

Speaking of the orthodox people in his own field, Dr. Zwicky says:

On the one hand there are those youthful and enthusiastic but totally irresponsible cosmologists and theoretical physicists who build imaginary universes which are neither of any scientific nor of any artistic value. These men simply lack the proper appreciation of the scarcity of definitely-known facts and the realization that without such facts all speculation remains largely futile. It is clear that even the richest imagination falls far short of the surprises which nature has in store for us. On the other hand there are far too many observers, especially some of those who have the use of the largest telescopes, whose knowledge of the fundamentals of physics is meager. Much of the work of these observers has degenerated into an enterprise of taking beautiful pictures and storing them away by the carload. Interpretations which are being made are all too often au-

tistic rather than scientific in character and actually few unambiguous clues have been produced by these observers during the last two decades which could be used for the construction of sound cosmological theories . . .

In conclusion we must emphasize that morphological astronomy concerns itself with the character and the interrelations of astronomy to all other fields of human endeavor.

NASA's efforts are confirming the work of another astronomer who disagreed with orthodoxy. He was Dr. Andrew Endicott Douglass who left Harvard to establish Lowell Observatory in Arizona. He went down in history as having discovered zodiacal light and for having developed dendrochronology, the tree ring science, which also has been employed by NASA in its weather research. Outside the United States he drew more attention and prestige than any other American astronomer. He was on the board of governors of the

Foundation for the Study of Cycles and at one time was president of the University of Arizona.

In the 1950's Dr. Douglass announced that weather cycles were caused by the planets. He devoted the remaining years of his life to writing a book on the subject. The book was suppressed. The NESCO report, however, indicates NASA has not overlooked Dr. Douglass' work.

The Soviets apparently share orthodox American astronomers' disdain for astrology. (The importation of astrology magazines to Russia has been forbidden.) Yet on astrological findings NASA officials proceeded with the plan to put a man on the moon by 1970 while the Soviets had to slow down. Their scientists could not find a way of coping with solar flares. How they could be predicted was kept a secret until May, 1967. The Soviets now are free to stop in and check with John H. Nelson on Broad Street in lower Manhattan. They can start from there.



DEATH'S LONG REACH

JACK MAYS, a 21-year-old resident of Altamonte Springs, Fla., was injured when his car ran off State Road 527 near Orlando. He extricated himself from the wreckage and started hiking down the highway. Two miles down the road he collapsed and was struck by a car. It could not be determined in which accident Mays received the injuries that killed him.

~~~~~ HOW I FOUGHT DEMON POSSESSION ~~~~

Like a tigress whose young are threatened I fought with
jungle fury . . . against what? An entity from hell?

By Marian L. Veiock

PART TWO

ON THE NIGHT when I first realized that *something* meant to possess my four-year-old Timmie and that I alone would have to fight for my son against this nightmare I lay awake all night, holding my child in my arms, wondering how to fight, where to turn for help.

After an eternity I saw the silver fingers of dawn reach into the sky. When the house became light I eased myself out of bed and went into the kitchen to make coffee. This was the morning I was to report back to my job at the clinic. As I remembered this I thought of Dr. Mac. Perhaps he could help me.

Determined not to leave Timmie in the house in my absence, as soon as the children were awake I told them that during the few days that I would be working they would return to

nursery school. Tish received the news with enthusiasm. Timmie was reluctant but I persuaded him to go.

When I entered Dr. Mac's office he asked, "Marian, what in the world is the matter? You're as pale as a ghost. Are you ill?"

In an almost incoherent rush of words I poured out my story.

Dr. Mac finally interrupted me, "Marian, you are just upset about Timmie. There are no such things as ghosts. Give me a couple of days to find someone to help me here and you take two weeks off."

I left his office in despair. I felt like a trapped animal as I mechanically went about my duties at the clinic.

About 11:30 that morning a patient and long-time friend came into the clinic for physical therapy. In the treatment room she noticed my preoccupation and

finally insisted, "There is something wrong and from the look of you I think it's big trouble. I'm going to wait for you at that restaurant around the corner and we are going to talk."

I dreaded that luncheon with Lora. I felt I could not tell her the truth. I could not face having another person tell me this thing was impossible.

As soon as we had ordered luncheon Lora said. "I don't believe you need any small talk today. What, exactly, is worrying you so much?"

Cautiously I began my story. Lora did not interrupt and finally, for the first time, I was brave enough to describe what I had seen.

I couldn't believe my ears when Lora said, "Marian, I'm not sure things like this can happen but on the other hand I'm not sure they can't. For a start, thought waves are energy; otherwise there could be no electroencephalograms which actually measure and record them. It seems certain that if there is such a thing as you describe it needs energy. It follows then that the more you think about it, the more upset you become in that house, the more energy you furnish it. Tonight when you get home refuse to allow yourself to think about the situation there. Refuse to allow anyone to dis-

cuss Timmie's behavior in the house. Force yourself to think of something else. If you feel this 'presence' think strongly, 'I'm not afraid of you. Go away. You don't frighten me anymore. I know how to handle you now. Get out and go wherever you belong!'"

"I don't know whether I can do it, Lora," I said.

"I think you have no choice. You tell me it is getting stronger; it is becoming more clearly visible. You must not give it energy by thinking about it. Let me talk to some people who may know about these things and then I will contact you."

Dr. Mac was very late returning to the office from his own lunch. When he finally came in he asked me to step into his office. Without preamble he said, "Marian, this morning I told you ghosts do not exist. I should not have done that. Now I have talked to someone about this matter and have been told that it is possible. I don't know yet whether I agree but I want to ask you this: are you familiar with the uses of holy water?"

When I admitted I was not he handed me a pamphlet describing the uses of holy water.* It read: "Holy water was one of the

*Imprimatur, Joannes P. Cody, S.T.D., Epsicopus Kansanopolitana, Sti. Josephi, Benedictine Convent of Perpetual Adoration, Clyde, Mo. January 23, 1958.

first sacramentals of the church. Its blessing consists of exorcisms, prayers and the mingling of salt with the water. The purpose of the exorcisms is to banish the evil spirit and destroy his influence. The prayer with which the salt is blessed implores God that it may be a means of salvation for the soul, that it may preserve from bodily harm, that it may sanctify everything with which it comes in contact. The prayer used in blessing the water implores God that it may drive away demons, that it may cure diseases, that it may free houses and their contents from all evil, particularly from epidemics."

Under "Effects of Holy Water" the pamphlet continued, "Many examples could be cited of the wonderful aid derived from holy water in attacks from the evil spirits, in illnesses, storms and misfortunes of various kinds. To encourage its frequent use Holy Church grants an indulgence of seven years each time the sign of the cross is made with holy water while pronouncing the words 'In the Name of the Father and of the Son and of the Holy Ghost. Amen.'"

Looking up from the paper I said, "Then if the church recognizes this I'm not really alone, am I, Dr. Mac?"

"No," he answered softly,

"you never were *really* alone, you know. Do you want to use the holy water?"

"Yes," I said. And I felt better.

After work I picked up the children and took them home. Tish was off in a flash to visit a friend. Timmie and I walked over to where Glenn was washing his car.

Timmie suddenly called out, "Daddy! Look at me!"

To my horror I saw a leer on Timmie's face. His arms were outstretched, palms down with fingers bent like claws. It was an exact demonstration of the monstrous entity I had seen.

"What was that, Timmie?" I tried to sound nonchalant.

"Oh, Mom, that's the way the old witch looks at me." He sounded annoyed that I didn't know. "He comes into my room and looks at me and then does this with his hands." He repeated the gesture.

"You say *he* stands in your room, yet you call *him* an old witch. Old witches are supposed to be women, why do you say *he*?"

"Because it is a *he*, a *him*. I only call him an old witch because he is so ugly."

"I see. Well anyway, we know old witches are just pretend, don't we?" I said.

"I guess so. May I go over to Bobby's house?"

As Timmie walked away I said, "Please, Glenn, I want you to drive me somewhere and I promise you will get an answer there. Will you do it?"

We left immediately and when we arrived at Lora's house she answered the bell.

"Lora, please forgive us for coming without calling," I said, "but it is important that Glenn know I did not talk with you in advance. I want to ask each of you a few questions and I would like you to answer exactly what I ask without discussion.

"You first, Glenn. Have I ever described to you what I saw or thought I saw in our house?"

"No," he replied without hesitation.

"Answer yes or no, Glenn; has Timmie ever described to you what he thinks he has seen in our house?"

"Yes, you know he did, only a few minutes ago."

"Now, you, Lora. Answer yes or no; have I ever described to you what I thought I saw in our house?" I asked.

"Yes."

"Will you tell Glenn where we were and whether we were alone?"

Turning to my husband Lora said, "We were downtown alone, Glenn, in a small restaurant the only time we discussed it."

"Now, Lora, will you please

describe for Glenn what I told you I saw?"

And of course she recited a duplicate of Timmie's description given a few minutes earlier in our yard.

"One more question, Lora. I gave this thing a name; can you remember the name?"

"Yes," she said, "you called it Herman."

I saw Glenn trying to decide who had lost her mind and I asked him to repeat Timmie's description to Lora. When he finished Lora's expression matched his own.

We were nearly home when Glenn broke the silence. "I just cannot understand any of this. I cannot tell you I believe there could actually be such a thing in our home but neither can I explain how both you and Timmie could give exactly the same description of what you think you see."

"Glenn, I don't ask you to believe me. I ask only one thing: whenever you are in the house will you refuse to think about it?"

"I'll do my best," he promised.

When the children's bedtime arrived I made the usual futile offer to help Timmie with his pajamas. He refused. This did not surprise me; it had been a long time since he had allowed any personal contact between us.

After Timmie had refused my offer Glenn came into the room as he always did, grinned at us and made the same old joke, "Well, women out! It's time for the men's work of getting the pajamas on."

Timmie spun around to face his father. "I don't want you to help me either. She's not nice and you're not nice either. Please go out of my room."

Glenn turned ashen.

I put my hand on his arm and said quietly, "Daddy, I think he is trying to tell us he is growing up and wants to help himself now. So let's just let him, O.K.?"

Reluctantly Glenn followed me from the room. He began, "Marian, we have to talk . . ."

"Don't," I interrupted. "You must keep your promise to me. Tomorrow we will talk somewhere — not tonight — not here."

In the living room I walked over and turned on the television saying, "Think of the program, Glenn."

A little more than an hour later something hit the double glass doors to the patio beside my chair. They shook violently.

"Ignore it!" I heard my own voice say.

Then slowly the draperies that cover those doors moved out away from them as if unseen hands were pulling them.

As we watched, horrified, I

said again, "For God's sake, ignore it."

Then I received the thought, "You can't ignore me. I won't let you."

With all my strength I thought, "Yes, we can ignore you. Get out. Go wherever you belong."

Slowly the draperies returned to their normal position. But after a moment Glenn said in anguish, "Marian, I know I promised but you can't expect me to keep silent. We have to do something. Take the children and Mom and go to a motel. Get them out of here, now."

"It's too late, Glenn. We can't run. Timmie has rejected you, too, and after you had only begun to examine the possibility that Herman is real."

"Are you saying that something knows what I am thinking?" he asked.

"I don't know. It could have come from me. I knew you were beginning to believe me and he does receive thoughts from me and is able to return them."

I sat on with the television, praying for strength and time. Eventually I persuaded Glenn to go to bed.

Then I went into Timmie's room and eased myself into his bed without disturbing him. I lay there awake, trying to understand why this thing suddenly had made itself known to Glenn.

Could it now gain further strength from Glenn's tortured mind? Did it really get energy in this way? Did that mean it was becoming weaker or did it mean that it suddenly needed more energy than it received from my thoughts? Did it know that I did not yet know how to fight it but that I believed I was about to get help through my friends?

Finally exhausted, I was about to doze when suddenly I came wide-awake again. Sheer terror possessed me. This was worse than anything I had felt before and I had the answers to my questions. He was stronger than ever tonight and he knew I had no idea how to fight him. *This was the night I had to fight for my son!* I knew that Herman meant to take my son from me now. I wasn't ready! He had chosen this time to fight me.

I wanted to call Glenn but I could not make a sound. My body became drenched with sweat. I could hardly breathe. I lay there shaking, with my eyes tightly closed. I prayed for the protection of the Father, the Son, and the Holy Ghost. I prayed for divine guidance. I begged God to save my son.

I felt a chill and knew this thing was coming closer. I jumped out of bed. The battle was now and it must not be fought in Timmie's room! Wildly

I looked around for a weapon, as if to fend off a human intruder, and my eyes fell on Timmie's Bible lying on his dresser. The whiteness of its cover seemed to shine. Clutching it, holding it in front of me I went out into the hall. I walked, filled with terror, and a new feeling came over me. I was consumed with the fury of a jungle animal whose young are threatened. To take my son this thing first must destroy me.

As I moved down the hall I felt the damp, dark, cold of death. An odor of decay filled my nostrils making me want to vomit. Still I kept walking. Halfway down the hall I stopped. There it was in front of me, more clearly visible than ever before. Its face was the face of all evil. For a second what I saw repelled me; I almost faltered; I almost stepped back. Then I thought of Timmie. I remembered that I alone stood between him and this entity from hell.

With a strength born of terror, fury and desperation I looked directly into the face of Herman. I did not speak. I thought, "We don't need words, you and I. You receive my thoughts just as I receive yours. It's just you and me now but you are beaten. Get out! You cannot harm my son. For a time you almost possessed him. That's over now. You are beaten because you are evil and

good is stronger than evil. My love for Timmie and his love for me are stronger than your evil. We belong to God and you cannot take what belongs to Him. See, this is His Word." I thrust the Bible toward him and continued walking.

He began to move back, away from me. I felt new strength surge through me. "Get out," I thought. "You hear me. Go back wherever you belong."

As I advanced Herman retreated. Finally we were in the living room. Less visible now, this evil thing seemed to float to the couch and settle there. Then I thought, "I have the final answer; I know it is the couch. But you're not safe there. Get out while you can, if you can leave that couch." But it didn't leave the couch. It became dimmer and dimmer until I could no longer see it. The odor disappeared and the room became warmer.

Without moving from my position between the couch and the bedrooms I called my husband.

I told Glenn, without taking my eyes from the couch, "To-night we are going to end this thing. Quickly, back the station wagon up to the door and help me get this couch out of here. Hurry! I will explain in the car."

I suppose by this time poor Glenn would have set fire to the

house if I had asked him to.

We moved the couch into the station wagon. I thought, "Herman, you are going for your last ride. How do you like that?"

But I received no thought in answer and for a moment I hesitated. I could not see nor feel anything about the couch.

Finally we found a large dump. Here we stopped the car and taking the couch out we set fire to it. We watched little flames grow into long red fingers of fire which leaped high as they destroyed the couch. While we watched I told Glenn the story from beginning to end and I told him how I knew that this thing was somehow attached to the couch.

My husband put his arm around me and asked, "Is it really over so simply? If only we had known to do this before."

"How could we have known? This thing was so cunning. Honestly, Glenn, I think he knew exactly what I thought and how I would react to everything. I fell into every trap he laid for me."

I stopped speaking suddenly. Trap? And I realized what I had done. I had left Timmie unguarded in his bed. Now I knew why I had not been able to see or feel anything about Herman since before I left the house.

"Oh, my God! That's it, Glenn," I shouted. "It was too

simple; it was a trap. He wanted me out of the house; he pretended to be attached to the couch. We've got to get home! Hurry, please, hurry; maybe we're not too late."

We sped through the night in silence. I could not speak. At last we reached our driveway and rushed into the house. Everything was quiet.

At Timmie's door I said a little prayer and we went in. The moon shone brightly through the window and the light from the hall came in the door. Timmie lay motionless on the bed. His

color seemed chalk white and I could not see that his chest was moving with his breathing. I put out my hand and touched his forehead. His skin seemed to burn my hand. As he roused I realized my hand was icy cold.

Timmie opened his eyes and looked at me, "Mommie?"

"Yes, Baby, it's Mommie."

"Mommie," he said sleepily, "I love you."

Through eyes filled with tears I looked over my shoulder at my husband and said, "We were right the first time. It's finally over."



CURTAINS FOR BRIDEY MURPHY

AN ATTRACTIVE suburban housewife says she is just as puzzled as ever by the fact that under hypnosis she revealed the life of an Irish girl of more than 100 years ago. It all began in 1954 in Pueblo, Colo., at a party where Morey Bernstein, an investment broker and dedicated student of hypnotism, convinced her that hypnotism might alleviate certain severe allergies Mrs. Ginny Tighe had suffered.

"If I'd known what was going to happen, I'd never have lain down on that couch," Mrs. Tighe said last September to an Associated Press reporter.

"Once I talked of a former life in China, another time as a girl in New Amsterdam when the Dutch were there," she said, "but always I'd go back to Bridey Murphy in every session." She took part in six sessions over an 18-month period. Each lasted an hour and a half to two hours.

Mrs. Tighe cheerfully plays one of the Bridey Murphy recordings for her friends, laughing at the comments she made in a furry brogue under hypnosis. But she says there'll be no further search for Bridey Murphy so far as she's concerned.



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MY GRANDMOTHER'S GHOST

By E. Wayne Allen

IN 1946 I WAS only seven years old but to this day I remember my grandmother's ghost as if I were seeing it right now.

When my grandmother, Minnie Martin, died in our home in South Bend, Ind., I was sitting beside her bed. She had asked me if I would like to have certain personal things of hers. Suddenly she sat up in bed, coughed, then lay back down—very still. A puff of white smoke seemed to leave her body, float slowly across the room and out the open window.

My mother was in the next room ironing. I called her and said, "Mom, something's wrong with Nanny." When Mother entered the room and saw my grandmother dead she went into hysterics. I was too young to appreciate the emotional effect of death. I thought Nanny was just sleeping. My mother's hysteria made me forget the puff of white smoke until it reappeared again the night of the funeral.

That night I was lying in bed when a light breeze swept over me. I heard someone call my name and when I looked up the puff of white smoke was alongside me. I started crying and calling for Mother, but the voice kept saying, "Don't be



E. Wayne Allen

afraid, honey. It's me, Nanny." When Mother came to see why I was crying the puff of white smoke disappeared. I tried to explain what I had seen and heard but my mother insisted I was having a bad dream.

Twenty-one years have passed since that night. I haven't seen the puff of white smoke again nor have I heard Nanny's voice, but I know she is watching me all the time. Whenever I think of her late at night I can feel her presence.—Michigan City, Ind.

AND NO FARTHER . . .

By Gladys P. White

MY SISTER Mary Carpenter and I often used to discuss life after

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death and whether it was possible to communicate with the dead. We lived a few blocks apart in Vienna, W. Va., and often were together.

Once Mary's husband Charles came in and found us talking about survival, our favorite subject. He laughed and said, "I surely will come back and let you know all about it if I go first."

Little did we know that a dark shadow hovered over my sister's home that winter of 1935. Shortly after our brother-in-law had made his joking promise he came home ill and died of pneumonia within a few days. He was buried on a cold snowy day and our hearts were heavy.

Several months passed when one night I came suddenly wide-awake to see my dead brother-in-law standing in the moonlight near my bed. I sat up and cried out, "Oh, Charles, you have come back!"

He pointed a finger at me and said, "Will you tell Mary something for me?" But even as I heard his words he faded away. Finally I dozed off again but once more awakened to find him standing near my bed. This time his voice was pleading, "Will you tell Mary something for me?"

"Yes, yes! Tell me what you want me to tell her!" With a sad expression on his face he faded away. By that time I knew I was not dreaming. When my fear and excitement abated, I fell into a fitful sleep only to be awakened by a loud knocking at the front door. It was the month of June but when I opened the door snow came blowing in, nearly sweeping me off my feet. *Charles had been buried on a cold snowy day!* And there he stood at the door, pleading in the same words, "Please tell Mary something for me." I screamed at him, "Yes, I will, only you must tell me what to say!" But a veil came between us and he faded away, never to return.

I waited impatiently for morning

to go to Mary with this news and to learn whether he had visited her too. She was filled with grief that he couldn't waken her and give her the message he seemed to have for her. Now we will never know.

As if a mighty voice had said, "This far and no farther," Charles Carpenter did not get his message through. The experience proved to me there is a life after death but we will solve its mysteries only when we reach the scene.—Vienna, W. Va.

IF A CAT CAN COME BACK . . .

By Bonnie L. Sherlock

WE CALLED her Iva—our nondescript tortoiseshell cat. She had a finely-attuned maternal instinct which I think was due to having lost so many litters to feline pneumonitis, a respiratory disease that strikes down kittens in a matter of hours. But between the two of us we usually managed to save one kitten and this lone kitten always received lavish care from Iva.

The last kitten we saved I named Mike and I kept him in the living room where I could watch him. As regular as clockwork Iva put in a thrice-daily appearance. In the morning, at noon and early evening she would wait patiently at the front door

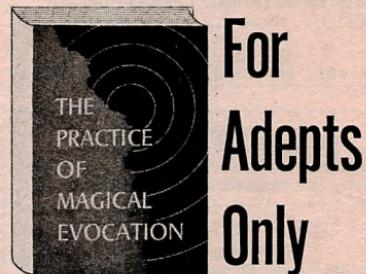


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until let in to care for her golden baby. Somehow Mike always knew she was there. He would toddle to the door and stare fixedly at it, thus letting me know of her presence so that I could let her in. She seldom made a sound that I could hear, so I came to depend on Mike to let me know.

While Iva was out I kept Mike in a tall box because he was quite a jumper. I was afraid to give him the run of the house for fear I would step on him; he was always around my ankles. Constantly he schemed to get out; he hated that box with a passion.

On the morning of Good Friday, 1966, I had just finished filling some Easter baskets for a friend's children. I had freed Mike from his prison and he was showing off with typical kitten capers. Suddenly he stopped his play and took up his vigil at the door. Mother obviously wanted in. But when I opened the door Iva was nowhere to be seen.

I glanced down at Mike and noticed his behavior had turned quite strange. Haltingly he backed away from the door, his eyes fixed on something right in front of him, something I couldn't see. Then, looking frightened and confused, he fumbled his way backward until he reached his box. He began leaping and scrabbling up the side, meowing loudly. I lifted him gently and put him inside. This was the first—and the last—time he ever wanted to get in the box! He immediately rolled into a ball and went to sleep.

Now I felt strange. Again I opened the door and looked around. As if by a magnet my gaze was drawn toward the highway—U. S. 287, which leads to Lander, Wyo., seven miles from our ranch house. An image of the bridge across the creek a little distance away came into my mind. Large trees, heavy undergrowth and several farm buildings

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obliterate the view from my doorway of the bridge and much of the highway. But somehow I knew what was down there. My mind's eye sensed something small huddled at the edge of the road near the bridge.

I had to know. With a heavy heart I slipped on a jacket, got into the car and drove to the bridge about a half mile from the house. Indeed I did see a dark object near the bridge abutment. I pulled over and parked. As I expected I found poor Iva — so badly mangled I recognized her only by her fur of three colors. I moved her still warm body into the grass and sagebrush growing on the right-of-way. I had to leave her there.

I think she came back in spirit to bid her kitten farewell and to apprise me of her fate. How else account for my mental image of her mangled body on the bridge? But I might not have noticed anything unusual had it not been for the odd behavior of little Mike who evidently could see something. I believe Iva did come back and if a cat can do it, then so can I. — *Lander, Wyo.*

GRANDPA CAME FOR HER . . .

By Alfreda Pierceall

I WAS LIVING in Washington, D.C., when Oliver W. Robertson died in Staunton, Va. He and his wife Carrie were my foster-parents and I called them Grandma and Grandpa. Grandpa had suffered a stroke and lived only six days — until January 20, 1949. After he died I often heard his voice calling me and sometimes I heard his footsteps.

I kept in touch with Grandma Carrie through her own daughter. A few years later I had moved to Jacksonville, Fla., and learned that Carrie had cancer. I had not heard from her daughter for some two weeks but I knew Grandma Carrie was in the terminal stages.

Early in the morning of January 18, 1954, I was awakened by a big



Mr. and Mrs. Robertson

night bug of some kind landing on my blanket. I threw back the covers and sat up to find and get rid of the bug, but when I happened to look out the window in the middle of the end wall of my room it started quivering. The wall seemed to become a beautiful screen, green for about three-quarters of its height and the top a beautiful blue. The two colors were separated by a silver line.

I seemed to be standing at the edge of a cliff, a chasm yawning at my feet. The silver line quivered and as I watched I saw Grandpa coming toward me as if over a hill. I spoke to him about how well he looked and he said he was in a wonderful place.

Then I asked if he were coming for me but he said, "No, I have come for Carrie. It's time for her to come over."

He stopped at the end of the green area and stretched out his hand. I looked to my right and slightly behind me I saw the front of the house in Staunton, Va., where Carrie lived. The front door opened and she came out to the porch. When she saw Grandpa reaching toward her she started to him, but her feet seemed to sink about ankle-deep in what looked like newly-plowed earth. She struggled to pull free and told Grandpa she couldn't struggle much longer. He said, "I know, but it is

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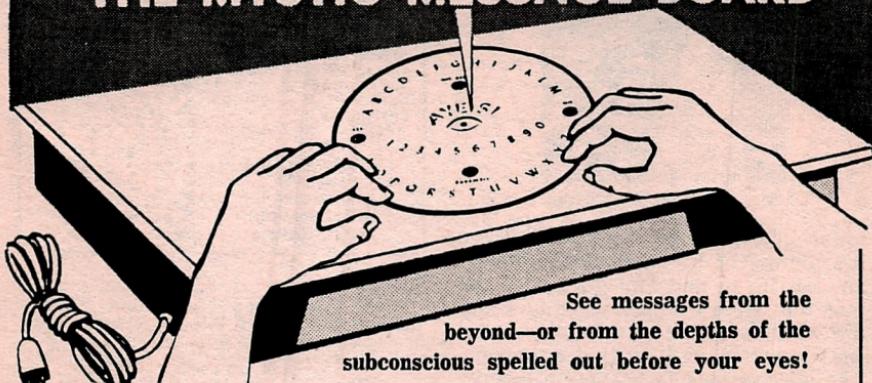
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almost over. You can make it — just a few steps more."

She moved with agonizing slowness until she reached the chasm even with me. She saw me and said to Grandpa, "Freda Mae is here." He replied, "I know, and we have talked, but it is your time. I came for you."

She looked down into the chasm and told him she couldn't make it. "There's nothing here to step on."

He urged her, "Yes, you can. Just step on over." She did as he said and her struggling ceased. She seemed to slip across to him and as she stood in the green field she looked vibrant. Turning once to wave at me they walked back over the hill together.

The clock struck four o'clock and the scene before me vanished.

I got up the next morning knowing I would hear from Carrie's daughter that Grandma had died between three and four o'clock that morning. I had seen her departure. — *Virginia Beach, Va.*



RISKS OF A GOOD SAMARITAN

ONE SUNDAY morning last spring a Highland Park, Calif., man — Edward Poe, aged 40 — saw a thief taking money from the cash register in a filling station. He rushed in and grabbed the man, only to be slugged with a bottle.

A German shepherd happened along and joined in the fracas. Apparently thinking Poe was the culprit, the dog bit him. A woman passerby also mistook Poe for the thief and clobbered him over the head with a stone.

In the excitement the real thief got away.



New Books

WHAT PRICE PSI?

FOR A VARIETY of reasons my attention has been drawn in recent weeks to the matter of economics in the psychic field and more particularly the problem of psychic literature. Still clear in my mind is a discussion I had on the subject some years ago with my friend Felix Morrow, the founder of Mystic Arts Book Club and for a number of years manager of University Books. I had complained to Felix about the high cost of many psychic books. Why, I asked, weren't there more quality paperbacks available? In his answer Felix pointed out the difficulty of marketing books of this nature. Many bookstores refused to carry psychic literature altogether, in some instances because there was too little demand, in others because the more narrow-minded local citizens complained to the book dealer about his offering "far out" literature. Thus mass marketing was denied to psychic books. That left mail distribution as the major outlet.

But marketing by mail was more expensive than direct retailing. Thus the only way to clear a profit was to handle only relatively high-priced books on which the markup was large enough to cover expenses of advertising, packing and postage. Morrow could offer the book club members a significant discount off

By
David
Techter



list price and still clear a profit. But this wouldn't work with paperbacks or low-cost hardbacks. Consequently, the majority of University Books issues were in the \$7.50 and up category. I was not fully convinced at the time but who was I to argue with a publisher with years of experience?

QUEST BOOKS

IT WAS WITH a great deal of interest, then, that I learned of the new publishing venture of the Theosophical Society, aptly titled "Quest Books." Here it seemed was exactly what Morrow had professed *wouldn't* succeed: quality paperbacks in the psychic field. I feel that FATE readers deserve a careful report on this venture which is certainly a "first" in the field. The series has been underwritten by a grant from the Kern Foundation but production, promotion and distribution are under the aegis of the Theosophical Pub-

lishing House of America.

First of all, it must be stated that these are indeed *quality* paperbacks. They are in readable type on good quality paper and durably bound (the so-called "perfect binding"). Attractive artwork (mostly credited to one Jane A. Evans) adorns the front covers. Prices range from 50 cents to \$2.25. The overall effect is attractive yet dignified. Also noteworthy has been the promotion campaign. Like Morrow's productions, Quest Books are sold mainly by mail (Box 270, Wheaton, Ill. 60187). A price list of the initial 20-odd releases will be sent on request. But I was startled to encounter advertisements for Quest Books in such high-prestige publications as *Saturday Review* and *Publishers' Weekly* (including full-page ads!). Clearly, the Theosophical Society has gone all out to reach a clientele of above-average education and income.

WHAT'S INSIDE?

ALL THE ARTWORK and production would be wasted if the books weren't worth buying, however, so the next matter is the caliber of the contents. Here too I was agreeably surprised. Theosophical Society has had a colorful and controversial history. The primary founder, Madame H. P. Blavatsky, has been called everything from saint to charlatan. (She probably was a bit of both.) In the early decades of this century, further controversy ensued over the claims by Besant and Leadbeater that a new World Teacher had appeared (and then the nominee himself, Krishnamurti, denied the status). While there is a treasury of writing amongst the Society's publications (some 1000 hardbacks are said to be in print), there is much that would scarcely appeal to a wide audience. The editors have chosen well. The originals here reprinted date back as

far as 1919, although the majority are relatively recent. All I have seen are worthwhile.

Best represented are the works of Arthur W. Osborn and Laurence J. Bendit. I had not identified either of them particularly with the Theosophical Society and I was interested to note that both disagree with certain points of Theosophical doctrines (Osborn in rejecting "etheric" matter; Bendit in evaluating the objectivity of the "Masters"). Bendit and his wife Phoebe Payne collaborated on *The Psychic Sense* (227 pages, \$1.45), largely concerned with Mrs. Bendit's own psychic abilities. Dr. Bendit, a depth psychologist by profession, alone is credited with two further volumes. *Self Knowledge: A Yoga for the West* (100 pages, 75 cents) is largely an argument in favor of meditation and positive thinking and has little to do with Eastern Yoga. I was quite impressed with Bendit's *The Mirror of Life and Death* (203 pages, \$1.25). This is concerned not with evidence for survival but with the impact of such evidence and of depth psychology (largely Jungian teachings) on our understanding of life and death. I found it remarkably persuasive and filled with good common sense.

FOUR BY OSBORN

ONE OF THE more important of the Quest reprints is Osborn's *The Future is Now* (254 pages, \$1.75), a thorough discussion of the evidence for and significance of precognition. *The Axis and the Rim* (203 pages, \$1.25) is more concerned with Osborn's religious beliefs. New to me is *The Expansion of Awareness* (276 pages, \$1.75), in which Osborn discusses telepathy, reincarnation, precognition, mysticism and a number of other topics. Also released is a hardback by Osborn, *The Meaning of Personal Existence*, with similar format and artwork as

the paperbacks described below.

A notable volume is the paperback edition of Head and Cranston's *Reincarnation: An East-West Anthology* (350 pages, \$1.95). This excellent compilation of remarks by philosophers, poets, preachers and writers, pro and con, will likely be the best seller of the lot. Geoffrey Hodson's *Reincarnation: Fact or Fallacy?* (85 pages, 50 cents) is by contrast superficial and lightweight. It's too bad Hodson couldn't have revised it to include the more recent studies by Ian Stevenson. The oldest volume (of those I've seen) is the 1919 study by G. R. S. Mead, *The Doctrine of the Subtile Body in Western Tradition* (110 pages, \$1.45). Such scholarship as Mead's rarely is seen today; the work is by no means dated. Ernest Wood, the Orient scholar, has contributed *Concentration, an Approach to Meditation* (156 pages, 95 cents), which is a series of exercises to increase one's control over mental processes in order to facilitate the concentration necessary to activate one's positive thinking.

GAPS AND PROSPECTS

I WAS STRUCK by the relative absence of the "big names" in Theosophy. Only Krishnamurti is well-represented. There are three volumes of his *Commentaries on Living* (254 pages, \$1.45; 242 pages, \$1.45; 312 pages, \$1.45) and *Life Ahead* (191 pages, \$1.25) written for young students. Leadbeater is totally absent thus far. Annie Besant has only one book: *Thought Power* (128 pages, 95 cents). Madame Blavatsky herself is represented only by her autobiography, *Personal Memoirs of H. P. Blavatsky* (edited by Mary Neff, 323 pages, \$1.95) and not by any of her metaphysical teachings. Most of the remaining authors are unknown to me. There thus remains a wealth of worthwhile material available for reprinting if the ven-

ture proves successful. The occult reader can only wax enthusiastic over the prospect of inexpensive paperbacks by some of the giants of occultism.

It is too much to expect that Quest will reprint volumes from rival traditions within occultism. Thus I do not expect to see Max Heindel or Rudolf Steiner appear under this imprint. Equally unlikely would be the issuance of some of the classics of psychic research. This reviewer secretly hopes someday for a quality paperback of Dunne's *An Experiment With Time*, or *An Adventure*, or *Our Unseen Guest* or more of the Betty books. The list could be very long. But right at the moment we do have Quest Books. Let us hope that sales are brisk. If the Morrow thesis is correct and Quest Books is a financial disaster, not in our lifetime will a publisher risk a similar project.

NEW LIGHT ON OLD TUNE

MENTION OF the Moberly-Jourdain Adventure in Versailles brings to mind the brief study *The Music of "An Adventure"* by Ian Parrott (Regency Press, London, 1966, 45 pages, \$1.00). Much has been written about the alleged retrocognitive experience of two English schoolteachers in 1901 when they supposedly were transported back to the days of Marie Antoinette and saw scenes and structures no longer standing. Not so well known is Miss Jourdain's similar experience when she revisited Versailles, alone this time, in 1902. Included this time was the sound of a nonexistent orchestra in the distance. Miss Jourdain later wrote out 11 musical bars from memory; at the time these were declared to be typical of late 18th Century. The actual music, however, never was published — until now.

Parrott, Professor of Music at University College in Wales, spends

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most of this brief study replying to various critics of Miss Jourdain. (So eminent a musicologist as Ernest Newman, the Wagner scholar, saw fit to comment on Miss Jourdain's discussion of the hallucinated music.) Alas, the music remains unidentified. There are indeed resemblances to 18th Century French music but there are resemblances also to Beethoven and later composers.

I find it difficult to accept Miss Jourdain's disclaimer to musical talents when she sketched, from memory, 11 bars of music, in two-part harmony, indicating four flats. Someone this sophisticated musically easily could have invented the music. Thus I feel the music itself neither adds to nor detracts from the authenticity of her experiences.

Far more enlightening are the discussions by G. W. Lambert (in the *S.P.R. Journal*) and by Andrew MacKenzie in his book, *The Unexplained*, just being released in this country. (Not to be confused with a book of the same name by my friend Allen Spraggett.)

LIKE TO REVIEW BOOKS?

THE INCREASING number of new books appearing in FATE's field of interest is creating quite a logjam. Admittedly, I am compounding the problem by attempting to cover more technical literature in addition to the books for the general public. Nonetheless, in recent listings of forthcoming books I have come upon 31 books from 25 different publishers deserving of review (even if only a brief mention under "also noted"). And this list excludes paperbacks and listings from publishers who send books automatically for review. I therefore would be interested in adding two or three competent reviewers to the staff. Qualifications are fairly solid background in one of the areas of FATE interest (psychic phenomena, UFOs, Fortean

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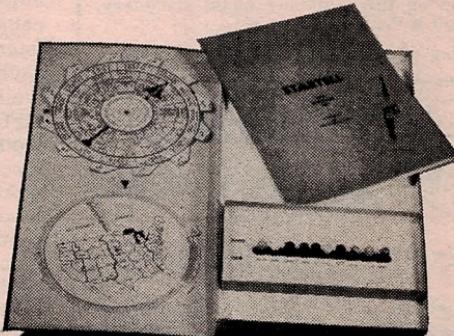
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OTHER REVIEWS

THE BIBLE AND FLYING SAUCERS by Barry H. Downing, J. B. Lippincott Co., Philadelphia, Pa., and New York, N.Y., 1968, 221 pages, \$3.95.

I approached *The Bible and Flying Saucers* with misgivings — first because the author is a Christian minister and second because the bibliography indicates he is not especially well versed in the literature of UFOlogy. I feared his perspective would be narrow and his unfamiliarity with Paul Misraiki's monumental work on UFOs and the Bible, *Flying Saucers Through the Ages*, would render his own contribution valueless. I am glad to say I was wrong on both counts.

"The space age has set us free to explore the Bible in a new way," Dr. Downing states early in the book. Rejecting the claims both of the liberals (who seek to "demythologize" the Scriptures) and of the literalists (who picture the "myths" as records of real supernatural events) the author defines himself as a "realist" and tries to account for Biblical phenomena as products of advanced technology. Thus he discusses Elijah's chariot of fire (to which saucer fans are always quick to point), the parting of the Red Sea and the baptism of Christ.

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In an interesting chapter entitled "Where is Heaven?" he demonstrates that even this question can be answered in terms of Einsteinian physics. (In addition to his ministerial training Dr. Downing holds a B.A. in physics.)

Along with Misraki, Downing believes that alien intelligences carefully manipulated the early Israelites and that the UFOs "provided adequate transportation for any beings who might have been involved in nourishing the Biblical religion." Also with Misraki, he postulates a conflict among several groups of entities, a conflict that catches the human race in the middle. Unlike Misraki, however, Downing is not familiar with the religious myths of the non-Christian peoples and consequently does not appear to realize that the experiences described in the Old and New Testaments really are not unique but rather only a portion of an enigma so vast and complex that even today we scarcely have begun to comprehend it.

Nonetheless Downing's system of hypotheses is relevant and workable for the limited area in which he chooses to operate. By the way, in applying his arguments to modern times, he offers a convincing explanation of the puzzling BOAC sighting of 1954 — the first time anyone anywhere has succeeded in doing so.

The Bible and Flying Saucers deserves a wide reading. — Jerome Clark.

PROMINENT AMERICAN GHOSTS by Susy Smith. The World Publishing Company, Cleveland and New York, 1967. 170 pages, \$5.95.

Judging from this book Susy Smith must be quite as antiquarian, for it conveys the characteristic love of detail about old houses and their histories. This is all quite interesting but one gets the feeling that the

ghosts are almost incidental. Actually, in at least one case—the crazy-built Winchester house of Santa Clara Valley—there is scant evidence of any ghost at all, although from the history of the place there ought to be.

Photographs of many of the houses are shown, including the home of Ocean-Born Mary, a lady you should know about if only for the dramatic circumstance of her birth and naming.

In some chapters ghosts do play stellar roles. Included are two of the most widely accredited ghosts ever to grace the American scene—Nelly Butler and the Bell Witch. Neither was backward about showing off. The Bell Witch has the rare distinction of deliberately having brought about a death. This is one of the most curious of ghostly episodes and quite appropriately is given the longest chapter in the book.

Not only literary research but a large amount of legwork went into the preparation of this book. Susy Smith traveled widely, visited the haunted houses and apparently interviewed everyone who might contribute anything pertinent. She thinks she even caught a faint glimpse of one or two of the ghosts.

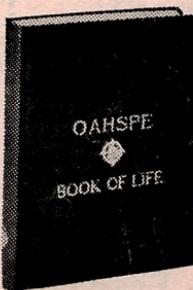
The final chapter differs from the rest in that it is not rooted in the past but reports on the recent warehouse poltergeist in Miami. Susy Smith was on the scene and together with others repeatedly saw bric-a-brac crash to the floor. No normal explanation seems possible, and none has been forthcoming.

The book is leisurely paced but parts of it should satisfactorily chill new ghost story addicts. Old-timers, if they approach it in a mellow mood, should enjoy it as literature as well as a means of learning additional details about famous cases.—*Harold Steinour.*

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PROPHECY IN OUR TIME by Martin Ebon, New American Library, New York, N.Y., 1968, 239 pages, \$4.95.

This book is for the person who has just become interested in psychic phenomena or who wants to own at least one work that covers many facets of the subject. It contains so much material (Edgar Cayce, Hitler, the *Titanic*, dreams, etc.) that one wonders whether it might have been just as well if the author had concentrated on particular subjects instead of being so all-inclusive.

For example, material about Freud and Jung, psychoanalysis and psychiatry, and precognition in the laboratory might have been expanded and used as chapters in another book. Prophecies about or by famous people also merit separate volumes.

The dust jacket for *Prophecy in Our Time* carries this statement: "A leading parapsychologist presents the most striking instances of precognition recorded in the 20th Century." However, much space is devoted to Abraham Lincoln's prophetic dream about his assassination — which happened in the 19th Century.

While this seems like nit-picking, other questionable information puts on guard anyone who has done considerable reading on the occult. When you find errors near the beginning of the book you ask yourself: how valid and how factually correct is the rest of the material? How thoroughly was it researched? How knowledgeable about the subject were the persons who checked the contents? Actually the errors may have resulted simply from carelessness or too great haste in producing the book. A good example appears on page 14 where a prophecy by Count Louis Hamon is attributed to Count "Harmon."

Author Ebon explains in an interesting way how the Germans, before and during the second world war,

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used prophecy for propaganda purposes. "While we are gaining knowledge of the validity of prophecy we must be aware of its employment as a weapon of psychological warfare," he comments.

The chapter titled, "Can You Change Destiny?" is particularly fascinating as are the author's comments on and view of Jeane Dixon. She predicted that a Democrat would be elected President in 1960 and that he would "be assassinated or die in office." Her prediction appeared in a newspaper in the city where Lee Harvey Oswald lived at the time. The author then quotes a letter asking: "Could the publication (of the prophecy) have contributed to causing the event?" Ebon adds, "If Oswald saw the article . . . the idea of the assassination of a future president thus could have entered his mind."

The author wisely writes, "The practicing prophet in our times is a 'medium' in more than one meaning of this word. The speaker who warns of urban riots during a 'long, hot summer,' unless action is taken to prevent or assuage, may by his very remarks add to pressures likely to cause the riots he hopes to prevent."

This, like many other thought-provoking comments in *Prophecy in Our Time*, makes sense.—Fred Korotkin.

A CASE AGAINST JONES by John Vyvyan. James Clarke & Co., Ltd., London, 1966. 220 pages, \$4.50.

Jones has very little to do with this book, other than to set up a premise which the author attempts, with some success, to destroy. The premise, stated early in the book, is that of Dr. Ernest Jones, the late psychiatrist, whose point of view allegedly has permeated and poisoned modern psychology and the practice of psychiatry.

The disputed view is that mental processes and what the author calls "mental beings" cannot exist apart from the physical world.

The attempt to demolish this thesis is accomplished by the usual presentation of testimonial and parapsychological evidence in refutation of the idea that body and mind are inseparable. Psychical research data of all kinds—from astral displacement and the classic ghosts of Glastonbury Abbey (who communicated through automatic writing) to cross-correspondence researches in the field of mediumship—are marshaled to answer Dr. Jones.

The book was sponsored by the Churches' Fellowship for Psychical and Spiritual Studies in England. As in the case of its counterpart in this country—the Spiritual Frontiers movement—the fellowship is concerned primarily with restoring the psychic origins of religion to their proper status in the literature of revelation and the building of a strong case for survival.

Unlike the late Dr. Gustaf Stromberg, the astronomer, who built a case for survival entirely on scientific laboratory-type data (in his *Soul of the Universe*), Mr. Vyvyan relies entirely on anecdotal and psychical research material. As he says, he hoped to give his readers a book but ended up mainly with a "compilation."

However, it is a compilation that the student will find useful and constructive.

In the new frontier land of the mind, where dynamic psychology is—we hope—replacing dogmas of the fading mechanists and where the conditioned response as an explanation for all life has become an idea as dead as Pavlov, a union between religious movements and psychical research may be all to the good. More up-to-date case histories with convincing detail and integrity of

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evidence would help too.

(The price of the book, says the publisher, includes overseas postage from London.) — James Crenshaw.

YOGA, SCIENCE OF THE SELF, by Marcia Moore and Mark Douglas. Arcane Publications, York Cliffs, Maine 03902, 1967. 285 pages, \$5.95.

Yoga, Science of the Self is another well-written book by Marcia Moore and Mark Douglas. Arcane Publications has here, as in this couple's former book, *Diet, Sex and Yoga*, put out a beautiful volume, with many illustrations of Miss Moore in a variety of yoga postures.

This book may be considered a sequel to *Diet, Sex and Yoga*, adding breadth and scope to the authors' analysis of yoga, for while the earlier book dealt with only three areas of the subject, *Yoga, Science of the Self* is a comprehensive survey of it both historically and in the present.

This volume lucidly explains the deeper aspects of yoga including meditation, psychic development, and the mastery of death. The sophisticated minds of two modern Americans give a more contemporary interpretation of occult subjects than one usually finds, while at the same time they show great respect for the age-old philosophy of yoga. As they say, "This book shows that East and West can meet and that their complementary outlooks on life are mutually enriching."

Yoga is not a religion, we learn here, "but a search for meaning in life which can accompany and reinforce any religious belief. It is a scientific method whereby an individual can learn to experience the truth of his own inner nature."

For a simple description of the aims of the book, I quote from page 138: "The idea behind yoga is as simple as wanting to be forever free, joyously alive in every dimension of

awareness, and believing there is a way to accomplish this goal." The authors add that "If a basic problem cannot be changed, at least an individual can change the quality of his reaction to it."

This is certainly the kind of book that anyone interested in studying yoga would like to own as a source book and to pass around among his friends to help them understand his interest. It should be of interest even to those who care but little for the teachings of the esoteric East.—*Susy Smith.*

PLAY YOUR HUNCH — MAKE IT A MIRACLE! by Beth Brown, Hawthorn Books, Inc., New York, N.Y., 1967, 189 pages, \$5.95.

The author, a student of many religions and now a syndicated columnist, spent years collecting and analyzing true stories of hundreds of persons whose success followed positive action on their hunches. This book uses a few case histories but is addressed to *you*, to show you "how any hunch may become the firm foundation of a miracle."

REALIZATION OF ONENESS by Joel S. Goldsmith, Julian Press, Inc., New York, N.Y., 1967, 209 pages, \$5.00.

Subtitled "The Practice of Spiritual Healing" this book by an internationally-known spiritual leader, teacher and author, sets forth the way to attain "oneness," a favorite theme of every spiritual leader. While this volume purports to explain spiritual healing principles it is likely to be understood most readily by persons who previously have had some exposure to the same author's ideas of "The Infinite Way."

THE SECRETS OF PERSONAL PSYCHIC POWER by Frank Rudolph Young, Parker Publishing Co., Inc., West Nyack, N.Y., 1967, 228 pages, \$5.95.

This book "reveals . . . the phenomenal secret power . . . which (some persons) have used with utmost profit . . . but which they carefully concealed and guarded from others." It is not made clear how author Young snatched it unless by a process not unlike osmosis, for he and his forebears (two great-granduncles, grandfather and father) spent a total of 131 years exposing themselves to a great variety of persons, mystics, maharajas, ex-President Herbert Hoover, billionaire Bernard Baruch, "immortal authors and artists" and "exciting religious leaders." From this exposure, apparently, the author distilled the wisdom which he now offers the world: a total of 14 psychic secrets, each requiring exercises that lean

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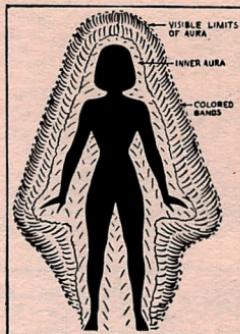


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heavily on repetition of the use of one's “psychic energized instinctive power” and “Multiplied Nerve Gap power (feel divinely blissful).”

INTRODUCTION TO WILLIAM JAMES by Andrew J. Reck, Indiana University Press, Bloomington, Ind., 1967, 183 pages, \$6.50.

The acknowledged giant in a family with a penchant for producing geniuses, William James was one of the four or five “classic American philosophers.” In this small book author Reck reassesses James’ work, touching on his contribution in 1884 to the establishment of the American Society for Psychical Research (of which he served as president), and concisely presents his life and work in a manner to make the reader run to the nearest library for the books listed in the excellent bibliography. *Introduction to William James* is copiously annotated.

HOW TO CAST A NATAL CHART by Jeff Mayo, L. N. Fowler & Co., Ltd., London, England, 1967, 194 pages, (indexed), \$3.50.

The aim of this book is to enable the student to learn to calculate and erect the natal or birth chart. Each step in the construction is carefully explained in full detail with examples. Tutor to many hundreds of students (Faculty of Astrological Studies) and author of *Teach Yourself Astrology*, the author has included exercises whereby the student can test himself as he goes along. This book completes the trilogy Jeff Mayo began many years ago; the first two volumes are *The Astrologer’s Astronomical Handbook* and *How to Read the Ephemeris*.

GOD IS ALIVE! QUO VADIS, BROTHER? by Rolf E. Alexander, Pageant Press, Inc., New York, N.Y., 1967, 403 pages, \$5.50.

Applying some imaginative thinking to some old tenets, Rolf Alexander presents a refutation of the “God is dead” concept and attempts to palliate man’s never-ending hunger to find peace. According to the author, it lies in understanding God, His Word and His Law. Nonsectarian throughout, the book is filled with bits and parts of all religious philosophies and places the responsibility for finding “the way” right square on everyman’s individual shoulders.

GENESIS UP-TO-DATE by Alfred E. Carr, Regency Press, London, England, 1967, 68 pages, \$3.50.

A commentary on the Biblical creation story, received through automatic writing (in a single session lasting several hours).

ESP by Andre Fodor Litkei, Hanlit Publications, Inc., 1967, 144 pages, \$1.95.

This book written by the daughter of the late Dr. Nandor Fodor is a resume of current psychic work and thinking. For the student of extrasensory perception it represents a rehash of much that has been written previously but the newcomer to the field will find it informative.

Report FROM THE Readers

THE SINISTER MIB's

John Keel, author of "The Sinister Men in Black" (April, 1968, FATE), maintains that all the UFOs are of bolt and weld and piloted by mundane pilots who look much like ourselves. He labels those who think otherwise "saucer buffs" unworthy of serious consideration.

How odd the "men in black" were not heard of to my knowledge until Al Bender was "silenced" in September, 1953, six years after Ken Arnold's sighting! How odd that none of the "little men" four feet tall ever have tried to silence observers or researchers! How odd that the "men in black" appear to be our country's syndrome (I know of no cases outside the United States) and how odd that none of the university professors (Maney, McDonald, Condon, Hynek) have been visited or silenced! To my knowledge Frank Scully, Frank Edwards and Morris K. Jessup were neither visited nor silenced. Indeed, even John Keel has not been silenced!

If the "men in black" are not government agents or pranksters, I'll wager they are the product of vivid imaginations. What a pity no one ever seems to get a photograph or tape recording of these elusive beings! — John P. Bessor, Pittsburgh, Pa.



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John A. Keel's yarn promised to be a fascinating bit of reading but it proved to be a fictional bit of "yarning." He ruined it all by relating in detail that two such MIB took pictures of a New York lady's home and then he reminded his readers, "Remember, it was 9:30 P.M. and dark . . . an odd time to take pictures." He had described the way the men were dressed—in identical black suits, broad-brimmed hats, turtleneck sweaters—and even gave their height (five feet, nine inches) and mentioned their dark skins and Oriental features.

In all that darkness how could Keel's lady telephone caller describe them so accurately and in such infinite detail? — *E. L. Cervecerio, Anchorage, Alaska.*

John A. Keel says first, "Until now (the sinister men in black) have not been mentioned in any newspaper or magazine." Two pages later he says, "In previous newspaper and magazine articles I have examined at length the many stories about the 'Men in Black.'"

Does Mr. Keel take responsibility for such contradiction? May we not suspect that his whole article is irresponsible, contrived, phony? — *Edgar Wirt, West Lafayette, Ind.*

Mr. Keel's articles all are built on the assumption that we are being invaded by beings from our own planet and that they have remained hidden for centuries in remote areas yet to be explored. I do not agree with Mr. Keel on many of his concepts concerning the beings and their craft but I do agree with him they exist. However, there is no more proof that they come from remote areas of earth than there is that they come from Mars. We simply do not have the information to make a statement one way or the other.

Mr. Keel has given us a bit of

fantasy in his article. These "sinister men in black" seem not to have done anyone any physical harm. Who in his right mind would believe that an organization that wants to remain secret would unlimber a large camera in the street in front of someone's home and proceed to photograph it—unless they wish to be seen? It is only too obvious that they want to be seen and *feared*. Fear will keep people from talking. Mr. Keel is helping these MIB's in their mission. People who read his articles will fear coming in contact with these men and will remain silent.—*Ramona Clark, Jacksonville Beach, Fla.*

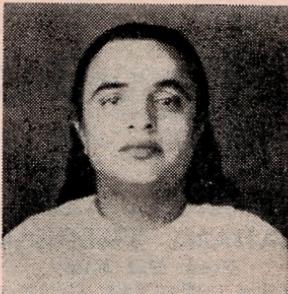
THE AUTHOR REPLIES:

It looks as if the frenzied hairsplitters are at it again.

In the opening paragraph of my article, "The Sinister Men in Black," I clearly stated that the *mysterious photographers* and their activities never had been mentioned in print. This article was devoted mainly to their photographic activities and was meant to be a summary of that situation, not a comprehensive study of the overall MIB problem.

In my investigation of the nighttime appearance of the photographers I carefully checked the lighting in the area. A rather dim street light was located about 30 feet from where the car allegedly was parked and a bright yard light illuminated the immediate vicinity. As in a number of other cases the MIB apparently were well aware that they were being closely observed and it does seem this was their intention. I made brief note of this puzzling aspect in my article. The family in question suffered so much harassment that they eventually moved to an apartment in a nearby city. A few days after the picture-taking incident these same three men deliberately visited the witness, entered her home and threatened her. At that time she

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got a very close look at them.

I know that my use of the word "buff" annoys many persons but it is the only word to apply to individuals whose "research" is comprised of reading published material. A "buff" is an enthusiast who dedicates his efforts to speculation and to the collection of random published data. There are remarkably few true "investigators" who go into the field to make a serious logical attempt to collect and correlate valid information.

It also is odd that few hard core "buffs" have bothered to scour the historical records. I have discussed these matters with professors of history at several universities during my travels and I have unearthed many references to the MIB going back hundreds of years. These odd characters apparently have turned up again and again in court circles and in recent times they have appeared in India, England, and South America. UFOlogists have been so intrigued with the extraterrestrial concept that they have overlooked the great mass of material on the bewildering aspects which I have been stressing in my own writings.

Many of the more responsible UFO researchers have suffered harassment and threats from these unknown elements, particularly in the past year. But since they are responsible and reasonable men they have not publicized these incidents but have reported in full to the proper authorities. I myself have been the victim of a number of "silencing" techniques as have many of my associates in radio, TV and the press. — John A. Keel, New York, N.Y.

JOINT EFFORTS

My wife and I are interested in learning of any clubs or societies in our area who study psychic phenomena. We are particularly interested in haunted houses and the study of

ghosts. We would like to hear from FATE readers who have this same interest.—Joseph Kocielek, 2927 W. 3rd St., Chester, Pa.

I am only 15 years old and only recently have I discovered your magazine. I'm hoping you can help me get some information I've been looking for.

I wonder if FATE readers could tell me how to learn about the equipment and procedure used in ghost-hunting.—Mike Nichols, 405 North Jefferson, Carrollton, Mo.

I think it is likely that your readers would be interested in joining a newly-formed organization called "The International Flying Saucer Bureau." The president of the organization is John Shepard of Cambridge, Mass. Anyone who would like to join can get further information by writing to me.—Mike Merandino, 24 Boston St., Salem, Mass.

PERIPHERAL VISION

In the March, 1968, issue of FATE I was pleased to find these words on page 112: "No, the glimpses were not of a ghostly shape but of a normal solid figure seen in the peripheral vision. Turning to look at the figure ends whatever materiality it had." This statement appears in "The Tie That Binds" by Bonnie MacConnell. I have had a similar experience I would like to relate.

Several months ago a large black-and-white cat used to hang around our apartment house. He didn't belong to anyone in particular and several families fed him. One morning as I drove up the steep driveway onto the heavily traveled street I saw the poor cat, only recently run over and a bloody mess. As my wife and children soon would be following me and other children would be on their way to school I felt he should be removed from view. The children

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would be both sickened and saddened if they saw what had happened. I got out of my car and carefully picked up the still-warm little body and placed it in the tall weeds next to the fire hydrant. I found the landlady who said she would call the Animal Control Agency to pick him up.

That evening as I sat reading, out of the corner of my eye I saw the familiar black-and-white shape, quite whole, walking across one corner of the living room. As Mrs. MacConnell says, "turning to look at the figure ends whatever materiality it had" and this is exactly what happened.

A warm contented feeling came over me. I concluded this appearance was the cat's way of thanking me for my concern. Over the next few months I saw him several times in the same way—in the peripheral vision. — *Kenneth O. Baldwin, Mountain View, Calif.*

THE RESTAURANT THAT VANISHED

Although I always seek a logical explanation for any strange happening one particular experience remains a mystery to me after six years.

In 1962 I was operating a garage a few miles from Stockton, Calif. Often on weekends I would close early and my wife and I would go to Lake Tahoe for a day of relaxation. One weekend we decided to sleep until about 2:00 A.M. before starting for the lake. We started in the early morning hours going up Route 88 to Highway 49 at Jackson and on to Placerville where we reached Highway 50. A few miles east of Placerville my wife said she was quite hungry and I was too.

We didn't expect to find anything open until we reached Lake Tahoe but as we approached a curve in the road the neon lights of a restaurant appeared. We pulled up in front of the cafe and stopped just short of some giant logs which served as a

fence in front of a wooden porch.

My wife commented on the quaint look of the place as we entered and we wondered why we had never noticed this restaurant before. We had an excellent breakfast. We were the only customers and the waitress chatted with us while we were eating. Even the cook came out and talked with us. As we left they both urged us to stop again.

On the way home from Tahoe we figured this quaint little cafe would be our regular stopping place from now on; so when we couldn't find it we were very disappointed. Somehow we must have driven by without seeing it, we concluded.

The following weekend we went to Lake Tahoe again, paying special attention on our route so that we wouldn't miss the little cafe. We passed several between Placerville and the lake but none of them even faintly resembled the one we were looking for. On the way home it was the same story: no little cafe with the wooden porch and big log fence. We traveled that route for two more weekends in succession to no avail and since then we have journeyed over Highway 50 to Lake Tahoe many times never again finding the little restaurant. The mystery remains.—R. W. Balcom, *Live Oak, Calif.*

NOT FRENCH, BUT MUSLIM

I have several grievances related to the editing of my story, "A Case of Possession," which you published under the title, "The Girl Who Usurped a Boy's Body," in the May, 1968, *FATE*.

I therefore earnestly ask you to publish this letter (unedited) in the next issue of *FATE* following receipt of this letter.

My first complaint is that editing has completely obliterated my style and it might as well have been stated: "The Girl Who Usurped a

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Boy's Body" as told to (name of your editor) by Natalie Monat, M. D.

Secondly, I am amazed at the *Christian* name, Henri Delarte, used by your editor, as this is *definitely not a Muslim name*. Please note that Cassius Clay changed his name to Mohamed Ali when he embraced the Black Muslim faith.

I am highly embarrassed by this blunder which bears my signature. This is embarrassing not only at a national level but also (and much more importantly) at a local level because this is where I live.

I would have been glad to furnish you with Muslim names (such as Ahmed, Boujemaa, Ibrahim, Yussef, Sayed, Ibrahim, Hamed, Yakub, etc.) at your request.

Next time you accept a manuscript which I submit, in the event it should be so heavily edited, I would greatly appreciate your stating "by Natalie Monat, M. D., as told to (name of your editor)." Thank you — Dr. Natalie Monat, Arlington, Va.

THE SEARCH FOR TRUTH

I had just read "233,000 For a Soul Search" (April, 1968, FATE) and found it fascinating.

However, I must say I was surprised at the inability of anyone to prove that a soul exists or that it leaves the body at death—as Scientology has known of this for several years. Not that Scientologists go around proving this to anyone, but each Scientologist proves it to himself.

A Scientologist knows he is a soul—or rather a "Thetan" with a body. Thetan, derived from the eighth letter of the Greek alphabet, *theta*, means *thought* or *spirit*. On death, the Thetan leaves and gets a new baby body.

I would be interested in corresponding with any of the participants in the James Kidd case or anyone who is interested in more information.

REPORT FROM THE READERS

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tion on Scientology or who wants to find out the truth of the laws of this universe. — *Gerrie Knight, 4752 Clairemont Dr., San Diego, Calif.*

OOPS!

Regarding "AWOL for Christmas" in the May, 1968, FATE, there was no full moon on December 2, 1929. — *Mrs. E. L. Hardisty, Dana Point, Calif.*

As I am a diabetic I felt I had to write you regarding some glaring errors in "Message from a Sobbing Ghost" by Sena Szurszewski (April, 1968, FATE).

First, the illustration of the insulin bottle and syringe was inaccurate. Second, insulin must be kept at a temperature just above freezing—30 to 40 degrees—and cannot be carried in a pocket as the story claimed. Third, insulin must be taken before eating and followed by a prescribed meal within 60 minutes. There may be exceptions to this but if a meal is eaten before taking insulin, a diabetic would go into diabetic shock and if a meal is delayed too long after taking insulin the result is insulin shock.

Sena Szurszewski tells a fascinating story but you can check my veracity with your friendly neighborhood pharmacist. — *Ida Hunt, St. Paul, Minn.*

TOO-LOOSE SHACKLES

Bill Campbell's theory as to the origin of the earth ("Report from the Readers," May, 1968, FATE) certainly is wonderfully original but he loosened the "scientific shackles" a bit much.

If the earth at the time of creation was "a hot thin flat disc-shaped mass spinning at an excessive rate," then obviously things would have turned out a trifle differently.

Mr. Campbell failed to take into consideration the force of gravity. If

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the earth ever was a rapidly-spinning disc we must face two hard facts: (1) while it might have had the same mass it now has it would have been distributed over a wider area, lessening the effect of gravity, primarily on gases; and (2) this lessening, coupled with centrifugal force, would have caused all the stuff of earth to be thrown off. With the gases would go water vapor, so that clouds could not form and there could be no "downpour of rain." Thus Mr. Campbell's hypothesis cannot proceed.

He also mentioned that the continual action of icebergs forming, floating to the equatorial zone, melting and stabilizing the earth caused the curvature of the earth. How then did Mercury, too near the sun to form even water vapor, Pluto (too far away for icebergs to melt) or the four gaseous planets (with no hope of obtaining water's molecular structure) come to be spherical? Perhaps one must have a separate theory for the birth of each planet!

To be sure, 'nothing is impossible but some things come terribly close.'

— John C. Sherwood, Marshall, Mich.

MICHIN SHASHU

I am interested in learning about a religion called "Michin Shashu" and I would like to hear from FATE readers who have any information about it. — Eloise Douglass, 18 Algonquin St., No. 3, Dorchester, Mass.

HOW TO KILL A VAMPIRE

I enjoyed Leo Heiman's "Meet the Real Count Dracula" (March, 1968, FATE) but was chagrined by various misrepresentations concerning the 18th Century vampire-hunter, Dr. Johannes Von Loebel. Mr. Heiman states that Von Loebel "invented" the process of destroying the vampire which occidental readers are most familiar with—the driving of a

(Continued on page 144)

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(Continued from page 134)
wooden pike into the body. Actually this method borrows generously from German folklore.

Stating that the stake must be consecrated is a vast simplification of an old and quite elaborate technique used for many years prior to Von Loebel's time. The pike must be made of pine wood and must be driven through the heart in one blow. At the exact moment the body is pierced, the head is to be severed, also by one blow, with a sexton's spade. In Heiman's story Von Loebel ordered the body burned after the stake had been driven into the vampire's heart. Many medieval clergymen offered incineration as an alternative method, not a complementary procedure.

While Von Loebel would plant roses where the ashes of the creatures were scattered, it is interesting to note that this is an odd adaptation of the superstition that a rose placed on the vampire's coffin keeps the ghoul from resurrection until a stake can be made to dispose of the monster in the formal way.

Von Loebel did show he was aware of the vampire heritage of his day. The use of the stake has a long history in primitive superstition and even today native tribes in Africa, South America and Australia drive spikes into bodies to insure against resurrection.—D. Scott Rogo, North Hollywood, Calif.

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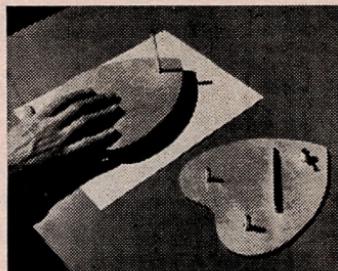
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Dr. Tony is not a fraud. In response to the article in the March, 1968, issue of FATE "111 In Search of a Miracle," I would like to say that it is unfortunate that the AMA has so many spare dollars to pour into false propaganda and to poison the minds of afflicted patients. For instance, before the plane load of people who flew from Detroit, Mich., had landed in the Philippines, a Detroit newspaper headlined that Tony was a fraud. It seems they might have waited until some persons had been treated before accusing Tony. But no, they had to attempt to poison more minds before the patients were given a chance to receive healing.

An important point to consider is that not all healing manifests in the outer physical body. A lot of Tony's work is done on the spiritual body and it often takes time before it manifests in the physical. Perhaps the public should realize that if spiritual consciousness rises high enough, all disease, ailments, afflictions, etc., just naturally disappear. This has been proven time and again. Scientology, for example, has an excellent formula for raising a person's tone level from the negative range into the positive zone.

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