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STRANGE AND UNKNOWN

APRIL 1969 50c

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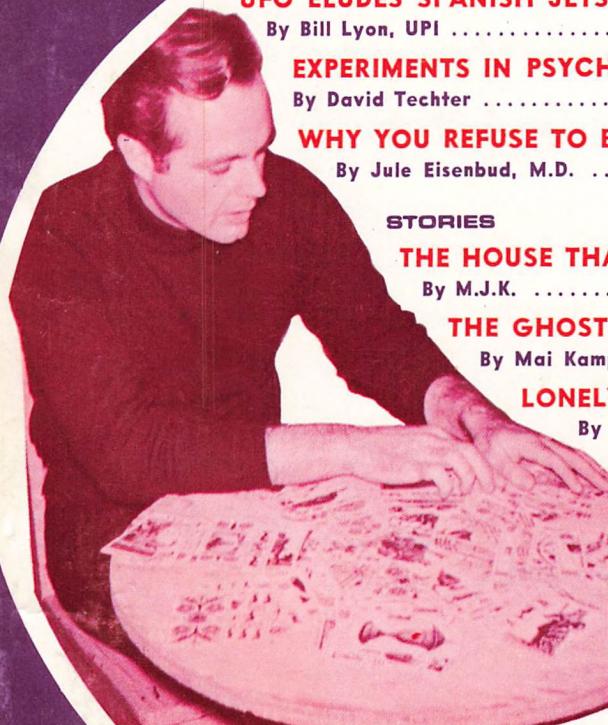
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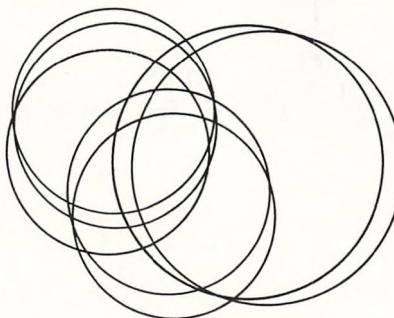


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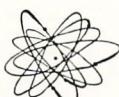
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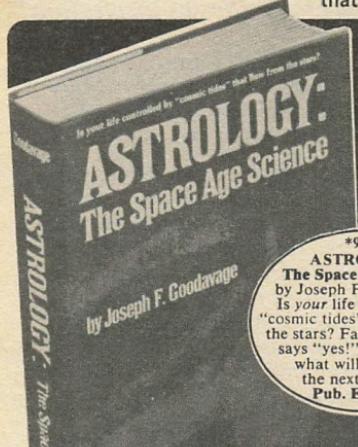
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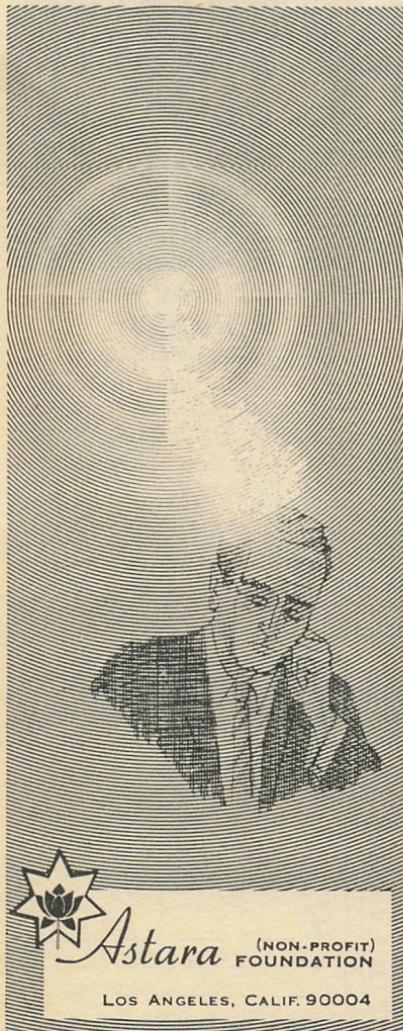
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FATE

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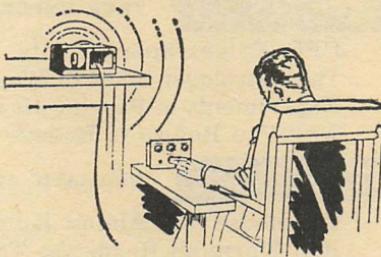
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I See by the Papers

QUOTE OF THE MONTH

Let not him who searches cease until he finds and when he finds he will be astonished.

— From the jacket of the book *Explorations in Personality* by Henry A. Murray, M.D.

THE YEAR 1968 has just ended as this is written and like Dr. Murray we remain astonished. For this was the year in which American astronauts circled the moon, the year in which science took new leaps forward and the year in which there was detected a more lenient view of ESP by the Establishment.

It was the year in which an Episcopal bishop wrote a best-selling book on his psychic experiences. Sonar echoes detected large bodies moving in the depths of Loch Ness. The University of Colorado UFO study was completed even though at year's end its findings remained classified. It was a year in which two world-renowned scientists swore us to secrecy about the body of a dead Yeti they spent two days examining.

Yes, the seemingly wild claims of a few years ago are coming



Curtis Fuller

true and in a few more years they will be old hat as we continue to come upon newer and more exciting mysteries.



EXTINCT OR NOT?

FOR SOME reason the possibility that animals long believed extinct still may exist on this earth excites the imaginations of many readers, including ourselves. Perhaps we are pleased to find that science is wrong; perhaps it has something to do with a subliminal belief in reincarnation.

How wonderful it would be if naturalists could suddenly discover a herd of mammoths in a hidden Alaskan valley or a dinosaur long believed extinct.

The famous Danish explorer Vitus Bering came upon some

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strange animals when he was shipwrecked on the Commander Islands in 1741. They were sause-shaped, more than 30 feet long, with small mustached heads and walrus-like tails. They played along the shore or in the sea, feeding on seaweed and sea cabbage.

And they were lifesavers to the castaways. Their meat, it was said, tasted like veal and their fat like breast of pork. They were virtually helpless on land and unafraid of man. They were easy to kill and by 1768 the last of Steller's sea cows had been exterminated before anything was learned about their habits.

Or were they exterminated?

In July, 1962, according to Dr. Pierre Pfeffer, the crew of a Soviet whaler cruising south of the Gulf of Anadyr sighted six huge strange-looking beasts about 100 yards from the vessel. They were estimated at 20 to 26 feet in length, had small heads, a split upper lip and dolphin-like tails. They swam slowly along, diving and rising to the surface of the water, dolphin-like. They did not resemble walrus or seal.

Significantly they were observed at the mouth of a river where the waters never freeze and are rich in seaweed and sea cabbage. Is Steller's sea cow still living after all?

* * *

Reuters reported from Moscow early in December that a Russian whaling ship in the Antarctic sent aloft a helicopter which spotted light brown "snakes" about three feet thick and 50 feet long.

One of the "snakes" was seen making "convulsive movements" near the surface on the water and another was observed nearby.

The Moscow Institute of Oceanography said that the "snakes" might be the tentacles of giant octopuses or huge seaweed — "if we exclude the possibility of some marine animals unknown to man."



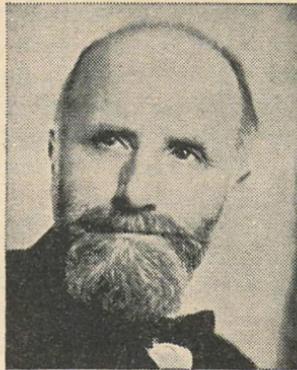
DUCK EATER

THERE'S SOME kind of strange beast living in the lake at the Northampton Zoo in England, according to monster lovers. The English have dubbed the creature "Old Bert" but no one is sure what "Old Bert" is.

The zoo manager says that "Old Bert" devours a dozen ducks a month — weighing up to 30 pounds. That's pretty big for a duck but this is a pretty big story.

One theory is that "Old Bert" is a giant pike; yet a 30-pound duck would be too much for any pike that's ever been dreamed of by fishermen or monster fans.

There's a bit of a discrepancy



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Dr. Theodore Van der Lynn
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in how the ducks disappear. The zoo manager says they simply vanish beneath the surface without so much as a quack. But another witness who says he has seen two ducks go disagrees. "He rises about a foot out of the water. And he swims off leaving a triangular wake . . ."

Everyone is agreed, though, on the fact that the ducks are disappearing at the rate of 12 dozen a year.



SONAR AT LOCH NESS

IT'S BEEN hard to scoff at the latest Loch Ness monster tale, reports *Time Magazine*. The reason: "It was written by capable scientists and published in the respectable British journal, *New Scientist*."

"This time," continued the newsmagazine, "after centuries of myth, speculation and hoax, there was apparently scientific evidence that some kind of large creature — or creatures — may indeed roam the depths of Loch Ness."

The sonar equipment was chiefly developed by David Tucker, head of the electronic engineering department at Birmingham University. The sonar probe was made in August by a team from the University and the results of their two-week expedition were kept secret while

analysis was being made.

The conclusions of the study suggest that there is not one but a family of monsters in Loch Ness. In one 13-minute period, Tucker reported, sonar echoes defined large moving objects. In one instance an object several meters long was swimming through the water at a speed as high as 17 mph and diving at a rate of 450 feet a minute. This alone, says Tucker, "makes it seem very unlikely they are fish." Two other large bodies moving more slowly were detected at the same time.

"From the evidence we have, there is some animal life in the loch whose behavior is difficult to reconcile with that of fish," concluded Tucker. He admitted that "it is a temptation to suppose the echoes must be the fabulous Loch Ness monsters."



SASQUATCH IN WISCONSIN?

EVEN THE midwest is catching "Snowmen Fever." No longer, according to reports, are the giant apemen confined to the western mountains or the Himalayas.

Three members of a party of 12 deer hunters reported seeing in a swamp area near Fremont, Wis., an unknown animal. They saw it in December, in daylight about 11:00 A.M., and estimated

"They really work!" — Dr. Joseph Murphy

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it to be about seven feet tall.

They said the animal was waving its arms as if in anger. The nearest hunter was about 200 yards distant.

Game wardens investigated and one of them, Larry McKeitt, said that while he believes the hunters are sincere, he thinks their descriptions of the animal "might be the product of an active imagination."

Similar but unconfirmed reports came from Winona, Minn., on the Mississippi River where it divides Wisconsin from Minnesota.



TRUE MONSTERS

WHAT DO YOU think of a mouse with two fathers and two mothers?

Actually, hundreds of such "multi-mice" have been produced in a genetic experiment of far-ranging significance.

Dr. Bernice Mintz of Philadelphia in experiments conducted at North Carolina State University describes the technique.

To create a "multi-mouse" there are separate matings of two pairs of mice—a white pair and a dark pair. Two days later the young embryos, consisting of only eight cells, are removed from each female. The membrane surrounding each embryo is dissolved and the two separate

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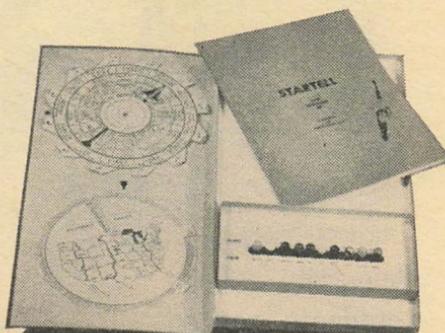
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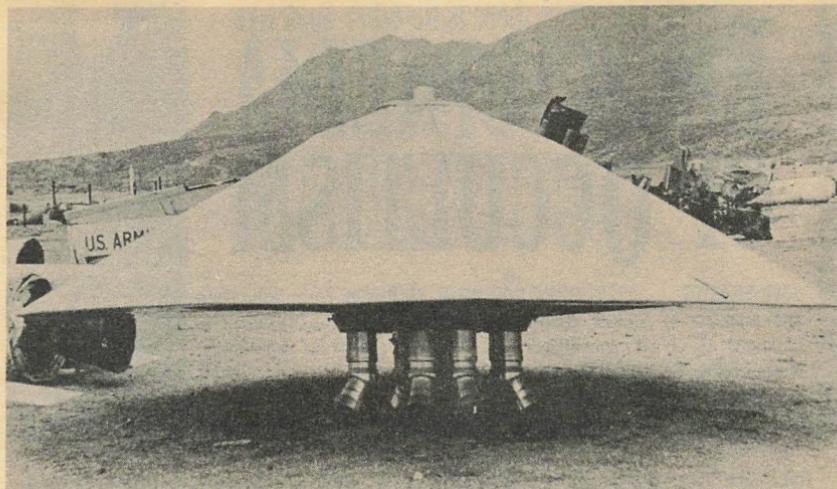
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UFO flap in southwestern United States in 1966 and 1967 resulted when government launched Voyager Balloon Program. Columbus Dispatch reporter Paul Massa photographed this space vehicle at White Sands, N. Mex., missile range. He said government officials preferred to deny validity of sightings rather than to explain the objects. UPI Telephoto, copyright 1968 by the Columbus Dispatch.

embryos are placed together in a laboratory dish and incubated for another two days until they are one tiny joined cluster of cells.

This cluster then is implanted in the womb of a third female. Nineteen days later one mouse is born.

If the parents are black and white pairs, one side of the mouse's face, including whiskers, is white and the other side is dark. Alternating bands of white and dark cover the body.

The advantage of the technique is that specific characteristics can be traced back to speci-

fic genes. Multi-mice are being used to study aging among other things.



LIFE OUT THERE

KNOWLEDGE has accelerated unbelievably since the space age dawned a few short years ago. Having begun with a tiny satellite (Sputnik I) circling the earth in 1957, we now have sent three Americans circling the moon. No wonder astronomers are excited about the possibility of finding life on other planets even though most seem agreed there is no life on the moon.

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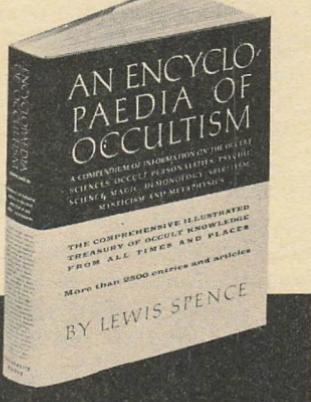
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Two remarkable statements of what might be considered a statistical conviction of life in space were made when Amherst College dedicated its new \$7-million science center last November.

"I absolutely believe, more than I believe anything in the world, there is life there for the finding and we'll just keep looking for it," declared Prof. John Strong of the University of Massachusetts.

Another leading scientist spoke on the same theme. Dr. Frank Drake of Cornell University estimated that one system of living things is produced in our galaxy each year.

Not all living systems would be detectable from other planets. They would have to evolve enough to master a technology sufficiently sophisticated to produce such things as radio waves — a human accomplishment less than a century old.

And once that is achieved, Dr. Drake estimates, improved technology begins to control these huge wasted quantities of radio waves and the planet once again becomes undetectable. Drake estimates the number of detectable civilizations in our Milky Way at 10,000 and on a basis of chance the nearest one at 1,000 light-years away from us.

He believes that real live extraterrestrial visitors to our

planet are highly unlikely because of the enormous cost — but it would cost only a dollar to transmit a five-word message to the nearest star. We are sending out all kinds of directionless radio and other signals, however, and Frank Drake believes other beings on other worlds are doing the same. "We may find this out in our lifetime," he said.



COINCIDENCE?

THE ASSOCIATED Press has compared the journey of Apollo 8 around the moon with the prophetic fantasies of Jules Verne, the French novelist whose book *From the Earth to the Moon* was published in 1965.

Like Apollo 8, Verne's space-craft had three men aboard and was launched from Florida — from a place near Tampa about 100 miles away from Cape Kennedy. The fictional flight began on December 1 and splashdown in the Pacific was December 11. Apollo 8 actually was launched on December 22 and splashdown was December 27.

Verne had his projectile traveling about 25,000 miles an hour, compared with Apollo 8's 24,200 miles an hour. Verne's characters included a Frenchman named Andan. Apollo 8 carried Maj. William A. Anders.

Verne's capsule was 12 feet

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put the truth
about Camelot on
tape for
Hans Holzer.



The celebrated ghost-hunter also recently had a long chat with Aaron Burr in Greenwich Village's Cafe Bizarre; found out John Wilkes Booth had unsuspected allies in the assassination of Lincoln; talked to some Vikings who landed in America 500 years before Columbus; and, in a Soho striptease club, learned from Nell Gwyn why she was dropped by Charles II.

These unusual investigations were carried out through an ESP technique known as psychometry, whereby violent emotional events leave an "imprint" in the atmosphere which, even after hundreds of years, can be recaptured by a sensitive person. Aided by mediums, parapsychologist Hans Holzer used psychometry to clear up 8 of the most challenging riddles of history — by going back to the places where they happened and talking with the principal participants. The results, "even to hardcore skeptics," writes the *Publishers' Weekly* reviewer, "are fascinating . . . one of Holzer's more engrossing books." \$5.95 at all booksellers.

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high compared with Apollo's 12-foot length. He wrote of a base 54 square feet compared with the Apollo capsule's width of 13 feet which, if circular, would have more than twice the base area of the Verne space projectile.

Verne's capsule was a cast iron tube lined with aluminum. Apollo 8 has an aluminum-lined inner structure encased in a stainless steel heat shield coated with plastic.

Verne's projectile weighed 12,230 pounds. Apollo 8's capsule weighed 12,392 pounds.

Verne's characters orbited within 25 miles of the moon. The Apollo 8 crewmen were within 70 miles of the surface. Both described in detail the moon's dead cratered surface.

One of the remarkable facts concerning Verne's story is that the basic mathematics of space flight were not worked out until the 1920's. This is the work for which Prof. Hermann Oberth has been praised so widely.



A PROBLEM OF TIME

JULES VERNE was so close to the future in *From the Earth to the Moon* — and in other prophetic books as well — that it seems more than coincidence. But how could a French fiction writer, in the middle of the 19th Century, foresee what

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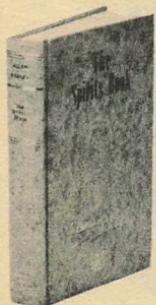
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would take place 103 years later?

To question that this was coincidence is to imply that Jules Verne could look into the future—or even that his writings had a causal effect on our space program. That's pretty hard to believe, isn't it?

As a matter of fact, precognitive claims are pretty hard to swallow under any circumstances—even though every time one of us visits a fortune-teller we are indicating at least an unconscious belief in precognition.



LIFESAVING PREMONITION

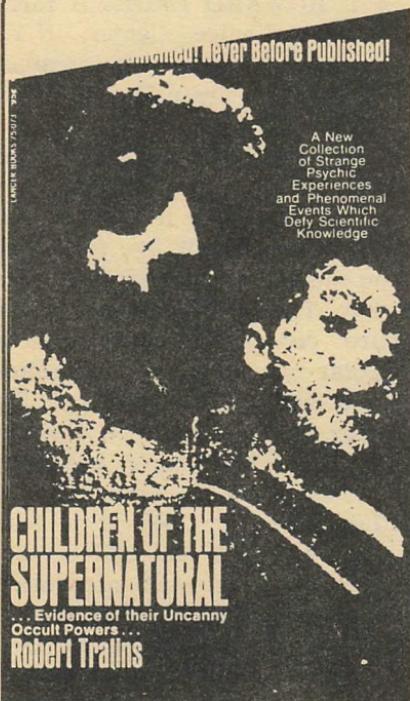
A PREMONITION that comes true is of the same order. Early in December, 16 steel-workers were atop a steel superstructure four stories high at the multi-million-dollar Greenwich Plaza project under construction in Connecticut.

The men already were concerned about gusty winds when they saw a storm approaching from over Long Island Sound. There are no rules about these things and there was no general order to vacate. But the men felt uneasy and did leave the steel. A few minutes later the entire structure collapsed with a roar.

Raymond Scotia, the superintendent, said, "I've never seen anything like it. And don't ask

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me to explain it. All I know is that something told the men to get off the steel structure and they did. How it happened I can't explain. It's something freakish and eerie and I hope I never see it again."



AN ANNUAL AFFAIR

AT HOWARD LACEY'S farm near Venice Center, N.Y., something goes boom in the night and leaves a crater — every November 12.

The explosion that occurred about 12:34 A.M. Tuesday, November 12, 1968, left an 18-foot wide crater about five feet deep and the boom was heard 20 miles away. The 1968 boom marks the third consecutive year that a similar occurrence has taken place within 400 yards of the Lacey home, always on November 12. (This year's explosion actually was a day later than the other two, for 1968 is a leap year.) The 1966 and 1967 craters were smaller, each measuring about seven feet in diameter.

Lt. W. J. Sjoblom of the New York State Police was in charge of the investigation of the 1968 boom and had the crater roped off. He asked the public to stay away from the area (which, after all, is private property) until a complete study can be made.

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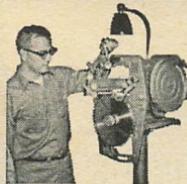
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Others involved in the investigation are Air Force and Seneca Army Depot personnel and four geologists from Cornell University. The latter have taken soil samples but no one will venture an explanation for why the outer space objects land at Lacey's farm. The obvious conjecture is that a meteor makes the explosion and the crater, for several area residents reported a flash in the sky moments before the explosion. However, since when do meteors run on schedule, let alone on tracks?



PLAYING WITH FIRE?

POLICE OF Palm Bay, Fla., suspected seven teenagers of using drugs at a teen center in nearby Malabar when one of them, Pam Johnson, aged 14, had to be rushed to Patrick AFB Hospital late in September, 1968. She was under intensive care for several days and when released from the hospital she returned to her parents' home and suffered a relapse. She was returned to the hospital.

What had gotten into her, however, was not drugs, but the spirit of Marie Antoinette, according to Irish DeAngelo, an 18-year-old who seems hung up on seances. He had attended them in Connecticut and said

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Marie Antoinette — who was guillotined — was a favorite with mediums. "But I don't really know why," he added.

DeAngelo started the seance by candlelight in a small room in the Malabar Teen Center, using Cathy Conlan, 15, as the first medium. She said, "We were concentrating as one mind to call up Marie Antoinette. I could feel that a spirit was entering my mind but I broke concentration. I was really afraid." She said she had a terrible headache after the experience.

DeAngelo described what happened on the second attempt with Pam Johnson as medium: "We tried to get our minds blank, then I started calling the spirit. 'We want the spirit of Marie Antoinette. We believe in you, we trust in you. We believe your life was needlessly ended.' Then Pam started going into trance.

"We tried to talk to Marie Antoinette and Pam kept shaking her head no. But she was speaking French like crazy until the ambulance arrived and I don't think she knows any more than four French words.

"We were all scared to death," DeAngelo admitted.

Officials at Patrick AFB Hospital refused to discuss Pam's case but Palm Bay Police Chief Walter Tauscher learned that "the

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doctors could find no trace of drugs. Those kids just got together like the witches of Salem."



DRINKING AND DRUGS

THE PUBLIC HEALTH Service has financed a study on alcohol. It seems that although alcohol has been in use since the beginning of recorded history and it is known that heavy and chronic drinking produces changes in the nerves and brain ranging from either excitability or anxiety to tremors, delusions and even hallucinations it is not understood why this is so.

Drs. Michael Collins and Gerald Cohen, of the Columbia University College of Physicians and Surgeons, propound the theory that since similar effects on mind and body can be precipitated by various alkaloids, such as are found in some of the mind-changing drugs, the behavioral effects of alcohol may be due to the fact that the body converts alcohol, through a series of complicated steps, to substances chemically akin to these drugs.

Dr. Cohen explained that the reaction proceeds through three steps: first the alcohol is metabolized by the liver, kidney and spleen into acetaldehyde; this body-made chemical reacts with the adrenaline present in

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the body to form an alkaloid named isoquinoline which finally effects the brain and nerve endings.

So far the biochemists have run the experiments only on the glands of cows. Proof in humans is lacking and likely to remain so since it would involve experimentation on the human brain, they say.



MEANWHILE IN RUSSIA

In RUSSIA'S *brave new world* it was announced that a Leningrad professor, Dr. Vsevolod Perekalin, has developed a drug to overcome sadness, fear, alarm, fatigue, timidity, irritation and "bad mood." He recommends the drug to help offset the effects of "mechanization" in modern Soviet life.

Pravda, the organ of the Soviet Communist party, interviewed Dr. Perekalin and reported that his discovery, phenigama, is superior to the common narcotics which young people in the West are using at a growing rate. His description of phenigama made it sound like a variation of the common tranquilizer already widely used in Russia but he said it is available only with a doctor's prescription and also it is unclear whether or not the drug is on the market in Russia as yet.

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EARLY IN November, Joe Morris, a policeman on the force at West Hartford, Conn., walked into the newsroom of WEXT radio to inquire about an earthquake in the midwest. Everyone told him he was mistaken; there was no earthquake. Morris couldn't believe it and studied the UPI wire reports.

No quake — until around 11:00 A.M. the following morning when a strong quake centered in southern Illinois shook 22 states.

Jimmy Doyle, a newscaster at the station, who knows Morris well, told William Cockerham of the *Hartford Courant*, "He's made other predictions too. When the wires said Eisenhower was near death Morris told us he would live.

"He told me my own father would live after doctors gave him little hope. None of us believed he would pull through though, but he did."

Morris says he discovered psychic abilities in himself only in December, 1967. He predicted that during 1968 a West Hartford policeman would be shot to death, a captain on the force would be involved in a motorcycle accident, a contract involving higher salaries for policemen would be signed and a policeman's wife would go to the hospital. All this came true.

He told a policeman that before the day was over he would be investigating a serious accident involving a friend.

"I told him he would be standing over a friend looking down into his face," Morris told Cock-erham. "The friend would be lying in a pool of blood in the street."

Morris's prediction came true that night. The friend was Morris himself. Riding a motor scooter he hit an automobile and was seriously injured.

Obviously this anecdote conforms with one of the basic problems of ESP — it is only a partial ability. Why couldn't Morris see that the victim would be himself and avoid the accident?

We cannot consider this question without also considering a possible psychological explanation as opposed to the para-psychological explanation — that Morris somehow unconsciously caused his own accident and unconsciously explained it ahead of time with a premonition. In that case it was not paranormal.

On the other hand, no psychologist could explain his precognition of an earthquake in terms of his having caused it.

All these contradictions are the essence of the ESP problem and help make it at once so frustrating and so stimulating.—*Curtis Fuller.*

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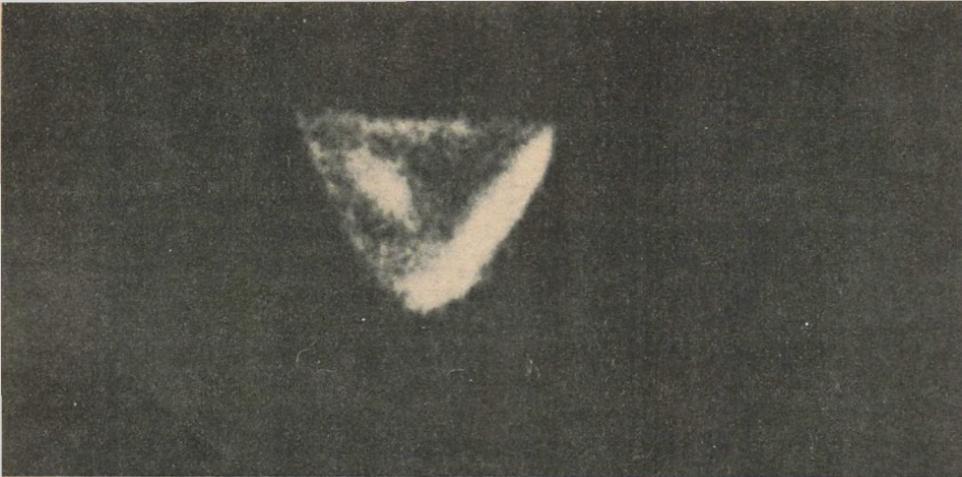
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UFO ELUDES SPANISH JETS

While thousands goggle, mystery object at estimated altitude of 10 miles causes monumental traffic jam.

By Bill Lyon

United Press International

ABOUT SIX in the evening on Thursday, September 5, 1968, thousands of startled Spaniards watched a mysterious bright object in the sky over Madrid. Its size was uncertain and it hovered at an undetermined height but witnesses say it moved up and down and sideways in the two hours it remained over the Spanish capital.

A monumental traffic jam plugged the Gran Via, Madrid's main street, while motorists got out of their cars to look and

cameras clicked furiously in an attempt to capture the object on film. A film company which had been shooting out-of-doors near Madrid succeeded in getting fairly adequate footage.

In the welter of speculation that followed the object's disappearance one thing was certain: an "unidentified flying object" had hovered over Madrid for a few hours. This was no isolated sighting, not the word of a single peasant riding his burro across the Spanish plain or a story told

by a couple of fisherman returning from the sea on a quiet night. Thousands of Madrileños saw the UFO with their own eyes.

They also watched it disappear. As the sun set the clouds in the west took on a reddish hue. The object disappeared behind them for a few minutes, then came out again—less bright now in the fading light. Swallowed once more by the clouds, it was not seen again.

Most persons described the UFO as "bright and circular" but Madrid Observatory's high-

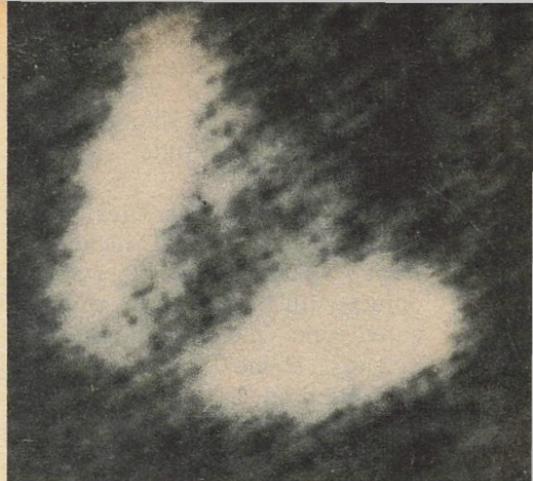


Photo of object on opposite page many times enlarged shows only its brilliance and pyramid shape.

Crowds throng street watching object which stayed in the sky more than an hour.



power telescopes showed it to be triangular-shaped. Experts later estimated its altitude at more than 50,000 feet.

One observer, Ana Diez, a reporter for the local newspaper *Nuevo Diario*, said, "It was an object with the shape of an elongated cone. One of its sides shone brightly, shone intensely . . . It was blinding."

Another viewer — who wants to remain anonymous because he feels people may think him "strange" if he professes a belief in extraterrestrial aircraft — said, "I saw it through my son's rather powerful telescope. It was a triangular light and it seemed to be solid on one of its sides — I can't remember which — and the rest was translucent, as if it were a partly solid object throwing a haze of light around itself."

The moment the object was spotted the usual guessers came forward. Some persons said it was an artificial satellite, others that it was a weather balloon. Some were certain it was a new secret airplane being tested, or a meteorite or a helicopter or a reflection of the sun off a cloud. . . .

Alert members of the Madrid press corps immediately put these theories to the test but none seemed to hold water. The weather station insisted no errant balloon had escaped and

anyway a weather balloon doesn't look like what the Madrileños described.

However, the next day persons who were seeking a rational explanation for the sighting took hope from a report that a French aeronautical association in Pau in southern France had set loose an experimental weather testing balloon. Their hopes soon were dashed when the French reported they had followed their object by car and it had come down in the foothills of the Pyrenees in northern Spain, hundreds of miles northeast of Madrid.

Experts quickly dismissed the satellite theory, saying a satellite would not stay in one place for so long a time. Even at a great altitude which would make it appear to be moving slowly a satellite would register a steady movement across the horizon.

The secret airplane test theory was unconvincing, for such a test hardly could take place without previous publicity or at least the knowledge of civil and military aviation authorities. Neither was there a vestige of support for the meteorite, cloud reflection or helicopter guesses.

Strangely, officials of the joint Spanish-American air base at Torrejon on the outskirts of Madrid claimed they had seen nothing. No traces of the object had been picked up on their radar

and no planes either landing or taking off from the base reported any strange objects in the air. Neither did the commercial airfield, Barajas, east of Madrid, report any sightings.

* * *

THE MATTER gradually was being dropped; a mystified citizenry's clamor for an explanation had begun to die down, when suddenly the Spanish Air Force announced some startling facts. On Thursday, a few hours before the Madrid sighting, a Spanish jet fighter plane had chased an unidentified flying object! On a routine flight northeast of the capital, the pilot had seen the object and climbed to 50,000 feet in an attempt to reach it. Even at this height, he reported, it still was far above him. He had to give up the pursuit and return to base for lack of fuel.

The Spanish Air Force also announced that a strange object had been picked up on radar screens at Badajosa northeast of Madrid. The pilot who was dispatched to try to identify it came close enough to give a graphic description. He said it was flying at about 36,000 feet before it suddenly disappeared from his view.

"It was pyramid-shaped," he said, "and there were three globes of bright light at its base."

After these revelations from the Air Force, Spanish weather authorities came forward with the information that on Saturday, September 7, a UFO had been under observation for several hours by the Cuenca station south of Madrid. The object — triangular in shape like the one seen over Madrid — remained stationary at a great height for more than three hours, then moved off in a westerly direction.

Following these announcements, the authorities fell curiously silent. Officialdom's interest in the phenomenon ceased as did its willingness to cooperate in further investigation. A call on the information office at the vast United States Torrejon base yielded the innocent observation: "We thought that had been all cleared up and the object identified."

"What was it then?" a reporter asked.

"Oh, I don't know," was the reply.

To the question of whether the United States Air Force had an expert or authority in Spain we might consult, the answer was a curt "no" and the further comment that the matter "doesn't concern us."

* * *

OFFICIAL sources could not prevent the Spanish people

from scanning the skies. From the reports received — again in sufficient numbers to merit credibility — the objects spotted bore marked similarities to Madrid's craft.

On September 13 in Bilbao, a large industrial city on Spain's northern coast, two businessmen, Carlos Loizaga and Manuel Dorado, were having their morning coffee break when they saw "a bright, circular object traveling west at a great height." They immediately rushed to the office of the Spanish news agency CIFRA and made their report. It soon was confirmed by dozens of phone calls to official organizations — whose members had only to look into the sky to see the sight for themselves. Again there was no official action or reaction.

The following night, September 14, at the other end of the Iberian peninsula, another UFO was sighted near Seville by two technicians and a night watchman who were atop the watchtower at the Guadalcanal television station on Hamapega Mountain. All of these men were responsible workers accustomed for years to watching the night sky. They agreed the UFO was like nothing they ever had seen before.

"It was bright and round, a luminous orange color and flying at a great height," one of them

said. "We watched it for a few minutes until it went behind a cloud and disappeared." It was moving slowly in a westerly direction when they saw it, they added.

Then on September 16 the Madrid UFO made news again — after a fashion. Luis Cavanillas Avila, a correspondent for the CIFRA agency, reported that he and two night watchmen had seen something odd on February 22, 1968, in Almadén, a city a few hundred miles south of Madrid. The journalist and his companions, when they saw the picture of the Madrid object in the newspapers, said it looked exactly like the one they had seen almost seven months earlier.

"It was triangular-shaped and slightly reddish," Cavanillas Avila said. "We were standing under a high-tension wire so we had some point of reference to know in what direction it was moving. It was very high and moved slowly to the north. One side was brighter than the other, more luminous, and seemed almost to be independent of the larger part. It was almost like two separate lights, flashing on and off simultaneously. We watched it for about two hours and then it disappeared."

On October 2, nearly a month after the Madrid sighting, CIFRA reported from Bañolas, a

popular tourist resort in the province of Gerona on the Mediterranean coast: "At 10 o'clock this morning a flying object was sighted. It was spherical or oval in form and stayed motionless in space for 15 minutes. Then it slowly moved to one side, again stopping. At this point two smaller objects, clearly oval in shape, separated from it. One of them moved away and descended almost to the ground behind some hills, looking as if it might fall (nearby) . . . The other moved toward the sea, taking on a reddish glow, then disappeared. The original large one rose into the sky and flew off, finally disappearing." The one that had seemed to land never was found

and there was no further comment, either official or unofficial.

These are but a few of the sightings of unidentified flying objects reported in Spain in 1968. But until the Madrid incident, few persons have been willing to take them seriously. The reports have been called the product of isolated imaginations perhaps influenced by the popular television fare now in vogue in Spain, "The Invaders." After the Madrid occurrence, however, all sightings have taken on new significance and credibility. Has Spain — once the axis of the world's greatest empire — been chosen as the beachhead for earth's conquest by unknown agents?



A "UTILITY" DREAM

By Edward H. Mossi

DREAMS ARE endlessly fascinating and an inexhaustible subject of conversation. A category of dream which is perhaps the most mysterious is the type that answers a question or solves a problem.

Joseph Krieger came to this country from Austria and settled in San Francisco with his bride Amalie Wohfeiler. He was mak-

ing a living selling tea from house to house. One night in 1917 Amalie dreamed of putting tea inside cloth bags and when she related this dream to her husband he envisioned the tea bag and since 1917 it has been known as his "invention." He built a large business manufacturing tea bags for hotels and restaurants.



Was I really so ill? I sometimes
wonder — but never will I spend another night in . . .

... The HOUSE that almost *KILLED ME*

By M. J. K.

THE OLD house about which I mean to write is a show place and an historical landmark. But after spending more than two months there I harbor a suspicion that its venerable halls hold an evil influence, at least for me.

I had visited my cousin and her husband, who bought and restored the house after 1964, on two previous occasions but only briefly. I did not get an inkling of the subtle aura that seems to envelop the mansion until I came under its spell on a protracted visit when I went there to keep Ruth company during the summer of 1968.

Ruth has had a series of illnesses and because her husband is regularly employed she is alone much of the time in the high-ceilinged, lonely rooms of the mansion. First a ruptured disc felled her; this kept her bedfast and baffled the doctors for weeks until they sent her to the Medical Center in Kansas City.

She could recall no occasion that might have caused the injury and it was so difficult to diagnose because ordinary X-ray films revealed nothing. Then after an operation and a slow recovery she came down with an unusually virulent case of flu which kept her debilitated for weeks. Hardly had she recovered from this when she was struck down by a heart attack that required the hospital's intensive care unit to keep her alive. Once at home again, her activities were stringently restricted. But because we had been inseparable companions in childhood I looked forward to the visit and to helping her while away the hours of her convalescence.

Everything went well for the first few days as we chatted and revived old memories. I had my choice of many bedrooms and chose the charm of the "Blue Room" with its unusual fireplace of imported Italian tile, period furniture and carefully selected



period wallpaper. I felt the grandeur of the 1890's was mine as a special privilege. Ruth could not climb the stairs but I was at liberty to look at her fabulous collections of Victorian clothing in an attic room, of entrancing antique dolls in one of the second-floor bedrooms, of presidential buttons and banners that had caught the fancy of voters in the 19th Century. Collecting all kinds of antiques, from ancient bottles to buttons, to oriental and Watteau fans, Ruth had furnished the mansion with interesting relics of the past.

I am not aware just when I began to be ill. I have had brief stomach upsets and headaches all my life and was not disturbed when I first had a recurrence. However, one night as I lay in the big bed reading I began to consider my problem. Usually my illnesses are short, lasting only a few hours, and after a good night's sleep I feel fine again. I sometimes remark that I

have a nervous stomach — stressful events can catapult me into an episode. But this night I thought, in this house I am isolated from all trying situations, my days are filled with pleasant conversation and the charm of the mansion and its contents. My cousin has an unusually compatible relationship with her husband, who also commands my admiration. We have few callers; so why is my "nervous stomach" giving me constant trouble? Why doesn't the whole thing go away with a good night's sleep, as usual?

As I lay gazing around the room I wondered idly who had slept in this room in the past. The history of the house is well known. In the early days a prosperous Kansas merchant had wanted to marry the daughter of a good Chicago family. Accustomed to such luxuries as Chicago afforded in those days the girl was not anxious to live on the frontier. So to make the change

attractive the merchant promised to build a mansion for her — a mansion on a hill with an elm-shaded park before it. This he did. The house contained every luxury, even plumbing. A windmill pumped water to a storage tank in the attic and from this tank the system operated by gravity. There were servants' quarters and servants in them. The house was built with loving care and with beautiful walnut from the merchant's own groves. So well constructed was it that to this day the carved door and window casings, the intricately patterned stairway have never needed refinishing. A wrought iron fence surrounded the large yard and beyond this was a large grassy park. From the upper floor one could see a nearby small town, eight miles away across the tops of the intervening trees.

To this splendor the merchant brought his lady and here three daughters were born. Two of these daughters eventually married and left home but the fiancé of the youngest died before their wedding date and in her grief she shut herself up in the mansion where, after the death of her parents, she grew into lonely spinsterhood and old age. A few servants brought in provender and performed necessary chores but as the years went by the spinster let the house fall into

disrepair for a reason that became apparent after her death.

As a child I remember looking up the hill at the mansion and dreaming up mysterious tales concerning it. To me it was THE house of seven gables. I never once saw the spinster although I passed the house almost daily until I was graduated from high school and left the village. Now, many years later, as I lay in bed musing, I thought of my childish impressions and how I never had imagined I one day would be sleeping in the big bedroom overlooking the park. Was the spinster still nearby, I wondered, perhaps looking from another world at the "upstart" who dared sleep in her house?

When the spinster grew senile in her old age a nephew had her put into a nursing home. After she died and her will was read it was discovered that she wished, no, commanded, that the house be burned to the ground — completely destroyed after her death. These instructions were couched in vehement terms but the court declared she had been incompetent and set aside this destructive provision of her will. The way was open for the sale of the house and my cousin and her husband had bought it. They spent thousands of dollars on the exterior which had deteriorated. But the interior was still beautiful

and, aside from a new plumbing system and electrical fixtures, no renovation was necessary. There is a fortune in the beautiful hardware alone which the merchant had installed in the mansion for his "lady."

As I lay in the big bed on succeeding sleepless nights I wondered if the spinster still walked the halls in spirit. If ever a house was marked for haunting surely it was this one. At times I wandered from room to room on the second floor, with only the dim light from my bedroom to guide me. But I never saw nor heard anything unusual, anything to confirm my suspicions.

But the days went by and, far from improving, my illness grew worse. My diet was reduced to liquids and cereals and still I grew worse. Now my nights were interrupted with severe stomach pains and I walked back and forth through the second floor rooms during the dark hours. Medicines did nothing to alleviate these pains which kept me up night after night. Strangely enough, my pains went away at dawn and, although I did not improve, I was free of pain in the daylight hours.

And I noticed a subtle change come over my cousin. True she had been ill. She too developed stomach trouble but apparently

not as severe as mine. It seemed to me I was watching my cousin develop into what I thought must be the prototype of the spinster recluse. She never went out except to see the doctor. One day when someone telephoned asking to see the restored mansion I heard her say, "I'm sorry but I don't remember inviting you."

She told me that in the past visitors had purloined articles from her collections and now that she could not walk upstairs she did not want people traipsing through her private dwelling.

Perhaps all this was logical I told myself. But during my long, sleepless nights, whether it was my own psychological twist or not, I began to feel an evil influence permeating the mansion. I neither saw nor heard anything but more and more I felt something. And gradually I grew so weak that I became half convinced I could not escape from that house.

Sometimes I believed my cousin was fated to pine slowly away and I never would leave the house alive. This feeling was strong but I could not discuss it with my cousin or her husband. The unknown terror that gripped me as I painfully walked the floor at night always seemed too vague in daylight to discuss with people who stated they did not believe in the supernatural.

One day my son in New Jersey called long distance to tell me of the birth of my first grandchild. I wanted to see this baby but I was so weak I could not bring myself to pack and leave. The terrors of the night gave way to the terrors of contemplating driving alone to New Jersey. I felt inadequate for anything and the days and weeks continued to pass as I lived silently with my fears.

Only my cousin's husband seemed to go on day after day without becoming ill although he lost weight and seemed languid. Was a man better able to withstand the evil influence?

After another month went by the feeling grew on me that if I did not assert myself and get out of that house very soon I would die there. One stormy night as I walked the floor in pain, now so weak that I held onto doorjambs and furniture in my peregrinations, I determined I would not spend another night in the mansion. The thunder was loud and the lightning flashed; the windows were tightly shut against the heavy downpour, giving the house a musty dank smell. I thought none of my childish imaginings concerning the house could compare with the reality.

The next morning with strength born of desperation I put my belongings into my car despite the continuing rain and

drove away. By the time I reached Kansas City I felt my strength returning. The next few days and nights my stomach had a soreness but never again have I walked the floor in the night with pain that nothing would alay. During the next week which I spent attending to business matters my stomach improved until I could eat solid foods. I drove to Iowa, then down to Indiana, through Ohio and Pennsylvania to New Jersey — alone. I stopped along the way to visit friends and relatives. I felt fine.

In the ensuing two months since I left the mansion I have had no stomach upsets. I can eat anything from pizza to chop suey without digestive distress. I have written several letters to my cousin but she does not answer them. Is she offended? Or is she unable to write?

Now, free as I am of the influence of the mansion, I wonder: Was this nightmare experience a product of my imagination? Is my cousin's deteriorating health a natural process? Or does the dead spinster reach out from another world to destroy the people who restored and live in *her* mansion instead of burning it to the ground as she commanded?

I am sure of only one thing. I never will spend another night in that house.

True Mystic Experiences

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

A THREE-WAY WINNER

By Pearl Golubow

ON FRIDAY night, July 21, 1967, I read a story in FATE about a man who predicted race winners through his dream symbols. Inspired to see if I could get answers this way, when I retired that night I repeated several times, "I desire to know if the baby my sister-in-law Julia carries is a boy or a girl."

Soon I fell into a light sleep and after what seemed a short time a dream-image formed of a black-haired boy about three years old. I thought, "My, what a handsome boy!" But I doubted the symbol meant anything since he so closely resembled my own three-year-old son David.

The next day I noticed in the paper that the \$100,000 Brooklyn Handicap was to be run that afternoon at Aqueduct Racetrack in Queens, N.Y. The names of favored horses included "Handsome Boy." Quickly I telephoned a relative, Frances Golubow, who

sometimes goes to the races. She told me she did plan to go that afternoon and agreed to place my \$2.00 bet on Handsome Boy, but her money would be on the competition, Buckpasser, the Kentucky Derby winner. Nevertheless, that afternoon, a black horse named Handsome Boy won that race!

Two days later, among my mail were two envelopes. One contained my winnings, a check for \$10.20. The other came from Missionhurst School in Formosa seeking sponsors for a foster-

David Golubow and Deng Yun Jung



parent project, "Operation: Happy Child." Enclosed also was a picture of some 30 young boys and my dream child was third on the top row — Deng Yun Jung. One year's tuition was just \$10.00. I circled his picture, endorsed the check and mailed both that day.

Incidentally, my dark-haired nephew, Jay Ira, was born to my sister-in-law Julia Schiffman on February 8, 1968. — *Valley Stream, N.Y.*

THE EVIL BAM

By Mae Howes

I WAS BORN Lucy Mae Boules on September 1, 1895, on a small farm seven miles from the little town of Chipley, Ga. When I was five my parents, Leonard and Marry Ida Boules, sold the house where I was born. Mother, Father, my brother Ben and I boarded the train and headed for the big city — Columbus — where our household goods already had been shipped and placed in our new residence.

I remember the move as if it happened yesterday. I was all dressed up in a double-breasted blue serge coat with brass buttons and a matching little round hat. Riding on a train for the first time was a great thrill. But at dusk when we arrived in Columbus I had fallen asleep.

Thanks to my mother's friend Martha, our house was settled,

the beds were made and a fire was burning in the little stove. Ben and I were given supper and bathed and put to bed in our separate rooms. After Mother lighted an oil lamp and tucked me into a big bed in a back bedroom I lay wide-awake, so excited I couldn't sleep.

Suddenly in the center of the room a man appeared. He had dark hair and a heavy dark beard. He wore dark trousers and a dirty white shirt pinned with safety pins. He was fat and slouchy and I thought he looked like a tramp. His few teeth looked rotten as he grinned evilly and took a step or two nearer.

I was terrified but I dared not get out of bed or call out for fear he would grab me.

Then he spoke to me, saying, "I am the Bam. I am the Bam, the Bam of them all."

I pulled the covers over my mouth to smother a scream but the tears came as I watched this terrifying man moving closer to me. Now he said, "If you cry, I cry. If you cry, I cry." Then I must have fainted, for I can't remember anything until the next morning. When I told my family what I had seen the previous night Mother said I had had only a bad dream. I knew it was not a dream.

Many times after that night I dreamed of the Bam, always try-

ing to run to escape him. No matter how hard I tried it seemed that something was holding me back; I struggled against something that would not let me go.

As if an evil spirit possessed me, life never was the same after the Bam came that night. I never could do the things I planned to do. If I wanted to go on a picnic, it rained. Other children didn't like me and wouldn't let me join in their games.

I felt the Bam was the cause of many unfortunate incidents in my life. I had a very hard time after I married and my first child was born crippled. When I learned such things as evil spirits existed I supposed that the Bam had taken over my body and control of my life. He would follow me all through life and never could I be happy and free.

When my fifth child was born a neighborly friend, Mrs. Harris, came to take care of me and my children. One day as I lay in bed I told her about the Bam and how he came to me when I was a child. I had never talked to anyone about the Bam before but I felt Mrs. Harris would believe me and understand. She asked me if I ever had looked up the meaning of the word in the dictionary and I said no. She immediately went to the dictionary and found the definition of

"bam." It is an archaic verb meaning to fool or to hoax and possibly short for "bamboozle."

Now I was sure my bad luck had come through an evil spirit and the evil things that blocked my life were real. The Bam had not been a childish nightmare.

I started reading the Bible constantly, for I knew that Jesus had cast out evil spirits. I studied in earnest, praying God would rid me of the Bam.

My prayers were answered. Somewhere along the way the Bam lost his hold on me. I found that I was gifted — that I could read minds and know the future and heal the sick. After I had rid myself with God's help of the evil Bam I became my real self. I am now free to be and do the things I was born to do. At last I am free. — Columbus, Ga.

A VISIT TO JANE

By Clara Cassidy

ONE SATURDAY in the fall of 1955 a strong feeling came



Clara Cassidy

over me that I should visit my friend Jane Bartelman at once, instead of the following evening as we had planned. We lived only a few blocks apart in Washington, D.C., but it was raining and I had little inclination to go out.

But the feeling nagged at me. "I'll phone her," I told my unseen taskmaster. The peremptory answer came, "Don't phone! Go. Go now!"

Reluctantly I dressed for the inclement weather — sweater raincoat, umbrella — and at last I was outside. Now actually on my way I no longer felt the urgency. Six blocks to walk in a pelting rain! What had gotten into me anyway? My steps slowed and I sheepishly thought of turning back. However, my tormenting prompter still was on the job. "Hurry, hurry!" So I hurried.

Fortunately the way was all downhill. Taking advantage of every step-saving shortcut I soon was pushing open Jane's small iron gate. Ordinarily the gate's creak would have set her two dogs into a wild clamor. Now all was silent, even after I twisted the old-fashioned doorbell.

"What a wild goose chase," I muttered. "She isn't even home."

"Rap!" came the command. I rapped and then removed my glove to knock with my ring

against the glass. Still no answer.

"Again!" I knocked once more.

This time the curtain was plucked aside. White of face and haggard-eyed Jane was trying to turn the lock.

"Oh, I'm so sick," she gasped, at last opening the door.

One sniff was enough.

"It's gas!" I cried and leaving the door wide open I held my breath and rushed to the water heater in the basement to turn off the gas cock I knew to be defective.

Thanks to some unseen force, I had made it in time. — *Harpers Ferry, W.Va.*

"TAKE A DEEP BREATH . . ."

By Alla E. Crone

MY SECOND SON, Bill, was born on April 26, 1949, at St. Joseph's Hospital in Tacoma, Wash. The birth was a difficult one and I lost a lot of blood during the delivery. When I was returned to my room about three o'clock in the afternoon, I went into shock from loss of blood. My husband Richard, a physician, was waiting for me in my room. Immediately recognizing my condition he took steps to bring me out of shock.

Up to this point I was semiconscious but suddenly I found myself awake and standing behind my husband. To my intense sur-

prise I could see my own body lying inert on the bed with eyes closed.

My husband was leaning over the body saying, "Take a deep breath . . . take a deep breath."

My husband put his arm under my shoulders in an effort to lift me and his touch produced excruciating pain in my body. The "other me" standing beside Richard begged him to leave me alone and not to touch me. He didn't seem to hear me and continued to repeat, "Take a deep breath!"

When I realized he would not listen to me I tried frantically to shake his shoulder — but to my dismay I discovered I couldn't make contact with his body. Finally, in desperation, I took a deep breath and instantly was drawn toward the body lying on the bed. At that moment I blacked out and did not regain consciousness until some hours later.

My husband was stunned when I described in detail his every action as he tried to bring me out of shock. — *Fort Lewis, Wash.*



STRANGE ABILITIES OF SEALS

By Jack Appelbe

THE UNIVERSITY of Guelph in Ontario is conducting some interesting experiments with harp seals. The tests mainly are to determine whether they navigate the ocean by sound or sight but some other amazing abilities are turning up.

The seals, regularly supplied with vitamins and sea herring, are under the care of Dr. Keith Ronald, of the Guelph Department of Zoology, and Dr. Bertel Mohl, from Aarhus University in Denmark, two registered nurses and a nursing assistant.

The doctors think the seals communicate with each other through ultrasonic emanations. They respond to vibrations of

electronically-equipped paddles used to call them for feeding — vibrations at such high frequencies as to be undetectable by the human ear.

Dr. Ronald also has discovered that seals can shunt blood from one area of their body to another to help cure injuries. And they have an extra artery leading to the brain; therefore when blood flow is temporarily interrupted seals do not suffer brain damage as do human beings.

Seals also can lower their heartbeat rate from 100 a minute to 20 within a few seconds, though how they do this remains a mystery.





Louis de Wohl



ABOUT
THE AUTHOR

The ASTROLOGER-SPIES of WORLD WAR II



By Margaret E. Gaddis

MARGARET E. GADDIS was born in Chicago and grew up in Florida. In her own words, "With complete unrealism after one year of college I decided during the Depression to attend the Chicago Art Institute. . . ." Disenchanted with art as a career she returned to Florida and began to write. In the late 'Forties she married Vincent H. Gaddis, also a writer and frequent contributor to *FATE*. They lived in Indiana until 1962 when they decided to free-lance from California. Mrs. Gaddis writes on parapsychology and comparative religions.

Whether occult underground had reality or effectiveness for either side remains a puzzle, for vital pieces still are missing.

WHEN WORLD WAR II broke out both German and English war departments had well-organized propaganda bureaus which fed the press a stream of information expressly intended to sway world opinion. How occultism figured in propaganda emanating from both nations remains an intricate puzzle, for vi-

tal pieces are missing from the confusing jigsaw of dark activities on both sides. Pieces we do have include reports of hypnosis, pendulums, "covens" of Nazi storm troopers employed by Gestapo Chief Heinrich Himmler to influence court trials, and of course astrology. "Astrological warfare" really was waged by

both sides during World War II — but just who was kidding whom is difficult to establish.

Sefton Delmer's book, *Black Boomerang* (The Viking Press, New York, N.Y., 1962) details the facts of England's secret as well as open methods. Among the latter were BBC broadcasts to Europe and English leaflets dropped from Royal Air Force planes. But there were also "black" broadcasts which seemed to originate behind the German lines and "black" leaflets expertly imitating German printing styles smuggled in through the underground.

By far the best-known man employed by the British to fake the bogus data was an Hungarian novelist-astrologer, Louis de Wohl, the self-styled astrological warfare expert. He was ideally suited for the role. He had been educated in Berlin, received his astrological training from a Dutch baron, and had high-society connections.

De Wohl claims in his book, *The Stars of War and Peace* (Rider, London, 1952), that he left Germany because a Nazi Party member wanted him to do important work for the Fatherland. But de Wohl drew Hitler's chart — which revealed him a dangerous tyrant — and the astrologer, who had some Jewish blood, never had become a Ger-

man citizen. He promptly emigrated to London and continued his writing, spreading as widely as he could word of the likelihood of war and extolling his own considerable skill as a prognosticator.

Apparently the stars were cooking up a complicated stew. By an odd twist of fate de Wohl had a counterpart in Germany, Karl Krafft, who was similarly employed by the Nazis to do astrological and occult propaganda. Although the two men never met their careers were strangely linked.

In 1937 a Rumanian diplomat, Virgil Tilea, met Krafft in Zurich and was astonished by an astrological reading Krafft voluntarily made for him. About a year later they met again and without identifying the subjects, Tilea gave the astrologer (as a second test) the birth dates of two Rumanians — a Fascist leader named Codreanu and King Carol II. Reading these charts "blind," Krafft predicted for the first that he would die in November, 1938, which he did, on schedule, and that the affairs of Carol, whom he called a person of eminence, would turn upside down about September, 1940. That was the year German influence drove King Carol from the throne.

In January, 1939, Monsieur Tilea was sent to London as the

new Rumanian minister. Although Louis de Wohl takes all the credit for the idea of counteracting the stable of astrologers Hitler was supposed to have, Tilea actually suggested it to the British.

Tilea had been so impressed by Krafft's predictions and by the rumor already rife abroad that Krafft was working for Hitler that he suggested to the British Foreign Office that an astrologer of their own could keep them informed of the star picture by which Hitler was guided. Thus they would have at least some idea of what was coming next and could be better prepared. When it developed that no London astrologers thought much of the idea, Tilea suggested de Wohl.

* * *

AT A DINNER in the Spanish Embassy de Wohl made himself a social lion by regaling the high and mighty with the facts of Hitler's horoscope, pointing out that the Führer's coups fitted the astrological aspects to a "T." Undoubtedly, he said, his moves were calculated for him by his stable of star-readers.

"So now," de Wohl told the assembled diplomats, "if we make use of astrology ourselves we'll know when his next move is coming and have some hint of its direction. And when it comes to

turning the tables it will be good sound psychology to do it when Hitler knows his aspects are bad!"

The fact that war had come just three days sooner than de Wohl already had foretold must have added weight to his words.

Ellic Howe thoroughly assesses the entire story in his fascinating new book, *Astrology-A Recent History Including the Untold Story of Its Role in World War II* (Walker & Co., New York, N.Y., 1968). Both Howe and another writer, Louis MacNeice, in his lavishly illustrated *Astrology* (Aldus Books, London, 1964), hold that de Wohl largely *imagined* he was counterspying Krafft during the war, and that much of the stream of astrological information he poured into the propaganda office was accepted tongue-in-cheek to keep him happy.

De Wohl was an elephantine man of the suave amiable spy-type a la Hollywood, with long fine hair and eyes glittering behind rimless glasses. He smoked cigars incessantly and always carried a conspicuous crocodile-leather briefcase. However, he was a competent astrologer as well as raconteur and many of his predictions came uncannily close to the mark.

Early in 1940 in his book *Common Sense Astrology* de

Wohl said of Hitler: "His very death will be Neptunian. It may be a death by poison, by nerve destruction or a mysterious death for which the true explanation may never be found."

Discussing Hitler's love life, he predicted violent death for a woman who later could be identified as Eva Braun, although at that time her existence was unknown in England.

De Wohl took his role of counteragent very seriously. From his secret Psychological Research Bureau located in the fashionable Grosvenor Hotel in London, he turned out extensive astrological calculations along with the government-requested propaganda. These calculations involved a staggering amount of work — not only the construction of charts for all Allied and Axis leaders but for the new and full moons and "Ingress" charts for the Sign-changes of the sun at the four seasons. All these horoscopes were exhaustively analyzed and compared with each other and then the current planetary movements superimposed on them all.

De Wohl was blissfully in his element. Although the project was secret (since no one would have been pleased to be accused in Parliament of having an astrologer planning battle tactics) he no doubt dropped a few sly

hints about his activities among his wide acquaintance while at the same time turning out books and articles predicting the outcome of the war according to his star-reading.

De Wohl's astrological wheels were happily awhirl when, as he relates, "a high-ranking officer" came to him with two birth dates: November 15, 1891, and November 17, 1887. Which of the two would be the victor?

De Wohl already had concluded from horoscopes of King George, Winston Churchill and the United Kingdom that something good for the Allies was in the wind come autumn. Thus, while his caller gave no hints, obviously one date was British, one German.

Setting the rough sun charts which was all he could do from the dates alone, de Wohl said, "November 17 beats 15 and I think '17' is *our* man, sir!"

The officer asked his reason.

Opponents often are born close to the same day of the month, de Wohl explained. In World War I, Foch and von Hindenburgh had shared an October 2 birth date: Libra. Reckoning with the two new dates he had been given — Scorpios — de Wohl said the older man was an austere driving type, the younger one adventurous and more inclined to take risks. Since Britain had good as-

pects coming up the older man probably was theirs.

Correct, he was told. November 17 was General Bernard Montgomery's birth date and November 15 was Rommel's.

Seventeen, said de Wohl, had Jupiter "stationary" for five or more weeks in a favorable area while it affected Rommel's chart favorably for only about two weeks. "The only thing I cannot see," de Wohl concluded, somewhat bewildered, "is that Rommel is beaten! How can a man be beaten without any bad aspects of his own, simply because his enemy's are better?"

Later he sent in his report stating that action probably would start October 24. As usual he received no acknowledgment—even when Montgomery's famous El Alamein offensive started on that date. Not until much later did de Wohl find out how Rommel escaped personal defeat. Montgomery won the battle under his five weeks of luck but under Rommel's good two-week aspect of Jupiter, Hitler called him home to be publicly honored. Thus his Afrika Korps was beaten while commanded by his subordinate, von Thoma.

In his book de Wohl "proves" astrology by showing data for military leaders on both sides. Their victories came when their Jupiter aspects were good, their

defeats when they were bad.

For a long time de Wohl had been pestering his department head for an army commission. Finally, to quiet him, there seems to have been a fake swearing-in ceremony. He was told it was all very hush-hush—nothing in writing and he must not use his rank. De Wohl promised but on several occasions he was seen promenading around London in a uniform he had bought for himself. And after the war when his book, *The Stars of War and Peace*, was published, the Swiss (but not the English) edition had for its frontispiece his photograph in the uniform of a British army captain.

The hush-hush continued. De Wohl was sent to the United States sub rosa for propaganda purposes where he remained more than seven months. He lectured (always unofficially, of course) at astrological conventions and published articles in American magazines, spreading bogus "leaks" and in general having a whale of a time.

"The United States has to come into the war!" he harangued. "Look at Uranus in the Declaration of Independence chart. Its 84-year cycle began with the Revolution in 1776 and resumed in 1860 with the Civil War. So by 1944 at the latest. . . ."

MEANWHILE HIS alter ego in Germany, Karl Ernst Krafft, was making his occult knowledge useful to the Nazis. Krafft was an even more extraordinary personality than the flamboyant de Wohl. His photographs show a pale, slight, sharp-featured man with hypnotic eyes. Brilliant, compulsively driven by purposes he believed to be vast, Krafft had half a dozen weird theories involving psychological types and expressed in words he himself invented which entangled the destiny of mankind in a mishmash of Teutonic metaphysics. He scorned conventional astrology and developed his own system.

Count Keyserling, whose patronage he craved, urged him to scrap his convoluted fantasies before he came to grief. But Krafft was sure of his own genius and followed his daemon to the end. The majority of those who fell under his influence lived to regret it bitterly.

Krafft had supported himself in various capacities. As a personnel man in a department store — where he used graphology and (less openly) astrology — he was feared for his ruthless and uncanny insights.

Krafft was a Swiss citizen but his overpowering desire to mold the policies of the high and mighty led him to Berlin. He

soon was adopted by those Nazi leaders who had superstitious leanings.

Even before the November 8-9, 1923, *Putsch*, which resulted in Hitler's arrest and the writing of *Mein Kampf* during his imprisonment, astrologers had tried to lure Hitler into the fold. One of the most sincere and capable of the astrologers, Frau Elspeth Ebertin, already had predicted a Führer role for a man with Hitler's birth date. She issued a booklet, *The Stars in Their Courses and World Events*, which was to sell about 70,000 copies in the years ahead. Possibly she was the first to define Hitler as less a man than an archetypal figure through whom destiny worked — "a man possessed, a medium, the unconscious tool of higher powers." Some of her predictions along with those of other prophets were found after the war in the Federal Archives at Coblenz.

Krafft himself in October, 1939, recklessly had forwarded to one of his chiefs a prophecy that Hitler's life would be in danger, possibly by assassination, between November 7 and 10. (Astrologers find it interesting that this attempt, which was made as Krafft predicted, occurred like the 1923 *Putsch*, in a Munich beer cellar and on the same day of the month when Hitler's plan-

ets were similarly under stress.)

Although Louis de Wohl feathered his own nest for years by fostering the story, it is not certain that Hitler himself ever employed one single astrologer. Letters from his secretary, Fräulein Schroeder, to Ellic Howe deny that Hitler was ever a true believer. However, she admits that he was greatly intrigued by the beer cellar predictions; and the horoscopes of Hitler and the Third Reich as a nation were kept.

No evidence has been found that Krafft and Hitler ever met; yet between their two horoscopes are many planetary contacts and interchanges among both "benefics" and "malefics." In their mutual thirst for power some common destiny seems to have woven the charts of these two driven souls into a lurid and intricate tapestry.

Because of Krafft's wide study of the Nostradamus prophecies, he soon was engaged by Himmler (who already employed a corps of clairvoyants) to write new faked quatrains mimicking the archaic ambiguous stanzas of the old seer. These were published on Himmler's orders as the genuine prophecies of Nostradamus, foretelling eventual victory for the Rhineland.

Himmler was notoriously gullible. When he had General von

Fritsch arrested on trumped-up charges of homosexuality, a coven of 12 storm troopers was assembled. Himmler put them in a room near the court under orders to concentrate hypnotically and control the results! The effort failed and von Fritsch was cleared. He never was reinstated but sent at his own request to the Polish front. There he virtually committed suicide under fire.

* * *

BY THE TIME de Wohl returned from the United States to England he had spread the tale of Hitler's stable of six astrologers at Berchtesgaden through the world press, convincing himself and no doubt his cronies in the German refugee colony that his own advice was guiding the War Office.

Then in 1941 Rudolf Hess made his astonishing escape to Scotland. According to a small German-language paper published in London for the refugee colony a British astrologer named Mawby Cole had predicted an outstanding event under the great configuration of planets in Taurus on May 10-11, 1941. Not only did Hess fly to Britain on the 10th but Cole himself was killed on that date in the last German air raid! These reports went on to swell the Hitler-Krafft-Nazi astrological drama.

For most of the prominent as-

trologers in Germany the flight of Hess spelled doom, for Hess was known to consult them. Naturally, his escape was said to be on their advice. Actually, according to Gerda Walther, who worked for the German government throughout the war despite her anti-Nazi sympathies, Hess was "under very bad aspects" and his choice of a date depended solely on a break in the weather.

Dr. Walther, who before the Nazi regime had been assistant to the famous psychical researcher, Schrenk-Notzing, knew something of astrology. She says it now came in for criticism because an astrologer had sent Hess his 1941 predictions (found among Hess's papers) with the date of the escape flight circled but not interpreted.

The Gestapo roundup netted all persons with leanings toward the occult — graphologists and even Christian Scientists among them. Many astrologers were imprisoned and some wound up in concentration camps. All occult groups were disbanded, personal libraries destroyed, publishers ruined and in one case printing type was melted down while storm troopers watched. From that time on, astrologers went underground except for a few who worked under Nazi orders on distorted propaganda.

All newspaper references to Hitler's horoscope ceased abruptly.

Dr. Gerda Walther, a translator in the Munich Censorship office, was pleased later to be summoned to Berlin. Here she was assigned to a secret project: Pendulum Control. The offices were in a group of houses confiscated from the Jews and connected by secret underground passages. She and a number of others with some psychic knowledge were set to work swinging pendulums!

This came about because Captain Roeder was perturbed over the increasing number of sinkings of his ships. Given pictures of sunken German ships to study, Dr. Walther was supposed to locate their positions by holding a gyrating pendulum over maps of the English Channel.

Later she also worked in the "Tattwa Division" where favorable and unfavorable cosmic vibrations of Yoga philosophy were supposed to be charted by pendulum. Few among either the group or the officials had any respect for the work they were doing. However, they had been told that the British too had a pendulum institute to locate German battleships and submarines. The British suddenly were sinking them with a frequency so alarming that countermachinery was set up.

Captain Roeder would not agree with Dr. Walther that high-level clairvoyance was needed; he believed that the supposed British success with pendulums came from purely physical rays issuing from objects and setting the pendulum in motion. As soon as his group learned "how" they could teach pendulum-swinging to any common sailor to locate enemy shipping!

If this were so Dr. Walther told him, the "rays" would vary with the cargo. She refused the job of heading an enlarged department to investigate her own idea.

During the spring of 1942 while the Nazis were employing in their Pendulum Institute the very people they recently had been persecuting, Krafft and other astrologers were in prison. However, he was well-treated and would have been freed if he had cooperated in doing the calculations required of him. His wife was permitted to visit him and he was allowed out for walks. But his difficult self-strangled nature caused trouble. Although many persons tried to help him he retreated into a schizophrenic silence, refused to eat and finally died of starvation in January, 1945, on his way from prison to a concentration camp.

By contrast the cheerful flamboyant Louis de Wohl did well for

himself. He published book after book on his exploits and basked in his own legend for years. Finally he became a Roman Catholic convert and gave up his astrological practice, though he seems to have continued writing about it. As a cosmopolite traveling between London, Vienna and New York, he turned out a series of novels on the lives of the saints which met high approval in the Vatican. He died respected and honored on June 2, 1961, in Lucerne, Switzerland.

The Russians also seem to have had an astrologer. According to a 1959 bulletin of the American Federation of Astrologers the Kremlin employed one Yuri Yamakkin. He first had had the dubious honor of working for Stalin who became enraged when he failed to predict American reaction to the Korean War. This oversight got Yamakkin shipped to the Vorkuta concentration camp. Later Bulganin restored him to favor and under Khrushchev he is said to have had a suite in the Kremlin.

* * *

DESPITE THEIR occasional successes, no astrologer in our time seems as canny as the old Slav employed centuries ago by Ivan the Terrible. This seer had the wit to insure his own safety from the very beginning. Whatever he saw in

the heavens, he made sure that he kept his head literally as well as figuratively on his shoulders. Knowing full well the dangers of

reading the destiny of tyrants he cannily informed his master that the stars foretold that he and Ivan would die on the same day!



THE SHERIFF CAN'T HELP

IN THE FALL of 1968 in Washington state, a resident of Raymond's South Fork district reported to the sheriff's office that his family was being harassed by a gun-toting, threatening man who peeked into the windows of their home. He signed a formal complaint and supplied the name and com-

plete description of the suspect.

During the investigation the sheriff's office learned via teletype that the suspect had died at Yakima in April, 1968. Sheriff William Webb withdrew his deputies from the case.

"We've had enough things to do without chasing after ghosts," the sheriff remarked.



LIFT WITH FATHER

AHITCHHIKER, thumb akimbo, stood at an intersection in Fort Worth, Tex., one September day in 1968 until a kindly motorist pulled up and opened the door.

The 19-year-old hitchhiker, just off a bus that took 54 hours to reach Fort Worth from Portland, Ore., climbed into the car and asked, "Do you know where

Parrish Motors is located?"

"Yes, I do," the driver said. "I'm Gene Parrish.

"I'm your son, Jimmy," the boy said.

James Eugene Parrish, a business college student who has lived with his mother in Oregon for the past 12 years, was only seven when he last saw his father.



THREE IS A

FOR THE SECOND time in two years a canceled plane reservation has saved the life of Mrs. Elinore Bare of San Diego.

She first cheated death in 1967 when she withdrew from an Air France flight from Montreal to New York. The plane crashed and everybody on board was killed. On October 8, 1968, she had planned to board a Catalina-

STRIKE-OUT

Vegas Airlines flight from Las Vegas to San Diego but decided to extend her vacation one day to see the performance of band-leader Harry James. The plane she would have boarded, an eight-passenger DeHaviland Dove, caught fire shortly after takeoff, rolled over and plunged to earth. There were no survivors.

"Man, you've wiggled out," the hippie said. "You've flipped. That won't happen to me!" But the psychic was right.

RON WARMOTH

READS the **TAROT**

By Brad Steiger

Might his concern for welfare of others be decisive factor in handsome young psychic's reading accuracy?



RON WARMOTH looked up from the circle of Tarot cards and spoke softly but directly to his coffeehouse client. "I see that you are going to be in big trouble if you go ahead with your plans to pull off this robbery."

The man's eyes narrowed and his lips compressed. "What robbery? What are you talking about?"

Warmoth went on, ignoring the questions, "If you do perpetrate this robbery you had better leave Los Angeles immediately and return to New York or you are going to be arrested."

Tiny beads of sweat began to glisten on the man's forehead. His fingers began a nervous drumming on the tabletop. "Can you really see all that in those old cards? I mean about the robbery and all? I mean, how could you know?"

"I don't know *how* I know," Warmoth smiled. "All I know is that the knowledge comes to me whenever I spread the Tarot deck."

"Yeah, well, what else do you see?" the man asked.

"I see that you have just broken off relations with a black-haired woman with whom you have been living," Warmoth told him.

The man's mouth dropped. "Hey, are you sure your name

isn't Warlock instead of Warmoth? I mean, you're a witch, a wizard! Read some more!"

"You will soon be on trial for robbing a blonde-haired woman," Warmoth said, scanning another spread of the cards. "The woman will not appear in court and the charges will be dismissed."

"Oh, yeah!" the man grunted. "That's a break. What else do you see?"

Warmoth hesitated before he added, "You will become involved in a murder charge. A black-haired woman will have something to do with the nature of the murder charge."

"Naw," the man protested. "Not murder. Not me!"

Ron Warmoth thus read the Tarot cards for Jack (Murf the Surf) Murphy on August 26, 1956.

In September that same year Murphy and an accomplice, Allan Dale Kuhn, were arrested in Los Angeles in connection with several jewel burglaries but charges were dropped for lack of evidence.

In January, 1968, Murphy faced charges of slapping *very blonde* actress Eva Gabor and taking her \$25,000 diamond ring. The charges eventually were dropped after Miss Gabor notified authorities that she could not attend trial because of pressing commitments.

On January 29 Murf the Surf and three accomplices were arrested as they sought to escape from a robbery attempt at a Miami Beach, Fla., mansion.

As this is being written (September, 1968) an evaluation board at the South Florida hospital has ruled that Murphy is sane and should stand trial for the Whiskey Creek murders of two young secretaries.

TWENTY-FIVE-year-old Warmoth takes such accurate reading very much in stride, for his psychic prowess which he demonstrated for Murf the Surf is the rule rather than the exception for him.

"I have learned to accept my talent and use it to the best advantage," Warmoth told me. "When I give a reading I am able to feel from within whether or not my impressions are accurate. And always I am honest. I must be very honest with myself and my clients, or I could not read the Tarot objectively."

"Upon our first meeting, Ron Warmoth told me that I was of Ukrainian background, which impressed me because few people ever pinpoint my nationality," comments Myrna Sackstein, a registered nurse. "Later, when he read my cards, I realized that he possessed a rare gift, especially when things he told me

all began to come true.

"He described a blonde-haired man who would come into my life but he advised me that the relationship would not last. This all came about just as he described.

"I have heard from my former boyfriend, just as he said I would. He also forecast correctly that I would have trouble with my kidneys and that I would be writing a book.

"Ron Warmoth has a wonderful gift and I hope that he will continue to use it to help others as he has helped me."

Ron Warmoth's clientele are his most ardent boosters. The young Tarot reader spreads the cards for schoolteachers and administrators, advertising men, account executives, hairdressers, nurses, film writers, movie producers, housewives, fashion designers, starlets and some of the most noteworthy names in show business and in the world of high finance. One of his clients whose wealth rivals that of John Paul Getty's flies up on occasion from Sydney, Australia, to consult Warmoth and the ancient, arcane Tarot.

Neither has Warmoth been reluctant to allow psychical researchers to test his "psi" talents. Although psychical research societies are not in a position to endorse practicing psy-

chics, a letter written July 7, 1968 (permission granted for publication) comes about as close to a "seal of approval" as probably will ever be issued by such an organization. Mrs. Barbara Smith writes:

"A group of us, most of whom are active in the Southern California Society for Psychical Research, met at one of the member's homes at which time you displayed your striking psychic talents doing Tarot card reading. While we do not represent the organization *per se* and anyway the S.C.P.R. does not underwrite nor sponsor any psychic, yet we as individuals were in total agreement that you do indeed evince an unusual amount of ESP and we were very appreciative of your marked general psychic ability."

Ron Warmoth has been a professional reader of the Tarot for less than two years. He came to the west coast in 1965 after three years at Missouri State College and a brief stint as a dancer, actor and male model. Shortly after arriving in Hollywood Warmoth met Eve Nightingale, a psychic and magician who was popular in the '30's. Miss Nightingale gave Warmoth "a way of going."

"I cannot really say that she taught me in the sense that we usually think of the teacher-stu-

dent relationship," Warmoth reflects. "Rather, it was the subtle manner in which she guided me onto the proper path and helped me to accept the full range of my psychic gifts."

Warmoth asked the manager of a hippie coffeehouse, the Bizarre Bazaar, if he might give free psychic impressions to customers in return for a modest remuneration should he prove to be popular with the clientele. The manager agreed to give Warmoth a try.

The young psychic deliberately sought out the hippie district because, as he said, "I hoped I might stimulate the hippies' interest in gainful employment and get them off narcotics. I wanted to show them that mind expansion is possible without drugs. I wanted to let them know that I have been on a 'trip' for years and I never have taken a thing!"

It occurred to Warmoth that visual aids might help his work and just before he made his debut at the Bizarre Bazaar he purchased his first Tarot deck.

"When I opened this deck it was as if I always had worked with the Tarot," he remembers. "There was an instruction booklet inside. I tried to read it but it just didn't make sense to me. I threw the instruction book away. It was as if I didn't need it, as if I

knew what the symbols meant."

That night Ron Warmoth read the Tarot with 85 to 90 percent accuracy, according to his clientele's testimony.

One young man did not deny Warmoth's revelation that he was a regular user of "grass," marijuana.

"So what, man?" the hippie grinned. "It helps make the bad scene of this dreary world just a little bit better."

"You don't need that stuff," Warmoth told him.

"You got something better?" the hippie challenged.

"I certainly do," Warmoth answered, "but it takes a little more time and development than touching a match to a joint of marijuana."

"Time I do not have, friend," the hippie sneered. "I want my kicks right now. Present tense!"

Warmoth looked over the cards. "You should take the time," he warned, "or you'll be doing time!"

"What do you mean, fortuneteller?" the hippie demanded.

The young psychic winced at the "fortune-teller" appellation but he went on: "I see you with a friend. You are crossing over into Mexico to pick up a large shipment of marijuana. I see you being arrested."

The hippie stood up. "Man," he said to Warmoth, "you're

wigged out. You've flipped. No such thing is going to happen to me."

"But it did," Warmoth recalls. "That very night he went on to Mexico with a friend to pick up marijuana. They were arrested at the border when they attempted to reenter the United States. Word got around. A lot of people had heard me warn him. That next night the Bizarre Bazaar was packed."

Warmoth read at the Bizarre Bazaar and the Troubled Bubble for three months. After this period of *gratis* readings in the coffee-houses, the young reader moved on to Hatton's of Hollywood. Currently Warmoth gives most of his readings in his home but he is in great demand at a number of west coast restaurants and is becoming increasingly popular at private parties.

When Ron Warmoth visited our home in May, 1968, I asked him how a "country boy" from a little town in Missouri (Newark, population 110) had adjusted to giving readings to a clientele that includes some of the wealthiest men and women in the world.

"On the basic human level the wealthy are no different from the folks back home," Ron answered. "Human emotions are the same on every level of society. I treat every one of my cli-

ents, regardless of position on the social ladder, as if they were my relatives or my personal friends. This means that I regard the things we discuss in confidence as a sacred trust.

"I also have observed that the wealthier people are, the more interest they seem to take in the occult. And what is more, they are not ashamed of this interest. One executive brings all of his clients around to see me."

How does Warmoth account for the great contemporary interest in the psychic side of life?

For one thing, he feels that ministers and psychiatrists both have become too clinical in their approach to the problems of their parishioners and patients.

"I deal with my client's problems in common-sense terminology," Warmoth said. "I don't judge them or force them to account for their actions; I speak of their problems objectively. I may not condone all of their actions but I never condemn them."

Although Warmoth speaks to his clients with the utmost honesty and candor, he cannot be bothered with problems regarding love life and he refuses to discuss matters of health.

"If I see someone being exploited by another in a love affair," Warmoth added a qualification, "I will then speak up.

Otherwise I hold my tongue.

"I have a complete mental block against advising on health matters. I consider this decidedly out of my realm."

"What," I asked him, "would you do in a case where something concerning a client's health did break through your 'mental block'? What if you saw that your warning him might avert a serious illness, or even death?"

"In that case, and such cases have arisen," Warmoth admitted, "I would recommend a physician, psychiatrist or clinic where he might go to have the matter attended to. But I never would prescribe, I never would pretend to 'heal' and I never would toy with someone's life. If something does break through my mental block, I send them straightaway to a doctor."

Warmoth is of Dutch-Scandinavian ancestry and a descendant of Henry Clay Warmoth, the governor of Louisiana who pardoned the New Orleans Voodoo Queen, Marie Laveau II, from a death sentence in the 1860's. From what he can piece together from Warmoth family folklore and official records, it appears to Ron that Marie Laveau II may have been his ancestor's illegitimate daughter.

"I have no conclusive evidence," Warmoth admits, "but it

seems as if Marie Laveau I blackmailed old Henry Clay Warmoth's way into the governorship. Voodoo cultists believed that Marie Laveau lived for over 150 years but it now appears obvious that Marie Laveau II simply took over for her mother when she had reached a suitable retirement age and made it seem as if one woman continuously controlled the voodoo cult. Marie II was finally arrested for the death-by-poison of about 75 persons. For a governor to pardon such a monster seems unthinkable. If old Henry Clay Warmoth was not her father, it seems certain that he must have been bound to the voodoo cultists in some other way."

Although he is fond of relating this bit of romantic family heritage, Ron is careful not to leave his listener with the impression that he has inherited voodoo powers from his ancestor's alleged indiscretion with the high priestess. Besides, he does not need to reach back to the 1860's to find psychical antecedents in his family. His maternal grandmother was a direct voice medium whose spiritual advice was sought by both relatives and friends.

Ron remembers always "knowing" things about people. It was not until he was 16, however, that he really became aware of his

psychic abilities through a number of precognitive dreams.

"But I never once thought that I would someday be a practicing reader of the Tarot cards," Ron insists. "The notion that I would be a professional psychic would have seemed as likely to me as the notion that I would be the first man on the moon."

Then on a stormy evening in 1965 when he was a member of the cast of the Mill Mountain Playhouse in Roanoke, Va., an actress suggested that Ron try his hand with some others who were experimenting with an Ouija board.

"I startled the entire cast and crew," Ron recalls with a chuckle. "One actress in particular became very excited. She had come from Russia and I began to spell out some family names and places from the old country which she had not breathed to anyone. I did the same sort of thing with several other members of the cast, until finally they asked me to stop. I think a couple of them feared I might dangle some well-hidden skeletons from their closets!"

I asked Ron from what source he considers his psychic or mediumistic abilities derive.

"I am not a trance medium and I do not work through a spirit guide," Warmoth answered. "It is interesting that

four different mediums have seen the form of an old Oriental man bending over me while I am reading but I am not aware of any discarnate entities flitting about me. Actually, I confess that I don't really believe in such things. I may change my mind in the future but I do not at this time accept the theory that unseen intelligences are whispering knowledge about my clients in my ears.

"I could be called a mystical-clairvoyant. The Tarot is my medium of concentration and I draw from the cosmic energy and the subconscious mind."

Earlier Ron and I had discussed a statement made by the British clairvoyant John Pendragon, who believes that the charting of a horoscope is basically a device by which an astrologer may gain a greater rapport with his client and allow his ESP ability, rather than the "stars," to predict trends in the client's life. Parapsychologists generally regard a crystal ball as a focal point on which the psychically sensitive may concentrate while allowing their "psi" talents to come into play. In other words, neither the astrological chart nor the crystal ball has any "power" of itself. Rather, they somehow serve to prime the psychic pump of the clairvoyant. I asked Ron if he believed the same thing

might be said of the Tarot cards. His answer was a surprise.

"To me the Tarot is much more than a pointer, a device to free the subconscious. The Tarot defies all laws of chance. Perhaps the cards truly are possessed of some occult power. I can't explain what I really want to say but before groups of 300 or 400 people I have shuffled the deck for person after person and 'bang!' — I always turn up the card that symbolizes exactly what is on each person's mind!"

"Perhaps somewhere back in the misty reaches of time, certain basic sacred wisdom was passed on to the elect and presented as symbols in a Tarot deck.

"Tarot reading seems to be almost a lost art. Although I never have taken instruction in reading the cards, those who do teach such methods say I read Tarot most accurately, the way it should be read according to the most ancient teachings.

"How do I know these things? I never have read the various instruction books on Tarot, although I have made an extensive study of the historical aspects of the cards. I only read the Tarot and interpret what the cards mean to me. This is why I now am working on a book which will explain each symbol according to my own interpretation. In

some cases, my interpretations are the exact *reverse* of what some Tarot schools teach as traditional; yet even my rivals have acknowledged the accuracy of my readings."

I interrupted Ron's moment of serious reflection to point out that he was treading a bit close to the "discarnate entities" and "spirit inspiration" in which he denied belief.

"Well, perhaps I should clarify the point," Ron laughed. "It is just that I have no evidence that such entities are communicating with *me*. I by no means deny the existence of a spirit world but I am an agnostic concerning the possibility of our interacting with the shades of the departed.

"I have had evidence that either spirits or their memory patterns do linger on, however. Not long ago I was having dinner with some friends who occupy the home formerly owned by Eugene O'Brien, the silent-film star. As I glanced across the dining room toward a large window which overlooks the city, I distinctly saw the misty form of a woman cross the room, look out the window and disappear.

"When I described the woman to my friends, one elderly guest, who had been a silent-film actress, stiffened in her chair and said that I had described Norma Talmadge. According to my

friend, Miss Talmadge had been in the habit of fleeing her home to stay with O'Brien, frequently her leading man, whenever she had trouble with her husbands. Her favorite spot in the house was the window overlooking the city.

"I do believe, then, that it is possible for several planes of being to exist simultaneously here on earth but whether one can establish contact with someone on another plane must be demonstrated to me."

Warmoth read the Tarot for both my wife and myself when he visited our home. I was most impressed, especially by Ron's ability to come up with seemingly unimportant, minuscule details.

My wife was amazed when after having just met her father, Warmoth spread the cards for her, frowned and told her that the gentleman he had just met could not possibly be her father. Her father, he said, was dead.

Warmoth shook his head, studying the cards for a few moments in silence. When he looked up again he was smiling. It was now clear to him, he told my wife, she was an adopted child. The elderly gentleman he had met at dinner was her legal father, not her natural father. Warmoth was correct but the intelligence that he, a stranger,

had divined, is not known to some of my wife's closest friends.

Warmoth insists he seldom knows anything about his clients when he first meets them. The famous and near-famous he of course recognizes and may be aware of some general facts about their past lives. But 95 percent of his clients are unfamiliar faces.

"I ask them not to reveal anything about themselves during the reading," Warmoth says. "I read their past, present and future with the Tarot. After I have finished the reading, they may tell me whether I have scored a hit or a miss."

In December, 1967, Warmoth read for Mrs. S. E., an office worker who had emigrated from Holland. The young psychic saw from the first cut of the cards that her husband's family had interfered in their marriage, causing a divorce. He was able to trace her route of emigration from Holland to New Jersey to California.

He could see she was presently in a very nervous state over money and he was able to say that she loved a man in England. Mrs. S. E. confessed that Warmoth was correct and asked how she might obtain the love of the Englishman. Warmoth advised her to think positively, to stop

worrying about bills and strive to become more secure.

Sometime later Mrs. S. E. wrote a letter saying, "You were so exact in your predictions. I followed your advice and it worked wonders for me. I have received a lovely letter from England from the man who means so very much to me. I never thought I would hear from him again . . ."

Miss C. was a film star who once had a regular network radio show, who had starred in several films, but who now was being forgotten by the public.

Warmoth was able to list her worries and to point out where she had lost a great deal of money through bad business investments. He cautioned her not to proceed with a deal she had just been offered. Warmoth predicted that she soon would be making television commercials. These in turn would spark a renewed interest in her work.

Two weeks later Miss C. called Warmoth to tell him she just had signed to do a series of commercials. Such a possibility had seemed extremely remote to her at the time of the reading.

The death card appeared on the first cut of the cards for Mrs. R. M. R. Another cut of the cards showed Warmoth that her oldest son soon would have a narrow escape in a car accident. Ron

saw clearly that Mrs. R. M. R.'s son would be traveling with two other boys when the near-fatal accident occurred.

Three months later, in January, 1968, Mrs. R. M. R.'s son survived an automobile accident which took place while he was traveling in Europe with two other young men.

A quiet man, a gentle man truly concerned with giving himself to meaningful work and important causes, Ron Warmoth is finding himself more and more in demand as a psychic who cares.

"Ron Warmoth gave me confi-

dence because he went directly to the question at hand without probing or asking questions," said one client. "In just a very few words Ron was able to bring my trouble out into the open so that I got a new light on it and courage to go on, to expect things to get better. He has a very wonderful gift and I so like his dignity and kindness."

Such a recommendation from a once sorely troubled woman may speak more highly of Warmoth's psychic abilities than his impressive performances at the private parties of some of his jet-set clients.



STORK AND COINCIDENCE COOPERATE

PREGNANT sisters-in-law Mary Hayes and Mary Hayes, both 27, one Wednesday in May, 1968, decided to go together to see a movie.

Thursday morning at Kettering Memorial Hospital in Dayton, Ohio, at 6:24 A.M. Mary Jo Hayes gave birth to a nine-pound, one-ounce daughter, Tia Lynn. Seventeen minutes later

Mary E. Hayes also gave birth to a girl: seven-pound, eight-ounce Terry Lynn.

The young mothers, friends before they married brothers Patrick and John Hayes, also share the same birth date—September 12. To stretch the arm of coincidence slightly more, the same doctor delivered both the new babies.



BALKY HORSE A HERO?

ABLE BREAD-MAKER OF Oviedo, Spain, was embarrassed and frustrated by his stubborn horse one day last spring. On his rounds outside of town the nag balked at entering a tunnel and the baker tried everything to get the animal to move; he was holding up traffic. But the horse

stood still while the hoots and horns of impatient travelers grew louder and louder. Suddenly they were drowned out by an earsplitting crash. The tunnel had collapsed. Credited with saving untold numbers of lives the horse received a hero's welcome on his return to Oviedo.



Barley plants on "X" side are treated; "Y" side are untreated controls.

Experiments in **PSYCHIC HEALING**

Outcome with mice, plants and enzymes defeats scoffers' charge that psychic healing depends on faith.

By David Techter

ONE OF THE most controversial areas in psychic research today is that of paranormal healing. Perhaps because of the close relationship between healing and religious beliefs few researchers have attempted even to ascertain whether psychic healing exists, let alone trying to learn how it operates.

We know from studying primitive cultures existing today that in the beginnings of history there was no division between medi-

cine and religion. Along with divination and sorcery, the healing of the sick was and is the duty of the shaman, seer or medicine man. As civilization became more complex the role of healer gradually became differentiated although he often continued to hold religious status beside the priest. In other societies, such as ancient Israel, the folk healer became a rival of the clergy and this led to his public condemnation as a "witch" (which literally

means "one who has knowledge").

Healing probably got its biggest impetus from the rise of Christianity. Not only is the New Testament full of accounts of Jesus' healings but Christ made healing the sick a specific charge to his Disciples. Over the centuries, however, the established churches largely discontinued ministering to the ill and spiritual healing became the specialty of sects such as Christian Science and Spiritualism. Lately movements within various Protestant denominations have sought to restore healing to its earlier place of prominence within Christianity — with some degree of success.

However, medical science continues to look askance at non-medical healing and psychic researchers tend to ignore it. Nevertheless, there are a bewildering variety of unorthodox healing systems, ranging from simple prayer and meditation to the bizarre psychic surgery practiced in the Philippines. By far the commonest type in the West is the "laying on of hands." Variously termed "spiritual healing," "psychic healing" and "magnetic healing" this may involve the healer placing his hands on the afflicted parts of the patient's body. Franz Mesmer in the late 18th Century credited

healings he performed to "animal magnetism." Later researchers discovered that nearly all the marvels effected by the followers of Mesmer occurred as readily by simple verbal suggestion without bodily contact and "mesmerism" was transformed to hypnotism.

Suggestion has remained the counterhypothesis by which science explains spiritual healing. Bathing in the cold water at Lourdes, medical experts argue, has no effect in itself. It is the belief in its healing powers that accomplishes the cures which are attested to by the rows of discarded crutches. Likewise, the "laying on of hands" heals only those who have faith in the healer's ability. The healers reply that many persons who are skeptical or even antagonistic to the idea of spiritual healing have been healed; children too young to understand the process have been cured; even animals have been helped. While there are striking cases of these healings, unfortunately most practitioners do not keep records. By and large they treat whoever appears before them whether or not the patient has been diagnosed by a competent doctor beforehand. And rarely is there an adequate follow-up to see if the patient has received lasting benefit from the healing treatment.

Thus it is all too easy for the medical profession to ascribe any positive results to suggestion.

Nevertheless, there is the nagging possibility of something more than suggestion at work. The question remains: Is there such a thing as a "healing power?"

Less than a decade ago one psychic researcher began to conduct systematic experiments in healing using patients not subject to suggestion — namely animals and plants. Assistant Professor of Psychiatry at McGill University, Montreal, Canada, Dr. Bernard Grad is professionally interested in cancer victims and the aged. This interest stems largely from his acquaintance with Mr. Estebany (identified in Grad's reports as O.E.). Apparently a gentleman of considerable psychic ability, for some years Mr. Estebany reported favorable results with patients whom he treated by the "laying on of hands."

Laboratory mice are readily available and Grad's initial experiments at McGill involved these animals. To test the efficacy of Estebany's healing power the progress of mice treated by the healer was compared with control mice with equal disease or disability who were untreated. The affliction had to be one

where it was possible to measure progress and they decided this requirement could be met most easily by inflicting wounds on the animals. A piece of skin was cut with scissors from the backs of the mice. The area of the wound decreased as the skin regenerated, thus providing a simple quantified measure of progress. Because mice are nervous animals it was decided they would be treated in their cages so that there was no direct contact between Mr. Estebany's hands and the treated mice. Because there was the possibility that simply the heat from his hands would promote more rapid healing one group of control animals was subjected to artificial heat treatments of the same duration as the healing treatments.

After their wounding, the animals were assigned randomly to three groups. The experimental group received healing treatments from Mr. Estebany for 15 minutes at a time twice daily at least five hours apart five days a week and once on Saturday. Because the mice to be treated were transported from their racks to another room for treatment the control animals also were picked up and moved in order that any distress due to being transported would be equalized.

Preliminary trials had indicat-

ed that no difference in healing rate was noticeable during the first week. Therefore in the controlled experiments the wound areas were measured on the first and second days after the animals were wounded and then were not measured again until the 11th and the 14th days of the experiment. The areas of the wounds were traced onto paper, cut out and weighed on a sensitive scale, thus converting area into weight. This system of measurement showed that on the 11th day the wounds of the treated mice averaged less than half the size of the wounds of either of the control groups. The difference was even more marked on the 14th day. There was no noticeable difference between the controls that received heat treatment and those that did not. But the difference between the mice treated by Mr. Estebany and both of the control groups was highly significant statistically.

The theoretical implications of these results are so contrary to what medical science would predict that Dr. Grad repeated the experiment again with new groups of mice. The results were the same — the mice treated by Mr. Estebany healed significantly faster than the control groups.

Before publishing his results Grad felt that the experimental conditions needed tightening up

and also he wanted to have his results confirmed by independent investigators. Therefore, he set up a coordinated research project with Drs. Remy Cadoret and G. I. Paul of the University of Manitoba. Two departures from the original experimental design were introduced. First, the treatment by heat was replaced by "treatment" by medical students who claimed no healing abilities. (The objection could be made that an individual well might have healing powers without being aware of it.) Second, when the animals were transported from their living quarters to the room where treatment was given their cages were concealed in paper bags. In half of each group the bag was stapled shut and thus healing was done *through* the paper bag. In the other half the bag remained open and Mr. Estebany (and the medical students) slid their hands inside the bag and held the cage during the "laying on of hands." As a result there were two subgroups, the "Open Bag Condition" and the "Closed Bag Condition."

In this experiment the areas of the wounds were calculated directly by planimetry. Beginning on the 15th day after wounding the effects of Mr. Estebany's healing treatments became apparent. In the "Closed Bag Condition" results were in the

expected direction but not significant. However, in the "Open Bag Condition" the mice treated by Mr. Estebany again healed significantly faster than the two control groups.

Encouraged by the success of these experiments with animals Dr. Grad decided to test next the effect of Mr. Estebany's "healing power" on plants. (This was done partly because he hoped to find an experiment that took less time than those with mice.)

Barley seeds were used and preliminary tests showed no effect on seeds which were treated *before* they were planted.

To simulate "wounding" the newly planted seeds were watered with a saline solution which would impair germination and growth. Preliminary experiments showed it was not necessary to treat the plants themselves; results could be obtained if Mr. Estebany treated only the initial saline solution. Thus the controlled experiment involved watering half of a number of pots containing barley seeds with the treated saline solution and the remainder with the untreated. As the seeds germinated and grew attendants determined, daily, the number of plants per pot, their average height and the resultant mass of plant material. In the majority of the experiments conducted the treated pots

significantly outgrew the control pots in one or more of these three measures. This effect became evident about the eighth day.

In the earlier experiments Mr. Estebany treated the saline solution in an open glass beaker, thus permitting the possibility of a chemical effect from perspiration on his hands. In later experiments the saline solution was sealed, with ground glass stoppers, in glass reagent bottles; thus any "healing power" had to operate through the glass walls of the bottles. Nonetheless, the pots watered with the treated solution out-produced the control pots.

Various chemical and physical studies of the treated versus the untreated solutions failed to indicate any marked or consistent difference between the two. In a paper in the *Journal of the American Society for Psychical Research* (April, 1965) Dr. Grad wrote, "Although little can be said about the nature of the force that is producing the biological effects described in this paper or the mechanism whereby it acts, the experiments on wound healing and plant growth have demonstrated that the so-called 'laying on of hands,' at least when done by certain individuals, has objective demonstrable effects which, because it was done on

animals and on saline poured over plants, can hardly be explained as being due to the power of suggestion."

But today, more than three years later, this "healing power" remains just as mysterious.

Dr. Grad has continued his experiments. He has found that yeast cells also respond to treatment. Healers other than Mr. Estebany have participated in the experiments; some have produced no noticeable results; some have been successful and some actually have seemed to inhibit plant growth as compared with control plants.

Whatever this "healing power" may be, it appears to be distributed throughout the human population and to exist in "positive" and "negative" forms.

In recent months other experiments having a bearing on the problem have been reported. Sister M. Justa Smith of Rosary Hill College, Buffalo, N.Y., who has done a great deal of research in the field of enzymes (those chemicals basic to all processes of cell physiology) has stated that many biochemists believe "any disease or illness proceeds from a lack of or the malfunctioning of an enzyme." In this case healing must be the correction of the enzyme disorder.

Would "healing power" from a psychic healer affect enzyme activity, she asked? And then Sister Mary Justa persuaded Mr. Estebany to take part in experiments with the enzyme trypsin. These experiments demonstrated that the activity level of the enzyme was increased by an average of 10 percent when held by Mr. Estebany in a reagent bottle for some 75 minutes. Trypsin samples that earlier had been subjected to ultraviolet radiation (which seriously reduces the activity level) also were "stepped up" but to a lesser degree. Most interesting of all, however, is that the same effect, 10 percent augmentation, can be achieved by subjecting the enzyme to a magnetic field (13,000 gauss strength, for two hours).

Was Mesmer right after all when he called the healing power "animal magnetism"?

Perhaps the electromagnetic field which surrounds all living (and inanimate?) bodies can provide at least a partial explanation of the "healing power" and of nearly all other parapsychical phenomena. Since the evidence now makes it clear that this "healing power" does indeed exist it is high time that we get on with the work necessary to elucidate its nature.

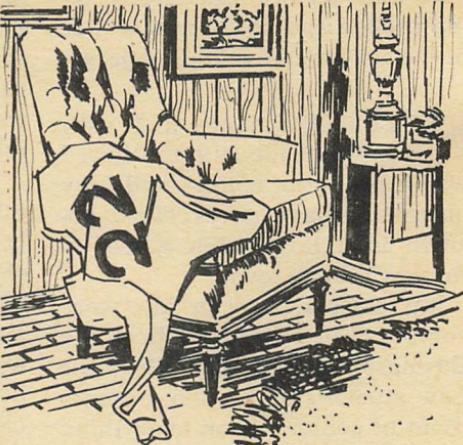
THE GHOST WHO GRADUATED

Nipped in the bud, boy's concern for his career
and companions survived as a potent, punctual force.

By Mai Kampitt

I NEVER KNEW Douglas Williams, for my tenure as an instructor at Blount High School in Prichard, Ala., began with the 1957-1958 school year. I am told he was a happy-go-lucky but studious young man. He enjoyed school both for studies and sports and he excelled in everything he did.

Just as enthusiastically Doug engaged in the whirlwind of summer activities with his schoolmates — boating, beach parties, water skiing, softball — and he also had a paper route. Summer vacation was nearing



its close when one sultry August afternoon he was cycling along Main Street on his way to deliver the evening papers.

Perhaps his mind was wandering — as a boy's will — but he recognized Mrs. Randall, a family acquaintance, standing at a bus stop. She waved to him and as he raised one hand to return the greeting she saw the car he didn't see. The vehicle slammed into him, the driver speeding away. It happened so quickly that later Mrs. Randall remembered nothing of the car, nothing but the sight of Doug's shattered

bike and his crumpled body lying broken and dying in a welter of the scattered evening papers.

* * *

SEPTEMBER came and with it my first job as a teacher. I was fresh out of college and very pleased to have an excellent position in a large high school in my own hometown.

My classes, five in all, were composed of 11th and 12th grade Business English and Business Law students and I had a homeroom of seniors. Soon everything was in full swing and I learned about Douglas Williams.

His classmates, football teammates and coaches talked about him a lot. He had been an outstanding player, I gathered. Finally the principal and coaches organized a brief memorial service and authorized that his jersey, No. 22, be retired. Ceremoniously and with reverence they placed it in the school's trophy case.

I learned too that Doug had planned to have his own business after finishing college and the previous year had been assigned to what was now my homeroom, students majoring in Business. The schedule had not changed from last year and they were scheduled to come to me for Business English at 11 to 12 o'clock each day.

Before many weeks had

passed one of my students, Jane Bennett, noticed something puzzling occurring each day. To be sure she was not mistaken she waited a week or so before calling it to my attention.

When she did mention it she told me that each day at precisely 11:20 the door to the classroom slowly opened. It had opened frequently since the class was assigned to me but each time I merely said, without so much as lifting my eyes, "Will someone close the door, please?" Now the matter lay open for discussion, for Jane had jotted down the exact time the door opened each day.

"I'm certain it's nothing more than the wind—a draft, perhaps—that causes the door to open," I said. "I'll ask the janitor to check the latch and the hinges this afternoon."

The janitor found one hinge that needed tightening and he did this while I stood watching him. I shared this intelligence with my class the next day when it convened at 11:00 A.M. and considered the matter closed.

For 20 minutes that morning it remained closed. But at precisely 11:20, as it had done previously, the door quietly opened!

"It's Doug!" I heard someone whisper.

"What's that?" I asked, a little sharply.

Timidly one of the girls began to speak, expressing what the rest of the students undoubtedly thought too.

"Doug would have graduated with the rest of us but—" Her voice broke but she went on. "All of his classes were to have been with us, those of us in this room. I—we think he's the one who opens the door every day."

"Nonsense," I admonished, as gently as I could. "There's a logical explanation for this and eventually we'll find it." I coaxed them to stop thinking about it and get back to their studies but deep down I began to wonder . . . for every day at

11:20, whether the day was rainy, cold, windy, calm or sunny, the door opened. When this happened the class members inevitably looked at each other commiseratingly. Then someone would rise quietly and close it. The door never opened of itself again after 11:20 had passed.

* * *

THE FOLLOWING June, 1958, the class graduated. In the 10 years since, no other class in that particular room has had the experience we now relive so vividly in our memories. In some way beyond our power of knowing, did Doug manage after all to graduate with his class?



TERRIBLE FANTASY BECOMES REALITY

By Martha Russell

IN MAY, 1966, at Hugglescote, Leicestershire, England, flocks of screeching magpies plunged from the sky like bombers and attacked a group of school children at play. Terrified and bleeding the youngsters had wounds on their heads hands and ears. Science teacher Eunice Brabin-Smith said, "It was incredible."

After the strange assault the children were armed with sticks by fearful parents and adult

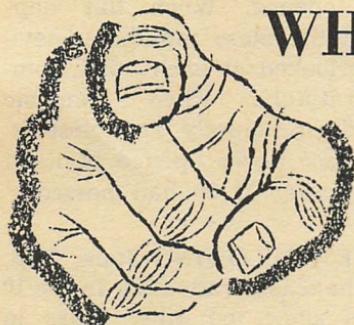
guards were posted throughout the west coast village.

Naturalists were unable to explain the bold action of these usually timid birds.

In the Alfred Hitchcock movie, "The Birds," flocks began to attack and kill humans. It is notable that the film was set on the west coast of California but Daphne DuMaurier's book, from which the scenario was taken, was set in the western part of England.



The Problem of Resistance to PSI -



WHY YOU REFUSE TO BELIEVE

By Jule Eisenbud, M.D.

Abridgement from Chapter XIV, *The World of Ted Serios* (New York: William Morrow & Co., 1967),
reprinted from the Proceedings of the
Parapsychological Association, Number 3, 1966.

How labyrinth of primitive fear shackles psychical research—and you.

NEAR THE TURN of the century William James expressed his firm conviction that the strongly negativistic temper of the time in regard to psychical research would be impossible a generation hence, what with the conclusive demonstrations of mediums of the caliber of Mrs. Piper and the fascinating experiments in thought-transference then being carried on at the Society for Psychical Research in Britain.

Since James' time there have been other gifted psychics and many other fascinating experiments but, sad to relate, James' sanguine prophecy hardly can be said to have been realized. Sixty-five years later, Dr. S. G. Soal, for some years in the forefront of psychical research in Britain,

was quoted in the *London Times* for October 17, 1965, as stating that in his opinion parapsychology, which to date had not made any appreciable headway with the scientific public, would be in exactly the same position 100 years later.

It might be objected that Dr. Soal was a bit too pessimistic about the prospects. Was his statement not made on the occasion of a lecture by Professor Rhine to a sellout crowd in London's Guildhall, a highly improbable type of event in James' day?

We may be doing somewhat better than we could have foreseen some decades ago, but still not nearly so well as everyone agrees we ought to be doing if the general scientific public were



ABOUT THE AUTHOR

DR. JULE EISENBUD is well known as author and lecturer and steady contributor to professional journals in the fields of psychiatry, psychoanalysis, psychology and parapsychology. He was born in New York City in 1908 and educated at Columbia University, Columbia College and Columbia College of Physicians and Surgeons where he received both Doctor of Medicine and Doctor of Medical Science degrees.

alert, informed, curious, courageous and moderately rational.

But the general scientific public is alert, informed, curious, courageous, and moderately rational — in general. Only in respect to the data of psychical research can it be said to behave consistently in an inhibited, phobic and irrational manner. My purpose is to inquire, then, into the factors behind this resistance.

The answers usually given — that the data of psychical research remain sequestered and ignored because they do not fit into any known causal nexus or the broader contexts of science, or because no truly repeatable experiment exists — are either incorrect or true only in a limited sense. Or they are just as applicable to data which have been assimilated by other disciplines.

What is unique about the data

of psychical research is that only they suggest that man has within him vast untapped powers which hitherto had been accorded him only in the magic world of the primitive, the secret fantasies of childhood and in fairy tales and legend. But herein lies a paradox. Other violently-resisted revolutionary changes in man's scientific outlook — the heliocentric astronomical system, the theory of evolution, psychoanalysis — all progressively have chipped away at man's narcissism as they forced him to modify his image of himself as either the favored child of creation or as one whose special mark of reason made him supreme among the world's creatures. How is it that psychical research, which would seem to enhance and gratify man's narcissism by restoring to him powers hitherto reserved for supernatural beings, should be the most fiercely resisted of all?

The answer to this must be looked for in the study of how supernatural beings came into existence. There is no subject more cluttered with tendentious conjecture and no subject where the appalling poverty of fact is more likely to endure.

It has been widely assumed that early man, overwhelmed by anxieties and dread in the face of an awesome array of elemental forces which he could neither comprehend nor control, developed intellectually primitive notions to account for the seemingly independent "wills" of things outside himself, and that out of these archaic animistic ideas evolved a belief in spiritual entities — ghosts, demons, gods — which he could propitiate and through one means or another manipulate to his advantage.

However, this picture does not take into account the supposition of some students of prehistory that very early man probably experienced a primeval identification and oneness with nature, in all her moods and with all her rigors, which modern man cannot even faintly comprehend, and that by the time he and his group (with which, according to some, he probably also merged in a way impossible for us to understand) had become separate enough from nature to stand

in awe and dread of it, something already had occurred to engender the sense of the supernatural.

Various data suggest that what occurred was the alienation of man from certain aspects of himself rather than from nature. What appeared as a progressive separation from nature, with the elaboration of increasingly more definite interposing forces and agencies of one kind or another — spirits, demons, gods — was basically a manifestation, by displacement, of the widening schism in early man himself, brought about by the repression and projection outward of *internal* forces with which he could not come to grips.

In 1912, Freud, in his remarkable study, *Totem and Taboo*, gave an unsurpassably clear and compelling exposition of the possible nature of this schism. He began with the fear of the dead, which is one of the few things that anthropologists are agreed on, and showed that this very well may have represented the displacement and projection of hostile feelings, notably death wishes, which he likened to similar processes in neurotics, particularly in a class of sufferers known as *complulsive* (or *obsessional*) neurotics.

The reason these death wishes had to be transformed and dis-

placed, according to Freud, was that in both the primitive mind and in compulsion neurotics the wish was in some way mistaken for the deed in reality, which the sense of guilt simply could not tolerate. And the reason the wish was thus overvaluated, he claimed, was that it was a remnant of the so-called omnipotence of thought that characterized the earliest stage of man's psychosexual development, the so-called narcissistic stage of infancy when the child still is almost wholly dependent on the mother who is its whole horizon and major source of gratification, and does not properly distinguish between itself, the mother and the external world.

Other portions of this study have been used by many anthropologists as a reason for condemning the whole of it. We are not concerned with that here. But the main part, dealing with the origins of the ambivalent attitudes toward the dead which have played such a large part in the development of religions, and with the derivation of magic and taboo, is a shaft of cool, clean light on the rubbish heap of disconnected and insightless anthropological data. Moreover, the transformation of hostile wishes, felt unconsciously to be able to produce real effects, into fears from without — frequently,

by displacement, into fear of things like animals and thunder and lightning, which easily are rationalized — can be demonstrated repeatedly in the consulting room of any psychiatrist.

What remains nevertheless still to be accounted for is not only what continued to preoccupy Freud but several other problems as well. First is the persistence in mankind in general of some sort of a guilt reaction from hundreds of thousands of years ago. Second is the strength and pervasiveness in the mental lives of savages and neurotics — and in the unconscious of everyone — of what is held to be merely an infantile delusion (this did not bother Freud nor has it particularly bothered anyone else). And third is the intensity and persistence of the efforts of every civilized agency and institution to discredit and stamp out this delusion — even to the extent, paradoxical as it may seem, of elaborating delusions even more fanciful and hardly less defensible than the one everyone is at such pains to deny.

Taking a leaf from Freud's own observations on the presumptive strength of the inclinations that must be behind the necessity for such severe sanctions as taboos, might one not surmise that there would hardly

have to be this concerted effort on everyone's part were there not somewhere in the background a lurking fear of a core of reality behind what is so forcefully denied? Does a mere delusion, a mere remnant of infantile error, require the big battalions to rout it out?

It happens that up to very recently there existed — and there are apparently even today scattered remnants of this — a number of primitive peoples where very much more than just a core of reality was ascribed to the power of thought and where as a matter of fact the belief in this power is seen in connection with its most open and awesome form — the death wish. According to Lévy-Bruhl, a French "library" anthropologist who drew a composite picture of primitive mentality from the analysis of numerous and varied data in many primitive people, the idea of death apart from somebody's wish to have someone dead is largely unknown.

When anyone dies, his intimates are questioned. Who had something against the "victim"? Who envied him, was jealous of him, hated him for any of the usual reasons? If a wife dies, the husband is the obvious suspect, and vice versa. (For this reason widows are not considered good marital risks in certain tribes.)

If a child dies, it is not considered at all unlikely that he was the victim of the angry thoughts of one of the parents, usually the parent of the same sex. This type of causation is taken for granted even if the victim falls into the river and is done for by a crocodile, or meets death in combat. The question is: Who *made* him fall into the river? Who *made* him relax his guard for a moment or slip on a stone so that a blow which might have been parried became the death blow?

The same type of thinking is intuitively extended to what we term inanimate nature, a notion apparently foreign to these primitives' way of thinking since to them all things are animate insofar as they are susceptible to direct human influence and as such are instruments of human will. If a falling boulder kills someone, the same question is pertinent: Who hated the victim enough to cause the boulder to be dislodged at that moment? Similar thinking is applied to fire, plague, and flood. Beneficent events take place solely in the absence, temporary at best, of opposing malevolent forces which are basically human in origin. At bottom no pure extrahuman agencies of any kind — spiritistic or probabilistic — are recognized. Emotions and nature are one and at the core of

everything is the simple, primary, immediately experienceable wish. This is the nature of things; this is destiny.

Now we certainly may question the degree to which the composite picture drawn by Lévy-Bruhl represents a simple homogeneous analogue of any given stage in early man's development. It is not as if we were dealing with the fossilized remains of some extinct species. Malinowski, for instance, tells us that among the Trobriand Islanders the idea of illness and death being exclusively the result of malign influences from others is not given much credence as an abstract theory—that only in the case of oneself and one's family (when the game is for real, that is) is this generally held.

Nevertheless, modern field anthropologists tell us that this sort of thing has by no means vanished and it does not seem unreasonable to suppose that the farther back we go the more widespread would we find not only the belief in the efficaciousness of one's own and the other fellow's hostile wishes but also a much higher tolerance of such a state of affairs without the need to repress and project the possibly effective wish for someone's death. It seems plausible to suppose, in fact, that there was a

stage when it was not necessary for man to repress his hostile feelings at all, potent as these may have been held to be when unleashed. It may be that when very early man did let fly with a death wish he really wanted it to work and couldn't have been more pleased, nor less guilty, when it appeared to.

It may strike you, however, that such a state of existence would be intolerable and in its very nature unstable, demanding resolution or progression into something far less threatening. "If we then remember," writes Lévy-Bruhl in a section on what he calls "homebred bewitchment," "that such states of mind and such feelings may be active in a person without his even knowing it, we at once see that family life affords this malign influence constant opportunities for exercise. Who can feel certain that no feeling of jealousy or irritation or ill will ever has been aroused in him in regard to the person with whom he lives, even those who he most fondly loves?"

The one suggestive link, as it happens, between the very distant past, when the first split in man's psyche must have occurred, and the present, where this alienation of man from himself and from nature continues to widen and derive its force from some hidden source, is the fam-

ily and a side of the drama of family life to which Freud, for whatever reason, paid scant attention at the time he wrote *Totem and Taboo*.

We are coming more and more today to see that the greatest reservoir of hidden aggression, as of all neurosis in fact is, the all-encompassing mother-child relationship. For I think it can be said that more data points in the direction of the first projection occurring in connection with the need to repress death wishes against all powerful and autocratic mother figures than in connection with the sexually preeminent father figures that Freud hypothesized as the victim of a primordial Ides of March murder plot and as the continuing target of man's aggression and guilt. (Freud himself admitted that the fact that the great maternal deities preceded the great paternal ones did not support his thesis.)

This schism which developed out of this projective need is still widening. Moreover, man still behaves as if there were a core of effectiveness to his hostile wishes and is still absurdly touchy on the subject. For once the primordial split took place, the dominant note ever since has been the ongoing, progressive need of man — not just of the priestly caste, as some anthro-

pologists would have it, or of supraindividual entities like "culture," as others would have it, but of every man — to project further from himself his responsibility for the evil that goes on around him.

Anthropologists are by no means agreed on exactly what the first step in the development of this projective tendency, and concurrently in the sense of the supernatural, was. From here on, in any case, the course is clear: whether science was an outgrowth of magic or, as a growing body of fundamentally non-magically oriented techniques in competition with magic, developed concurrently with it, the progressive exteriorization of the will and its take-over by independent external entities and forces can be traced with unbroken continuity to the highly elaborate religions and highly sophisticated science of today. This is characterized by largely impersonal gods on one hand, themselves bound by an external destiny whose laws they hardly ever seek to contravene, and completely impersonal "forces" of greater and greater complexity and intellectual refinement on the other.

That the prototype of the concepts of force and cause was to be found in our own will long has been recognized by the philos-

ophers and grammarians of science. But the basic emotional factor underlying the gradual elimination of the will from the scientific picture of the world has not been recognized. Thus the final transmutation of force and cause into field and probabilistic notions — their final abandonment, as it were — has been hailed purely as the supreme triumph of reason and not seen as an inevitable development, in which reason of course has been an indispensable instrument, in the widening schism that began with man's first device for getting himself off the hook of his own complicity in the destructive happenings around him.

It is not only as a tool of analysis, however, that the liberation of the concepts of force and cause from their lowly origins in hate and the power of thought has been manifest. With the elimination of these metaphysical artifacts from science's picture of matter and motion there took place at the same time a downgrading of man in his picture of himself in relation to the universe. Once indissolubly a part of — and through his own will the agent of — everything that happened for good or evil, man is reduced now to a helpless pawn scrounging for redemption because his "original sin" has not yet been completely

bleached out of him.

He has become essentially as passive in relation to the main action of the play as a Greek chorus — free to look on, to lament and like Cassandra to voice his fateful prophecies, but not to stem the overwhelming tide of destruction he sees in the offing as completely outside his own volitional doing. In the final travesty of projection from within outward, he conceives of himself as basically peace-loving but helplessly swept over the brink into faceless wars which no one wants, in which no one really hates anyone and for which no one takes responsibility in his own heart but which occur, as a last step in the externalization of the will, in what recently was referred to from on high as "blind mindless escalation."

All this was well on its way when the Greeks succeeded in squeezing the last traces of life out of their conceptual model of reality. It ends now with the remarkable claim of some physicists that their picture of ultimate particles, or of waves of probability from which anything resembling human will has been eliminated, is somehow as close to reality as one can get.

It is thus in no way surprising that the data of psychical research have been rejected by science. How could it have been

otherwise when one of the chief behind-the-scenes factors in the development of science has been the need for man to disavow the dark and sinister side of himself which these data threaten to disclose? From its very inception, science — which presents a number of striking parallels to the kind of methodical scrupulosity in the thinking and behavior of compulsive neurotics which Freud showed to be a defense against death wishes — grew up brainwashed in this respect. It is hardly to be wondered at that it automatically sees anything faintly suggestive of the power of thought as superstitious nonsense to be rejected firmly and out of hand. It is as unrealistic to expect anything different as it would be to expect the Ku Klux Klan to admit Negroes. One does not ask why it does not; one understands that the Klan was designed to exclude Negroes.

Unfortunately the rejection of the basic data and implications of psychic research does not stop with science as a whole. Parapsychologists, well embedded in the scientific culture which has bred the disciplines from which they come — psychology, biology, physics, mathematics — tend to be prone themselves to the fundamentally obsessional ideals of scientific thinking which pass for the "good" or even "only"

types of thinking in other disciplines. They are in any case members of a community whose approval they seek.

The popular frontist all spit-and-polish statistical approach to psychical research which this has engendered consequently has tended to play down and cause to be viewed with suspicion anything in the field that cannot be easily and comfortably quantified. The result is that one can read widely in the field today without once getting the impression that there was much of value in it before card-guessing and dice-throwing put it on a sound scientific basis. This "distancing" from the threatening emotionally charged core of the subject is thus essentially supported by the same resistances that cause science automatically to reject the data of psychical research in the first place.

Notwithstanding the indubitable value — from the standpoint of conventional science — of some of the experimental work that has been done under the impetus of this trend toward gaining scientific respectability, its net effect has been counter-revolutionary and has played into the hands of the powerful and insidiously strangulating resistance from which it has sprung. And thus this need of

even parapsychology to dissociate itself from the ultimate implications of its data leaves the whole subject in a peculiar cul-de-sac, with the hope of being extricated getting dimmer all the time. The result is that were William James alive and trying to peddle his remarkable Mrs. Piper among his colleagues today, it is doubtful that he would get any further than he did at the turn of the century.

When Dr. Gardner Murphy asked me if I saw any way out of the dilemma I certainly had no ready answer for him but said that on the whole I was pessimistic about the future prospects of psychical research. I was not particularly partial to a "breakthrough" theory, no matter what kind of major data came along, since we could hardly hope to do better than having representatives like Crookes, Lodge, James and others pushing data on the order of those supplied by Home, Palladino and Piper. I also felt, well aware though I am of the differences between couch and culture, that no frontal assault on the bastions of science could be successful so long as we were not addressing ourselves to the underlying emotional causes of the resistance to psi. These constitute, in all likelihood, a highly complex skein in which the hypothesized "defense mechan-

ism" I mentioned, still a long way from being effectively "analyzed," is only one thread.

I wonder if possibilities along somewhat different lines should not be considered. If there is any future for psychical research in the next several decades it may not be primarily a result of developments within the field itself — either in terms of new data, new methodologies or even a deepening and widening of its study of the key problem of resistance alone — but from the interplay of great historical forces and counterforces themselves. History always has transcended the puny visions and devices of men with a logic that may on occasion have been divined in some inexplicable way but never, in any of its major developments, rationally foreseen (until we were on the very verge of being engulfed by them). Thus a major change in the fortunes of psychical research may conceivably be in the works even now; but if so, and if psychical research is destined to be saved, it may well be despite itself and despite the largely counterrevolutionary trends that have dominated it these last few decades.

Never before has mankind been faced on so many fronts with so many critical life- and sanity-threatening developments, all no doubt interconnected and

all progressing at an alarming pace. I hardly need go into these beyond mentioning several that are nowadays continuously in the forefront of attention — the population explosion, the runaway technological developments which threaten to introduce, along with certain mechanical simplifications, emotional complexities which may strain the limits of man's adaptability and as a significant accompaniment of the last, the runaway instrumentation of man's aggressions.

Now the problem of man's aggression and how he has handled certain aspects of its development has been my topic insofar as it bears on the problem of resistance to psi. But the larger problem has many more dimensions to it and is coming to be very much in the forefront of interdisciplinary discussions today. Perhaps only once before in his history has man been so desperate, so frightened of his own capabilities, and this once, as I have tried to indicate, may have been soon after the very dawn of his life on this planet, when, as a crucial adaptation, he invented the revolutionary, truly epoch-making device for projecting his aggressions outward. But today he needs new means of adaptation. Is it possible that the only conceivably workable means at

his disposal now is for man to begin to understand these aggressions?

But the problem of man's aggression does not occur alone, in isolation. Attempts to deal with it by suppression, repression and projection inevitably involve a progressive strangulation of the very source springs of life itself. There always have been periodic upthrusts of forces from below which have tended to counteract and escape from these repressive forces — various Dionysian movements, organized sects of pagan worship or blind epidemic outbreaks of phenomena like the various dancing manias which have swept over Europe from Grecian times up. Today we see perhaps more than ever before the pulse of life thrusting through in such apparently disparate movements as the chaotic and tragic political liberation developments in Africa, the civil rights movement in this country — with all its violence — and the exciting new art forms, not too far from the wondrously alive music and dancing of today's teen-agers, struggling for emergence from the classical bonds of an uncomfortable formalism.

I suspect that if resistance to psi ever will be overcome, it will not come from staid, patient work in laboratories or any num-

ber of talks to scientists or the educated public, but from a general ground swell from the ranks of a population that is exploding

in more ways than one. In this process, psychical research may have nothing to lose but its chains.



A CONFRONTATION OF DESCENDANTS

By Sally Remaley

A STRANGE coincidence recently occurred in the life of Floyd Boone whose historical research was featured in "The Uneasy Dead at Fort Mims" in December, 1968, FATE.

Floyd was asked to be one of two speakers at a Manatee County historical society meeting. When he arrived he found that the other speaker was The Rev. Ralph Gwin, great-great-great-grandson of Samuel Mims,

around whose home Fort Mims was built and who was slain in the Massacre at Fort Mims. The attack was led by Boone's famed ancestor, Creek Indian Chief Red Eagle, whose American name was Gen. William ("Billy") Weatherford.

The two men, Boone and Gwin, live in neighboring cities — Boone in Bradenton, Fla., and Gwin in Palmetto across the Manatee River to the north.



THE EARTH IS THEIR PANCAKE

THE FLAT EARTH Society of Dover, England, insists that the round ball the Apollo astronauts saw below them is an optical illusion. Samuel Shenton, secretary of the 100-member society, declares the earth is like a pancake and a spaceship simply travels like the needle of a phonograph over a spinning record. Apollo VII is "actually in an egg-shaped ellipse parallel with the earth," he said.

The society has been trying since Victorian times to get the

world back on the straight and flat, away from the impression that the earth is a globe a la Christopher Columbus.

"It stands to reason," Shenton said, "if the earth were round it would race away from the astronauts. They're traveling four to five miles a second in a spaceship and the earth is said to travel at more than 20 miles a second. Isn't it obvious that while they were trying to go around it, the earth would be speeding out of reach?"



A Lonely Little Boy Joins His Brother



No explanation fits this happening — except to call it a well-documented instance of spontaneous telepathy.

By A. F. Van Wieringen

IN THE NETHERLANDS psi ability has been regarded for many years as a genuine human faculty capable of development — not an odd practice of a few gifted clairvoyants or possibly talented charlatans. The Hollanders have pioneered in taking extrasensory perception out of the laboratory and into

practical usage — as evidenced by the world-wide reputation of Gerard Croiset. Even United States law authorities have called on him to act as "crime-buster."

Further, as pointed out in the December, 1962, issue of *FATE* ("The Dutch Put Psi to Work") Prof. W. H. C. Tenhaeff of the

University of Utrecht has in his files hundreds of cases detailing paranormal events and abilities. (Tenhaeff incidentally has done extensive testing with Croiset.)

Holland also publishes one of the world's most comprehensive parapsychology journals, *Tijdschrift voor Parapsychologie*. From a 1959 issue (No. 3, Vol. 27) comes a case of telepathic contact between two brothers which is remarkable both for its spontaneity and the extreme youth of the boys.

The following is the beginning of the report of the case made by Mr. D. H. S.* of Bussum, a city about 15 miles southeast of Amsterdam:

"On the fifth of November, 1957, my nephew, Hans, aged 11, was staying with us in Bussum for a few days. He was working in the garden with my mother (his grandmother). Suddenly she heard him calling out.

"She looked in his direction and saw a crow (which we later believed to be a tame one loitering in the neighborhood). Apparently the bird had frightened the child.

"Hans insisted that the bird had pecked his leg and said the crow chased him, repeatedly pecking at him. This was

probably by way of play and naturally the whole scene at first seemed amusing to my mother until she heard him crying for help and saw him running into the house. When she followed to comfort him Hans was very upset and frightened, trembling and crying. It took some time for her to calm him."

The child's grandmother confirmed the incident in more detail:

"During the autumn holidays our grandson Hans was staying with us for a few days. We could have only the one child at a time because my husband has been ill for some years and cannot be troubled by too much noise or activity. Our Hans likes to garden and was very anxious to work in our garden. In the afternoon between 2:30 and 3:30 P.M. he asked me to come and have a look at what he had done.

"I went out and walked toward the front garden and near the fence I saw some clumps of grass which needed to be pulled from the gravel. I knelt in order to remove them and Hans too pulled at some of them. Then I heard him yell. I looked up to see a crow (probably a tame one) looking at us impudently.

"The bird perched between me and my grandson and I didn't know that the boy had been pecked in the leg nor why he had

**Tijdschrift voor Parapsychologie* usually does not reveal full identities of persons figuring in case histories.

yelled. Hans jumped to his feet and ran into the house, the bird close behind. I smiled at the sight of Hans so afraid of the tame crow. I called out, 'Hans!' But he continued to run, shouting, 'Help! Help!'

"While Hans ran the crow repeatedly pecked his legs and in panic the child could think only of getting to safety in the house. When he heard me calling he came back out very upset. The crow now remained perched on the fence, completely unconcerned.

"Hans claimed the bird had hurt him. When we went together into the house I promised him a cup of tea but the boy went to his room. After some minutes he came downstairs, still trembling, but after we had our tea and talked for a while he calmed down."

That same afternoon, November 5, 1957, according to Mr. D. H. S., "Hans' little brother Josje, aged seven, was at home in Amsterdam. Apparently he was put out and lonely, for his brother was away and the other children were in school. He was sitting at a table writing and drawing. When his mother (my sister) asked him if he were writing a 'story,' (which he almost never had done) he shyly admitted he was."

Josje's "story" is striking in

conformity of subject matter with the experience of his elder brother that afternoon in Bussum:

"The bear, the forest was quiet; the road was quiet but the underbrush was not. Oh, what is this? It was a bear. John ran away . . . but there sat a bird."

"John tried to catch it but the bird flew away, calling 'Twee, Twee . . . you do not get me!' Then came many sparrows. John cried out, 'Mother, Mother!' He fell and the birds flew around him and were sitting on him. His knee bled and bled and more and more birds** were coming and flying around him, pecking him with their beaks. John was in great pain and he became frantic. He tapped his feet and thought he was dying. He feels so miserable but the birds didn't fly away."

"Wow! There comes a bear . . . and helping the sparrows. The bear growled and the sparrows squeaked and squeaked. Oh, John wished to play but he could not. His knee bled and he could not walk. Suddenly he remembered his mother and father. How worried they would

**In drawings made during telepathic experiments it is striking to note that in many cases the percipient tends to multiply the elements. For example, in one experiment in which the agent was looking at a teacup the percipient (in another room) drew a series of ears (an element of the teacup).

be! He tried to rise but he couldn't and the bear gave him a kick and growled. John moaned, 'I have to go to my mother.' But the bear said, 'Quiet!' John was quiet. Sitting near John, they said together, 'John, do not tease us again!' John said he would not and walked home. The birds went to their nests of course but first they accompanied John to his house and John told his mother what had happened."

When Hans returned to his parents' home and told of the crow having pursued him in his grandmother's garden, his mother remarked the striking similarity between Josje's "story" and Hans' experience. She gave her brother her version of the afternoon:

"That Tuesday afternoon about three o'clock (November 5, 1957) Josje sat in the living room alone. His little sister Emmy was napping. Marijke, 16, and Jan Willem, 13, were in school. Hans and Josje attended an elementary school and were on holiday. That was why Hans

was free to visit my parents.

"When I went into the living room I heard Josje sighing, cheerless and lonesome without Hans to play with. I told him to start drawing or reading. Later when I happened to return to the room the boy was writing diligently. I talked to him a little about his 'story,' for I was astonished. Josje is in only his second year at school and while he knows some figures and can draw he never did any story-writing."

The boys' uncle, who is deeply interested in the paranormal, now had all the data to support the likelihood that a telepathic influence had been at work and he reported the incidents to *Tijdschrift voor Parapsychologie*. The statements from the grandmother and the mother of Hans and Josje bore out the time of day and the day itself. The spontaneous telepathic communication had unfolded before their very eyes, unbidden and unsought-for — except by a lonely little boy.



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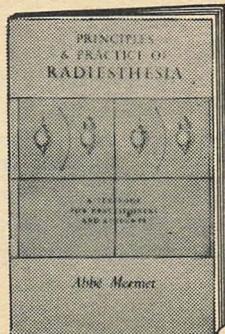
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A PROTECTIVE MOTHER

By Ella Daussmann

ALTHOUGH THE FIRST World War barely had begun the Germans were beleaguered at Namur, Belgium, in the first weeks of August, 1914. The battle had raged for days and the young soldiers were so tired they fell asleep on the march.

My uncle, Walter Renken, was 22 years old and in the battle he was shot in the leg and taken behind the lines to a field hospital. His buddy, Albert Lange, had to go on alone.

The two young men had been inseparable. On the endless marches they learned a lot about each other. Walter was a happy-go-lucky, outgoing man, finding a ray of sunshine in every situation, but Albert was quiet and serious. He was the only child of his widowed mother and very close to her.

Walter knew Albert was quite disturbed to learn from his mother's letters that she was ill. He looked forward to a well-earned furlough so that he could go home to see her.

The day after Walter was wounded, both sides fought furiously for 18 hours. When night came on August 24 the German troops took refuge in a bombed-out church where

the men sank exhausted to the floor and fell asleep in no time. Albert too lay down but could not sleep for worrying about his mother. Suddenly in the still night he heard his mother's voice calling him. "Albert!" The eery call came again and again. He first thought it was an illusion brought on by his exhaustion but the voice did not stop. He looked around at the other men but everyone was asleep.

He stood up and walked to the doorless entrance. Again her voice came. He looked from side to side of the churchyard in the light of a bright moon—and at the end of a long lane he saw his mother standing, a long lacy shawl draped over



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her head. The ends floated upward in the wind so that it seemed they were wings. She was beckoning him toward her. In an unbelieving daze Albert walked toward the vision.

When he reached the spot where his mother had been the place was empty; she was nowhere in sight. Completely bewildered he was about to turn back when he was thrown to the ground by a thunderous explosion.

A shell had leveled the church and the troops were buried alive in the rubble. Instinctively he looked at his watch. It was exactly midnight.

A few days later Albert received a letter from his mother's doctor advising him that his mother had died at exactly the time of the explosion — at midnight, August 24, 1914. — *Croton-on-Hudson, N.Y.*

SANDY STAYED A WHILE

By Donna Fiorella

MY BELOVED DOG Sandy was lying on her favorite chair the night of April 21, 1968, in the living room of our home in Metairie, La. Everyone had gone to



Donna Fiorella

bed except my mother and the dog. Suddenly Mother called me out of my sleep and asked me to come into the living room. She said she had

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heard a growl from outside, the growl of a large dog, and Sandy had started to whine when she heard it. Since my mother has had many psychic experiences I began to wonder what the growl could mean.

The next day I noticed Sandy seemed weak. Her legs were wobbly and her bark was feeble. She was only a puppy but somehow she seemed to have aged. Mother promised to take her to the vet the next day. The morning of April 23 I left for school reluctantly, for Sandy looked like a 10-year-old dog, not a two-month-old puppy. And when I returned from school, Sandy was dead. Mother had not been able to get her to the vet.

About three days later I heard Sandy's whine at the door and forgetting she was gone I ran to let her in. About halfway to the door I realized it couldn't be Sandy and I stopped—but the whining grew louder. I opened the door but nothing was there. From then on I heard Sandy often both at the door and my window (Mother had buried her beneath my window) and she often heard the little whine, too.

One day a friend gave me another puppy and from the time the new dog came we have not heard Sandy. Is she free now that my grief is eased? — *Metairie, La.*

TO EASE THE PAIN . . .

By Lydia Finston

MY MOTHER, Ann Sellers, widowed since 1945, had been living with my older sister Helene Anders and her husband Tom in their home in Lake Zurich, Ill., about seven years when my daughter Phyllis and I visited her in June, 1966. We were living in Brooklyn, N. Y., and had not seen Mother for three or four years. I felt a compelling need to visit her and others in the family, for Mother was 79 years old. While she looked hearty enough I had a sad

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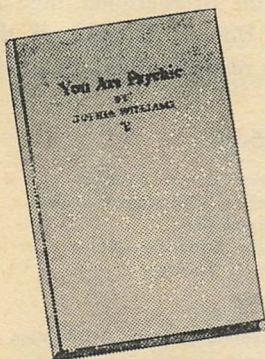
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feeling that the snapshots I took of her would be the last ones I would get.

I was not really shocked to receive word in January, 1967, that Mother was ill. After a two-week stay in a hospital in Waukegan, where her illness was diagnosed as cancer of the liver, she died during the night of February 3. Phyllis and I arrived in Illinois on February 4 to attend the funeral which was to be held on Tuesday, February 7.

My daughter and I stayed at Helene's home and found her inconsolable over Mother's death. She broke into tears every time she saw a garment or article of Mother's. I thought to myself, "Something must be done about this. She's so despondent she'll work herself into a nervous breakdown if she goes on like this."

In my worry over my sister I turned to God for help, as I always do. The night before the funeral I prayed that God would send Mother



Lydia Finston

to Helene to show her there is an afterlife and to tell her to stop grieving.

Tuesday we all were occupied with the difficult ordeal of the funeral and of course I didn't say anything to anyone about my prayers for Helene.

On Wednesday morning Tom and

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Helene were driving us to O'Hare Airport for our return flight to Brooklyn. We were all subdued and Helene's face looked strained and tearful but suddenly she turned toward the back seat where Phyllis and I were sitting and said, "I saw Mom last night. It wasn't just a dream. Mom and Dad were standing together holding hands, both with broad smiles on their faces. Only Mom spoke. She said, 'Stop grieving over my death. I'm fine now and much better off. You wouldn't want me back in that diseased body, would you? Please don't grieve anymore.' Then they both turned and faded into the heavens." — *Lehigh Acres, Fla.*

A CHRISTMAS CALL

By Emily Welch

MY SISTER Nell Sheldon received a letter on December 18, 1956, from her 30-year-old son Jim who was working in Chicago, saying he wouldn't be able to get home to Longview, Tex., for Christmas.

She was disappointed, of course, and that night a raging rainstorm set in which matched her mood. About 1:30 A.M. both Nell and her husband, Jim's stepfather, were awakened by the door chime ringing in a tapping pattern, a signal no one but Jim ever used. Startled, she shook her hus-



Emily Welch



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band's shoulder, saying, "Jim? At this time of night?"

"Wait, I'll check," Charles commanded. "You stay here." He knew it could only be her son and Charles had little regard for him. She thought of this too but obeyed her husband and remained in bed while he slipped on a robe and slippers and went to the front door.

Painfully she strained to hear the sound of voices but after a long silence Charles returned to the bedroom. "Nobody there, nobody at all," he said as he crawled back into bed.

Nell couldn't sleep. She boiled with resentment toward Charles, her mind working furiously on the subject of cruel stepfathers and the many unfortunate incidents she knew were responsible for the boy leaving home at the age of 16.

"To think he'd drive all the way from Chicago to spend Christmas at home and then be turned away from the door in a storm like this!"

The next morning before Charles left for work the incident loomed like a thundercloud between them. The minute he drove away after their silent breakfast, Nell went to the front porch to see if she could find tracks on the newly-painted porch. Though she found no footprints she felt positive Jim had come during the night, that it could only have been Jim's ring. Low in spirits, she went about her housework.

The telephone jingled and she answered. To her further shock and grief she learned from the Dallas police that her son Jim had been accidentally killed at 1:30 A.M. December 19. She was asked to come to Dallas to identify the body.

Now she knew for sure. Jim had changed his mind about coming home for Christmas and when he could not make it had rung the doorbell, coming to see her for the last time, for his signal had sounded at exactly 1:30.

—Port Arthur, Tex.



New Books



HEROES AND VILLAINS

ON THE HEELS of their volume devoted to the writings of MacDougall, the Parapsychology Foundation has issued Theodore Besterman's *Collected Papers on the Paranormal* (Garrett Publications, New York, N.Y., 1968, 455 pages, \$12.50). Although he is no longer active in psychic research, Besterman was one of the principal investigators during the middle years following the heroic work of Myers, Gurney and Sidgwick and preceding the quantitative laboratory approach. As Besterman's books on dowsing (written with Sir William Barrett) and crystal vision recently have been reissued, this collection makes available all of his major work in the field.

Leaving aside the merits of the papers, I find the editing of the volume somewhat deficient. The various articles were written over a period of some 15 to 20 years but the original dates of publication and where they first appeared are not indicated. The author's brief preface states that the articles have not been altered; yet several chapters seem to contain "bridging" material unlikely to have appeared in the original. Were they collected earlier somewhere perhaps? The grouping by subject matter is logical enough

By
David
Techter

but I would like to have the chronological order of publication indicated.

Besterman's interests range wide, from African ethnology to experimental clairvoyance. The bulk of the articles in *Collected Papers on the Paranormal*, however, deal with noted sensitives of the period, with most of whom he had sittings. The expected heroines (Mrs. Piper, Mrs. Leonard) are included and the equally expected villains ("Margery" Crandon and nearly every other physical medium). Perhaps the only surprises are his favorable mentions of Swedenborg, Madame Blavatsky and Rudi Schneider. (Interestingly enough, at the recent convention of the Parapsychological Association, Anita Gregory delivered a paper defending Schneider's mediumship.) I think the most interesting chapters are those devoted to the famous book tests with Mrs. Leonard and the remarkable success of Ossowiecki in seeing

clairvoyantly words in a language unknown to him. Throughout, Besterman's attitude of caution balanced with fairness sets an admirable tone.

SLEEPING PROPHET, BRITISH STYLE
SOME YEARS AGO I reviewed *S* for FATE the American edition of *The Boy and the Brothers* by Swami Omananda Puri. In brief, it deals with a cockney laborer who in trance delivered philosophical teachings and performed healings. The Swami, an English musician who studied metaphysical teachings in India, was for many years the constant companion of "the Boy," as he came to be known. "The Brothers" are the entities who spoke through him. A somewhat revised and expanded edition has appeared in England (Neville Spearman, London, 1968, 316 pages, 35s.). It contains interesting photos which were lacking in the United States edition.

Just before her recent death the Swami completed a companion volume, *Towards the Mysteries* (Neville Spearman, 1968, 360 pages, 35s.). This represents a compilation of the teachings of the Brothers over a period of many years, a philosophy of detachment from desire and live-moment-to-moment more typical of the Orient than ideas to be found in, for instance, the Cayce readings.

The phenomenon of transcendental teachings during trance states has occurred repeatedly in completely independent instances. The striking similarities between the messages are impressive but the subtle differences are equally interesting. Some day a student of comparative religion and occultism should do a study in depth of these various instances; it would make a fascinating project.

LSD YET AGAIN

IHARDLY HAD finished my recent survey of books on psychedelics than a new spate appeared.

The most important is *Chemical Psychoses* by Leo E. Hollister (Charles C. Thomas, Springfield, Ill., 1968, 190 pages, \$8.00). Associated with Stanford University's School of Medicine, Hollister has done considerable research with LSD and other hallucinogens. This volume covers concisely but comprehensively our present knowledge of the best-known hallucinogens categorized by historical perspective, classification, clinical syndromes, psychological effects, metabolic studies, etc.

It differs from the Osmond and Hoffer volume in organizational pattern. The latter discuss one drug at a time; Hollister compares drugs under each heading. The text contains fairly technical terms but each chapter concludes with a summary in simpler language.

Hollister discusses in some depth the pros and cons of the chemical origin of schizophrenia and tends, in my opinion, to be unduly negative about the therapeutic potential of psychedelics. If one were to arrange writers on this subject along a spectrum ranging from Donald Louria (author of the paperback, *Nightmare Drugs*) on the conservative end to Timothy Leary at the radical extreme, Hollister would fall somewhere between Louria and Sidney Cohen (author of *The Beyond Within*). I suspect the majority of people will prefer this volume to Osmond and Hoffer's *The Hallucinogens*, if only because of its conciseness and smaller price tag.

The aforementioned Donald Louria is prominently featured in the paperback, *LSD, Man and Society*, edited by Richard DeBold and Russell Leaf (Wesleyan University Press, Middletown, Conn., 1968, 219 pages, \$1.45). This volume presents the papers delivered at a public symposium at Wesleyan in March, 1967. As the title indicates, most of them deal with concern over drug usage in society

(Louria's topic, for instance, is "The Abuse of LSD"). The final three papers discuss pharmacology, neurophysiological action, and behavioral effects. Perhaps the most rewarding contribution is "LSD and Religious Experience" by Dr. Walter Pahnke, one of the ablest researchers in the field of psychedelics.

Despite the obvious merits of several recent volumes my preference amongst all the books on psychedelics remains *The Varieties of Psychedelic Experience* by R. E. L. Masters and Jean Houston (discussed at length in my article in *FATE*, February, 1967). I am happy to report this volume recently has been released in paperback (Delta Books, Dell Publishing Co., New York, N.Y., 1968, 326 pages, \$1.95). It is ironic that the public furor discussed in the DeBold-Leaf volume should have forced a halt to the promising research of Masters and Houston.

The man largely responsible for creating the LSD fad, Timothy Leary, recently has written not one, but two new books. They will be discussed in this column on another occasion.

A NEW JOURNAL

MANY PERSONS, like Dr. Pahnke mentioned above, are interested in psychedelics primarily because of their relationship to mystical experience. A growing number of psychologists and psychiatrists feel that some grasp of the mystical state is vitally important to understanding human nature. A number of these have joined together to launch the *Journal of Transpersonal Psychology*. The objective of the new publication is to discuss such topics as "ultimate values, unitive consciousness, peak experience, ecstasy, mystical experience, bliss, awe, wonder, self-actualization," etc. The initial subscription rate is \$7.50 a year and further information may be

obtained from *Journal of Transpersonal Psychology*, P. O. Box 4437, Stanford, Calif., 94305.

OTHER REVIEWS

SPACEMEN IN THE ANCIENT EAST by W. Raymond Drake, Neville Spearman, Ltd., London, 1968, 240 pages, 30s. (about \$3.75).

W. Raymond Drake is one of UFOlogy's most dedicated researchers into the historical aspects of "flying saucers." His articles have appeared in numerous UFO periodicals for a number of years. (See "UFOs in Ancient Times," *FATE* Dec., 1964.) In a previous work, *Gods or Spacemen?* he attempted to correlate ancient tales of "gods" descending to earth and UFO sightings which have been recorded throughout history. *Space-men in the Ancient East*, his latest book, deals with UFOs in mythology and legend.

Readers may not always agree with some of Drake's personal beliefs but they must admire his diligence in the preparation of the book. The bibliography lists 289 separate references, ranging from NASA publications to the Greek and Roman classical writers.

As the title implies the scope of the book is limited to those records, mythologies and legends of the "ancient East." Beginning with India, to which three chapters are devoted, Drake recounts tales of flying machines and superweapons taken from the pages of such Hindu classics as the *Ramayana*, *Mahabharata*, the *Vedas* and others. The translation of an ancient Sanskrit text discloses a fascinating account of "the art of manufacturing various types of aeroplanes of smooth and comfortable travel in the sky. . . ."

Tibetan and Chinese legends are examined for possible hints of extraterrestrial beings. Citing the findings of Oriental researchers, Drake recounts the tales of fiery flying

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dragons (interpreted as UFOs) and such things as the "gold-coloured heavenly man" mentioned in Chinese classical literature.

The legends of the Japanese contain references to various deities who came from the skies in shining "cradles" or "Heavenly Rockboats." Also included are numerous excerpts from Japanese historical records.

Much space is given to Egyptian and Babylonian legends and literature with side excursions into such topics as Atlantis, the pyramids and the sphinx and their possible connections with space visitors. One chapter treats the Biblical book of Exodus and the "miracles" described therein. Drake believes, as do many other researchers, that the Bible may be viewed as a record of extraterrestrial intervention in the affairs of men. This view has found increasing support in recent years, having been detailed in books by Trench, Jessup, Thomas, Downing and others.

Although Drake's style is sometimes a trifle repetitious the book is well worth reading. He hints that not all available data were used in the book. If this is so, we sincerely hope that it will be included in the companion volume, *Spacemen in the Ancient West*, now in preparation.—Lucius Farish.

MYSTERIES OF THE SKIES by Gordon I. R. Lore, Jr., and Harold H. Deneault, Jr., Prentice-Hall, Inc., Englewood Cliffs, N.J., 1968, 237 pages, \$5.95.

Although practically all UFO buffs are aware that unexplained aerial phenomena were seen and reported long before Kenneth Arnold's historic sighting in June, 1947, only a few dedicated researchers have gone to the trouble of uncovering records of these early incidents. Thus material on this fascinating chapter in the UFO saga is sorely lacking.

Gordon Lore and Harold Deneault

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are to be commended for their efforts to fill some of the gaps in the UFO picture. In *Mysteries of the Skies*, subtitled "UFOs in Perspective," the authors provide valuable new material on dozens of old sightings, most of which are apt to be unfamiliar even to experienced UFOlogists. Lore and Deneault are in a unique position by virtue of their close association with the National Investigations Committee on Aerial Phenomena (Lore is assistant director of the organization) and their access to NICAP's voluminous files.

The book opens with an account of the great 1896-97 flap, which has been dealt with only superficially in earlier saucer volumes, and goes on to deal with nautical and astronomical sightings, the "battle of Los Angeles" (on February 25, 1942, that city panicked when strange lights, thought at first to be Japanese aircraft, flew over it), the "foo-fighters," and other unexplained sky manifestations.

The book concludes with an epilogue by Richard H. Hall, describing a number of well-known post-1947 UFO reports. Unfortunately Hall falls victim to the often-criticized NICAP habit of paying more attention to the witness than to the sighting. Thus an airline pilot who glimpses a brief flash in the sky receives widespread publicity in NICAP literature, whereas a teenager who watches a UFO land and sees its occupants emerge is ignored. Hall, like NICAP, is interested only in showing the reader that "trained observers" see UFOs, even if their actual sightings are dull and meaningless.

To some extent this attitude is reflected in Lore and Deneault's section of the book. In a misguided attempt to be "scientific" they pretty much overlook some of the more fantastic (and hence revealing) cases, particularly those involving

UFO beings and alleged contacts.

I myself have examined at least a dozen reports from the 1896-97 period in which individuals told of communications exchanged with pilots of the "airships." It is difficult to believe that in their investigations Lore and Deneault did not run across *any* such stories. These early contact claims are important to the overall mystery and the authors have erred gravely in not giving them more serious consideration.

Whatever its faults, however, *Mysteries of the Skies* is a book that every serious UFO student should read.—Jerome Clark.

THE NEW DIMENSIONS RED BOOK, edited by Basil Wilby, Helios Book Services, Ltd., 8, The Square, Toddington Nr., Cheltenham, Glos., England, 1968, 106 pages, \$5.00 (postage included).

Whether or not the proverbial phoenix was welcomed when it revived, in my view the simile holds most positively for *The Red Book*. This is the revival of *New Dimensions*, a journal of "practical aspects of the Western mystery tradition," which was published between Spring, 1963, and Winter, 1965, and ran for only 16 issues. It began as a slickly-printed affair and ended mimeographed and almost illegible but throughout its financial vagaries its content remained uniformly high.

But enough of the past. *The Red Book* is a hard-bound book (in red, to beg the obvious), a compilation of articles and essays which I gather had been for use in the magazine and had to wait in the editor's filing cabinet until they could be used. With the exception of a nice Dion Fortune essay, "The Myth of the Round Table," a deserved reprint, the others are seeing daylight for the first time.

These include "Psychic and Occult Contacts" by W. E. Butler, "A Guide

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to Experiments in Astral Magic" by Gareth Knight, "Magic in East and West" by Dr. Israel Regardie, "The Four Magical Instruments" by W. G. Gray, "The Old Religion" by F. P. D., "The Grail Test" by S. F. Annett and "Four Fairy Poems" by Joan Vigers.

I especially liked the Knight and F. P. D. essays. They are unintentionally parallel writings showing how the same highly effective meditative technique may be applied in one instance to the Tarot and in the other to lunar symbolism. As each is a working study it guides the novice step by step through similar mental patterns, but each is distinctive.

Knowledgeable writings on the ancient practices are scarce enough; in clear and uncluttered contemporary prose they are rare indeed. *The Red Book* nicely falls into the latter category. As the publisher hopes to issue one volume a year (depending on the quality of articles he receives as well as the acceptance of this first book) I can only wish longer life for *The Red Book* than its predecessor enjoyed. — Henry Cole.

YOUR PSYCHIC POWERS AND IMMORTALITY by John Alan Appleman, Frederick Fell, Inc., New York, N.Y., 1968, 229 pages, \$5.95.

In this invigorating, inspirational book, John Appleman, a renowned trial attorney, and corporation ex-president, brings a hardheaded businessman's approach to a problem of universal interest — the survival of man's spirit after death — and finds an affirmative answer in proofs of the senses and ESP, apart from any reliance on faith or religion.

In terse chapters Appleman recapitulates the best proven facts of psi research including telepathy, clairvoyance, psychokinesis, psychometry and precognition. Despite its uneven merit, his treatment shows freshness

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and originality which offset occasional lapses of information (e.g., esteeming Edgar Cayce a "faith-healer") and colloquialisms such as "out of whack." His concluding chapters are anticlimactic: the chapter on "The Brain" were better left to an anatomical treatise and his "Conclusion" lacks the cogency of an effective summary of points established by evidence.

However, if the "busy" reader would skim the cream of just one chapter let him follow the true life stories in the fascinating passage entitled, "Immortality." This alone suffices to assure the agnostic who seeks proof of survival by the evidence of man's senses, that such proof exists and can be multiplied by innumerable instances.

Only an illogical person would demand a laboratory reproduction of the aurora borealis. So, too, would only the unreasoning reject as unreal the life experiences of witnesses such as those recounted here. This sums up the tenor of the renowned trial lawyer's findings. That he sought and collected for us this proven eyewitness testimony is cause enough for anyone to examine his reassuring contribution to ESP research.—William J. Beaumont.

STAR IN THE EAST by Hans Holzer, Harper and Row, New York, N.Y., 1968, 124 pages, \$4.95.

Churches generally teach that one should believe without question what's in the Bible. Author Hans Holzer is anything but a doubting Thomas but admits, "The question in my mind was whether any of the Nativity itself was factual." In this book he reveals why he feels that much of the Nativity narrative is factual, not legendary. How he comes off in proving this is something else again.

This book is the result of material

Holzer gathered from new or neglected sources and records as well as from experts in astronomy and Bible research. To this Holzer had added his own insights and new theories about the events surrounding the birth of Jesus and the stories of the shepherds and Wise Men who followed the star in the east.

The author points out that many truths of the Bible and the Christmas story have been overlooked or forgotten. The shepherds, for instance, saw the star at a different time than the three kings who brought gifts. "The Bible wording," Holzer comments, "which does not mention the time lag between the two events, is such that months, even a couple of years, could have passed before the trio made their appearance."

Holzer believes Christ may have been born in 7 B.C. when a conjunction of the planets Saturn and Jupiter appeared as one large star. Chinese astronomers recorded a nova about 6 B.C., which Holzer thinks may have been the star the shepherds saw, and a comet lasting 70 days in 4 B.C., which he says may have attracted the Wise Men.

He writes that coins circulating in Afghanistan soon after Christ's death showed a king and a cross and a camel or a horse. It was minted during the reign of a King Gondophares, who Holzer seems certain was the Biblical Casper. However, a cross appearing on a coin minted shortly after Christ's lifetime and ministry may not necessarily have been used then as a Christian symbol. (According to Hamlin Garland in *Mystery of the Buried Crosses* some American Indians used a cross as a symbol for sun worship long before the arrival of the first Christian missionaries in America.)

While Holzer made a noble attempt the book contains insufficient scientific evidence to back him up. Consequently his theories remain unproved

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and speculative. The book is interesting but not completely convincing. — *Fred Korotkin*.

UNKNOWN BUT KNOWN: My Adventure into the Meditative Dimension, by Arthur Ford, Harper and Row, New York, N.Y., 1968, 161 pages, \$4.95.

Those who enjoyed the autobiographical *Nothing So Strange* will welcome this second volume by The Rev. Arthur Ford. Generally considered America's foremost living medium, Mr. Ford is remembered in his earlier career for having broken the Houdini code and more lately for having gone into trance for Bishop Pike in the now-famous Canadian television show. Details of this seance form one of the high points of the book and are followed by accounts of other readings done by Ford with the help of his control, Fletcher.

Before describing what goes on in a seance Ford briefly summarizes his own life, discusses various prophets in the Bible as well as modern psychics (Edgar Cayce), and surveys scientific psychic research from the 19th Century onward.

The longest chapter in the book consists of excerpts from several of his sittings with discussions of spiritual development in individuals and in the world by the Korean Sun Myung Moon, a sage destined to become in the next few decades (according to some) one of the world's great religious leaders. In view of its importance, one wonders at the ambiguity pervading this chapter: the sage himself is never clearly identified and the reader can't be sure whether he is speaking from "this side" or "that side" (though Sun Myung Moon is still alive).

Through most of the book the general tone is definitely hortatory: The Reverend Ford bolsters his arguments with much scientific evidence as he tries to prove that life survives

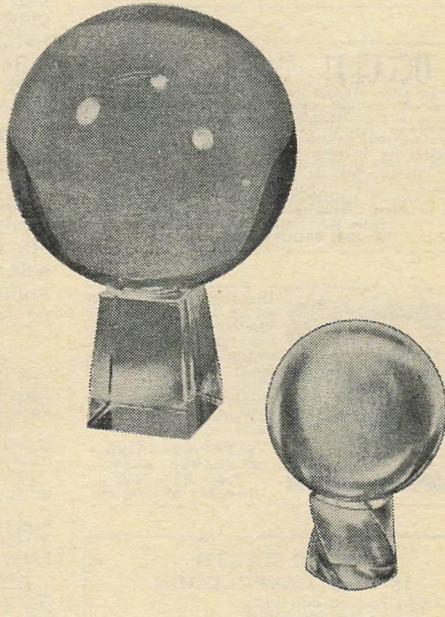
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after death. The last part of the book, however, moves in a different direction. Here the neophyte in spiritual matters is advised as to how he may advance toward a closer relationship with the Deity. The author's answer is twofold: through prayer and through meditation—and he gives specific instructions for attaining proficiency in both, relating meditative practices to contemporary American life rather than to monastic life (asceticism) or to Eastern techniques (yoga). A final chapter describes (through accounts of psychic phenomena) the changing views of many of the world's great natural scientists.

Regardless of how skeptical one may be about mediums, seances or communicating with the dead, everyone interested in things of the spirit will find much to think about here. Especially will the general reader appreciate Mr. Ford's sincerity in describing and evaluating his experiences and in striving to help others develop the God-likeness found in all men. — Nan Cooke Carpenter.

ALSO NOTABLE

THE SENSES OF MAN by Joan Steen Wil-
entz, Thomas Y. Crowell Company, New
York, N.Y., 1968, 340 pages, \$6.95.

This excellent popular account of scientific knowledge of sensory perception in man concludes with a brief and exceedingly negative chapter on ESP and dermo-optical perception.

WRITING ON THE GROUND by Wellesley
Tudor Pole, Neville Spearman, Ltd., London,
1968, 172 pages, \$2.75 (plus postage).

The first two sections deal with the author's clairvoyant visions of episodes in the life of Jesus and discussion of the Biblical account with Walter Lang. The final section is a sympathetic account of the Baha'i faith and its teachings.

**NATURE'S SYMPHONY, OR LESSONS IN
NUMBER VIBRATION** by Mrs. L. Dow Balliett, reprinted by Health Research, Moke-
lumne Hill, Calif., 1968, 127 pages, spiral-
bound, \$3.00.

Originally published in 1911, Mrs. Balliett's book presents a vibration theory of numerology and associates colors with their numerological values.

EVOLUTION OF IMMORTALITY by F. B. Dowd, reprinted by Health Research, Mokelumne Hill, Calif., 1968, 145 pages, spiral-bound, \$3.50.

Rosicrucian account of creation and spiritual principles dates from 1900.

ANCIENT MYSTIC ORIENTAL MASONRY by R. Swinburne Clymer, reprinted by Health Research, Mokelumne Hill, Calif., 1969, 193 pages, spiral-bound, \$4.00.

This account of the alleged origins and history of Masonry, its rules, laws and customs, was originally published in 1907.

WILLIAM JAMES AND PHENOMENOLOGY by Bruce Wilshire, Indiana University Press, Bloomington, Ind., 1968, 248 pages, \$10.50.

An original and penetrating study of James' *Principles of Psychology*, this volume explores his influential pioneering work in phenomenology in terms of its significant breakthrough in the realm of philosophy.

RELIGION: OUT OR WAY OUT by Will Oursler, Stackpole Books, Harrisburg, Pa., 1968, 140 pages, \$5.95.

Exploring what's happening in organized religion today as change and challenge confront pulpit and pew, Oursler says, "Whether or not one agrees with the directions of the surging religious excitement is not the key. What is important is that believers and nonbelievers alike have a chance to examine the varieties of change taking place today in the patterns of worship." He has provided a handbook.

THE STRANGE AND THE SUPERNORMAL by Pauline Saltzman, Paper back Library, Inc., New York, N.Y., 1968, 127 pages, 50 cents (paperback).

An anthology of astounding true accounts of psychic phenomena, occult mysteries and extraordinary ESP experiences (some originally published in *FATE*) is notable for its variety of content and a striking, tastefully-designed cover bound to recruit new aficionados.

THE NEW FORTUNE IN YOUR HAND by Elizabeth Daniels Squire, Fleet Press Corp., New York, N.Y., 1968, 256 pages, \$6.50.

Step-by-step explanation of basic hand-reading reveals how you can arrive at a sound interpretation of your character and personality as disclosed in the shape of your hands and lines, mounts and accidental signs etched in your palm. Author contends hand analysis was developed by the ancients and has its origins in the lore of astrology.

DO YOU WANT TO BE HEALED? by John Sutherland Bonnell, Harper & Row, New York, N.Y., 1968, 159 pages, \$4.95.

A strikingly different book on healing relates spiritual life to mental and physical illness. Its theme is that medicine, psychiatry and religion working in har-

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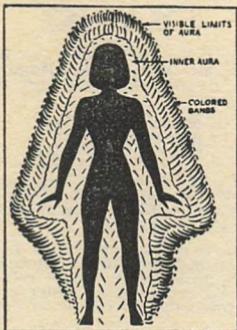


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TAKE CHARGE OF YOUR LIFE by J. K. Summerhill, Hawthorn Books, Inc., New York, N.Y., 1968, 195 pages.

"J. K. Summerhill" is the pseudonym of a successful writer and businessman, now semiretired, whose own life and experiences and his positive influence on others have led him to share a life-system based on goal-directed action to help you knock out failure and uncover hidden abilities to open the way to wealth and happiness.

WRITE YOUR OWN HOROSCOPE by Joseph F. Goodavage, New American Library, New York, N.Y., 1968, 239 pages, \$4.95.

Probably it was inevitable that in the day of "do-it-yourself" an astrologer would come up with this book. Fortunately for the layman, the man who has done it is Joseph F. Goodavage, a leading authority and a lucid journalist. He says his book is slanted toward the intelligent skeptics as well as the inquiring reader and that with little effort the rules he has given can be applied and tested. *Write Your Own Horoscope* enables the lay reader to plot his own individual horoscope with an accuracy and thoroughness that heretofore have been the exclusive preserve of the highly trained professional. But the book is more than its title implies. A few chapters — "The Truth About Astrology," "Astrological Organizations and Practicing Astrologers," "Fate vs. Free Will," among others, — will serve to orient the newcomer to astrology whether or not he works out his own horoscope.

LANGUAGE OF THE HAND by Cheiro, Arco Publishing Co., Inc., New York, N.Y., 1968, 216 pages, 95 cents (paperback).

A complete practical work on palmistry containing many illustrations and diagrams teaches how to interpret lines of the hand.

THE RESTLESS GHOSTS OF LADYE PLACE by Harry Ludlam, Taplinger Publ. Co., Inc., New York, N.Y., 158 pages, \$3.95.

A collection of entirely new ghost stories, factually and concisely told from testimony of eyewitnesses and others involved.

PRIMITIVE PSYCHIC POWER by Ronald Rose, New American Library, New York, N.Y., 224 pages, 75 cents (paperback).

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Report FROM THE Readers

THEORIZING ON UFOs

In the July, 1968, FATE, John P. Bessor, Pittsburgh, Pa., wants to know more about the UFO that was moored at the RCA Moorestown, N.J., plant.

I don't know who started the rumor that this was a UFO. There is no truth to it. This was nothing more than a special radar antenna lifted into the air by a lighter-than-air bag and lighted with red lights so that aircraft would not run into it. I saw this special antenna a number of times during the day and in no way did it resemble a saucer or a UFO.

As much as I would like to believe there are UFOs I never have seen one. I think they are baby planets trying to find a place to locate. This is about as goofy an explanation as I have been able to come up with but who has a better one? —Dr. Edward Stanko, Atco, N.J.

* * *

Engineers and scientists have concluded that the sharp maneuvering of UFOs would be almost unendurable for a human occupant. The acceleration is such that we would not be able to stand the G's. But I wonder if anyone has come up with vector analysis as an explanation?

To make this clear, let me introduce two common objects: an oversized phonograph turntable and an



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express elevator. We all know that rapidly ascending in an elevator gives the impression that we weigh more and that forces are pressing on the bottom of our feet. Conversely, when we descend we feel giddy with weightlessness.

Now, if a human being were seated at the perimeter of our overly-large turntable and there was an acceleration of the angular velocity, a point would be reached when he would tend to fly off the disc. In other words, the components of force in the tangential direction and the force in the centrifugal direction would be greater than the pull of gravity. By inertia, the mass is displaced. Let us pretend that we place the turntable in an express elevator (or if you will in a flying saucer accelerating vertically). If our saucer accelerates rapidly, then our apparent weight would increase in proportion to the acceleration. We would have to "neutralize" the centrifugal force by spinning our turntable more rapidly. The three forces in balance would produce a feeling of near-weightlessness.

If there is fault in my thinking I would appreciate someone pointing out the error. If the reasoning is comparatively accurate why could not the same principles be applied in our present space efforts? — *Albert R. Johnston, Pasadena, Calif.*

THE ONGOING TUSSLE

The pages of **FATE** are the wrong place to start a medical tussle regarding treatment of diabetes, as there are many ways of treating the affliction. I found no incongruities in the article, "Message from a Sobbing Ghost," as did Ida Hunt in her letter published in the September, 1968, **FATE**.

Granted, the illustration of the bottle of insulin and syringe were incorrectly drawn but unless your illustrator is a diabetic he would not know

that there are special shapes of bottles for each kind of insulin and they also are color-coded.

As to the refrigeration of insulin, many doctors allow the bottle currently in use to be kept at room temperature. (The insulin for my own children is kept at room temperature; my doctor feels there is likely to be less pocking of the skin with warmer insulin.) Other doctors insist that the insulin supply be kept cooler.

Ida Hunt is correct in the fact that insulin should be followed by a meal shortly after injection but perhaps our ghost took his injection at work and ate his breakfast there. Nothing in the story indicates his breakfast time. However, the man must have been on very rigid control indeed to have gone into diabetic coma so rapidly. Our doctor is far less rigid in the control of our children's diabetes.

Let us hope this letter doesn't start a deluge refuting what I have said. Diabetics are treated individually, for each person's disease is unique. I don't believe we can compare treatments under different doctors who manage the disease according to their own knowledge.—*Joan Finneran, Simpsonville, Md.*

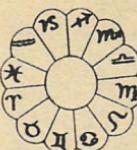
* * *

I have been a diabetic for 13 years and I take 65 units of NPH U-80 a day. In 13 years I never have refrigerated a bottle of insulin. I carry it in my purse.

Judging by Ida Hunt's schedule she must be taking a short time span insulin. Mine is a long time span. To my immediate knowledge there are five different types of insulin on the market. In my dealings with other diabetics in my work at St. Mary's General Hospital in Lewiston, Me., I have yet to find two diabetic cases that are alike.

Mrs. Hunt could not live on my schedule, nor I on hers. My point in writing this letter is that Mrs. Hunt

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is wrong in stating that a story is in error simply because the diabetic in the story isn't just like her.—Marilyn Huey, National City, Calif.

* * *

Ida Hunt gives a wonderful explanation of how to keep insulin and how it should be taken, as well as what would happen if the schedule were not adhered to. Of course insulin is to be taken 60 minutes before one eats. Of course it should be refrigerated. That's why Mrs. Hunt is here and Charles isn't!

I know the author of the story, Sena Szurszewski, well. The story is true. Charles never kept the insulin in his pocket. He revealed to Sena that he pocketed it before leaving for work every morning. He did not want his family to know he was diabetic, so how could he keep insulin in the refrigerator? —D.M., Pittsburgh, Pa.

SUPPORT FROM EDGAR CAYCE

Capt. Arlington Mallory ("Ohio's Ancient Iron Age," October, 1968, FATE) might like to know that he has some support for the hypothesis that Norsemen could have built the smelting furnaces among the Mound Builders in Ohio.

In one of his famous life readings Edgar Cayce told a man that in a previous life he had been a Norse sailor who eventually settled in America. According to Cayce, this man had traveled as far west as Montana.

In an earlier reading, Cayce told another man that he had previously lived in the northeastern part of this country, as a descendant of the Norse peoples who first landed and settled there; "Being strong, physically, the entity gave much aid in establishing the forts and outposts of those who later joined with the people in the country south from there, who were known as the Mound Builders."—C. J. Marrow, Menlo Park, Calif.

RED FACES DEPARTMENT

I would like to point out two inconsistencies in my feature in the January, 1969, FATE ("Will ESP Tests Revolutionize Psychology?").

Readers who are fans of singer Sue Raney will have been surprised at the picture that appeared with the article because it is *me*, not the singer. The caption leads readers to



Singer Sue Raney

believe the picture is that of the talented songstress.

Second was my misspelling of Sue Raney's name. I spelled it "Rainey."

The enclosed photograph will show readers what Sue Raney really looks like.—Wanda Sue Parrott, San Pedro, Calif.

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CHIROPRACTOR ANTONIA

Your article on the *componedora*, Antonia Velasquez de Lerma (October, 1968, FATE) was most interesting. However, she is not doing anything really "miraculous," as your author put it, because chiropractors are doing these things every day and have been for more than 70 years. We get similar results — without drugs, shots, massage, pills or anything except the proper release of the nerve supply to the cells of the body.

Therefore your article is simply chiropractic philosophy right down the line.

The reason for Doña Antonia's uniqueness is her lack of stereotyped education. She learned by experience what works and what does not. B. J. Palmer who developed the art of chiropractic preached that technical education in many cases erases the beneficial attitudes that achieve what this woman does so successfully.

It is my contention that a trained chiropractor would never be successful in Doña Antonia's area of Mexico for the same reason that a modern hospital and clinic within 50 miles of Dr. Schweitzer and Lambarene was not successful. The natives have little faith in modern ideas and inventions and are loath to accept what they do not understand.

We need more Doña Antonias and more chiropractic philosophy to make people realize that true health is never found in a bottle! — Dr. Ruth McKee, Corpus Christi, Tex.

AUTHOR TALKS BACK

The review of my book, *Myths of the Space Age*, in your October, 1968, issue was both expected and a bit disappointing. There are enough significant differences in outlook between your reviewer Susy Smith and me for her to have produced a valid and significant criticism. Sad to see, she chose the easy route and limited

herself to nit picking. However, a nit picker, like Caesar's wife, herself must be above suspicion. For so short a review Miss Smith's contains an impressive number of errors. This is no way to conduct a dialogue, even between antagonistic points of view, but I must defend myself.

She scolds me for talking about J. B. Rhine and "supernatural religion," saying that Rhine "abhors the use of the word 'supernatural' in connection with any of his work." Yet a few years ago Dr. Rhine talked about the relationship between his research and "supernatural religion" in a speech he gave in England. To be more exact, that was the wording used in a printed copy of his speech which he sent to me.

Then comes my "totally unsophisticated comment about poltergeists, probably the most blatant error in the book." Unfortunately, Miss Smith has taken this statement badly out of context. The full statement is this:

"Traditionally, poltergeists have been associated with children—that is, most manifestations of poltergeist activity seem to occur when a child is in the vicinity. The common parapsychological explanation for this is that the poltergeist is the spirit of a dead child and is for some reason activated by the presence of a living child. When a medium is brought in and establishes contact with the poltergeist, it usually does turn out to be a child's ghost." Anyone might disagree honorably with this statement but it is just dirty pool to quote only the second sentence and leave the impression that I know no more about poltergeists than that.

Miss Smith says I do not know the difference between a parapsychologist and a spiritualist. Unfortunately, there often is little difference—but I don't think I have ever called men like Rhine, Pratt and Murphy "spiritualists."

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She also criticizes my statement about the manatee being mistaken for the mermaid as a "trite old traditional explanation." This is the explanation offered by virtually every zoologist and naturalist who ever has studied the subject. Again, there is room for disagreement but the explanation is hardly trite.

She says, "Apparently Cohen does not know the difference between telepathy and clairvoyance." Yet if Miss Smith had checked page 33 of my book she would have found definitions of both words with which I don't think even she could disagree.

Seriously now, FATE and Susy Smith could have done better.

Oh, well, at least she called me a nice man.—Daniel Cohen, Monticello, N.Y.

THE COMING EARTHQUAKE

I am preparing for publication a collection of prophetic visions concerning the disastrous earthquake soon to hit California. I would be very pleased if any FATE reader who has had such a warning vision, or knows someone who has, would send me full information about it with permission to publish it.

Vague symbolic dreams will not do. They must be real visions with specific information as to when, how, to what extent and why. All correspondence will be personally and gratefully acknowledged.—Daniel D. Carlson, 1427 Ward St., Garden Grove, Calif. 92640.

PRAISE FOR "OAHSPE"

I noticed an ad in the November, 1968, FATE for the book *Oahspe* available from the Venture Bookshop. I have owned a copy since October, 1967, and I am so carried away with it that I would like to hear from other persons who have made a true study of its contents.—Mrs. Alice S. Lewis, 2409 Venetia Rd., Mobile, Ala. 36605.

THE "WISE ONES"

I wish to reply to Louise Sanders, Mentzon, Tex., who states in the November, 1968, "Report from the Readers" that a witch could not possibly cast out evil spirits for Jesus said, "How can Satan cast out Satan?"

Mrs. Sanders has the general and very mistaken idea that all witches are evil. To quote Sybil Leek's book, *Diary of a Witch*, "A witch is a practitioner of witchcraft — the ancient pre-Christian occult religion which in Europe was called 'wicca,' an Anglo-Saxon word meaning 'the craft of the wise.' The trouble comes from the confusion between witchcraft (the Old Religion) and Black Magic, which is certainly not a religion but a debased art."

There are good people and evil people and that goes for witches too. — Sandra Odom, Lansing, Mich.

WOULD YOU BELIEVE UNCROPPED?

On page 106 of your November, 1968, issue May Napier Burkhardt mentions a Chihuahua's "large flapping ears."

Chihuahua dogs have sharp pointed ears and they couldn't flap if the dog's life depended on it. Either the story or the dog is bunko. I know my animals. — Wilma Thone, Clyde, Ohio.

A SUDDEN DOUBT

A question suddenly has become very important to me concerning the alleged communication with the dead. It does not deny the possibility of such communication. My question is:

By what authority does anyone attempt to or actually communicate with the dead?

Does not the Holy Bible warn against this practice? — H. Hall, St. Paul, Minn.

OBERTH CONFIRMED

I greatly enjoyed Rho Sigma's

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article, "Dr. Hermann Oberth Looks an UFOs," in the July, 1968, FATE. Since I have done a great deal of research on this remarkable man I would like to quote a statement Dr. Oberth made at a press conference in Innsbruck, Austria, in June, 1954: "These objects (the UFOs) are conceived and directed by intelligent beings of a very high order. They do not originate in our solar system, perhaps not even in our galaxy."

When Dr. Oberth made this statement he was the coordinator and head of a highly classified project for the West German government, the project's directive being to investigate and reach a conclusion concerning UFOs. — Jammie A. Romée, Jacksonville, Fla.

TROIANSKI BOOKS

For the benefit of the many FATE readers who have inquired about the Troianski books mentioned in my article, "Kennedy and Johnson," in the June, 1968, FATE, the two books may be obtained from Verlag Hermann Bauer, Freiburg, Germany. The cost of both is 30 marks or about \$7.75. This same company publishes the *Golge Ephemeride*, also in German, so it is likely that wherever you can buy the ephemeris you can also order the Troianski books. — Mary Elsna, Prescott, Ariz.

OUIJA IDENTIFIES GHOSTS

After reading "Mediums Compare Ghosts in Elke Sommer's Haunted House" in the August, 1968, FATE, I decided to ask my recently-purchased Ouija board to identify the apparitions seen there so many times.

When I asked who the man was the planchette spelled out the name, "Quenton Wooster." Much encouraged, I asked the name of the girl seen near the pool and received the answer, "Teresa Burbank."

(Continued on page 145)

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(Continued from page 134)

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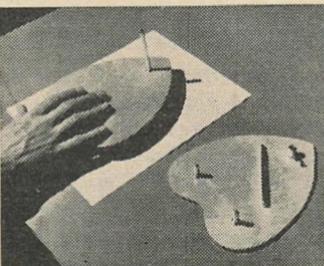
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