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STRANGE AND UNKNOWN

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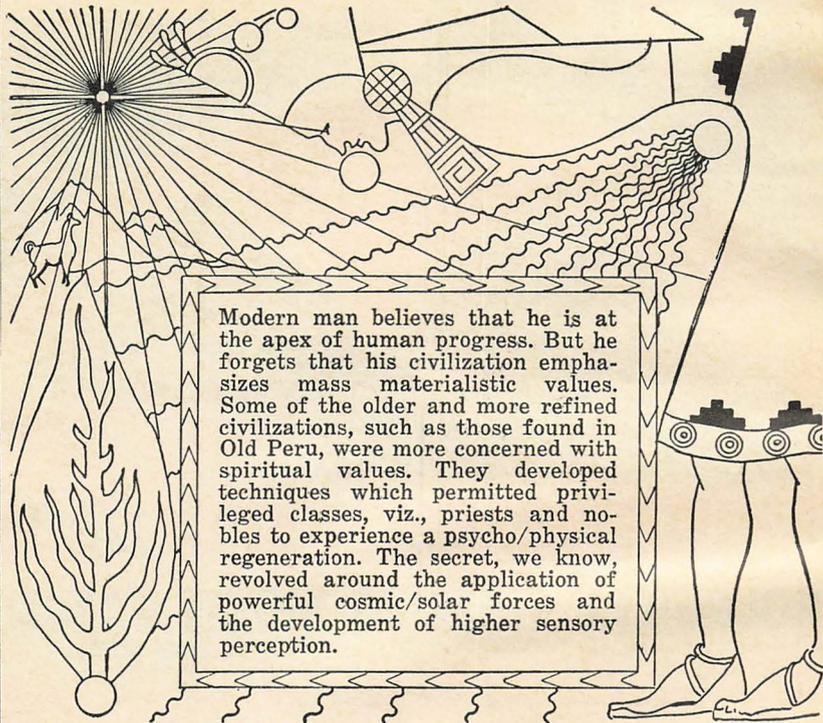
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- How can you dress "young" . . . without looking "silly"?
- What four "classic" styles usually stay in style — every year?
- Which accessories can "double" the size of your wardrobe—at almost no cost?
- Broad hips? How can you minimize this when you wear slacks?
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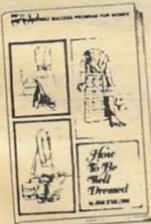
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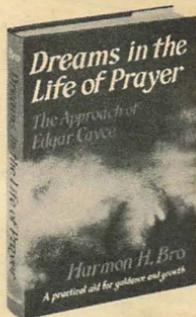
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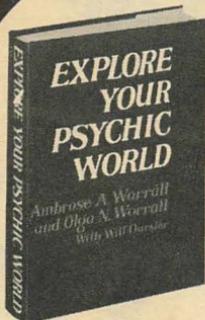
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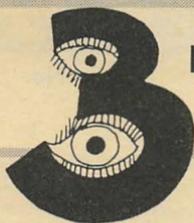
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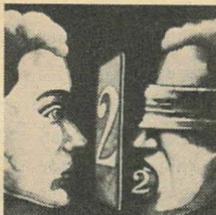


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QUOTE OF THE MONTH

To the uninitiated, the first ultraviolet view of a meadow in mixed bloom is unforgettable. Evenly tinted flowers, which to the naked eye appear to lack the usual central or radial color markings that direct an alighted pollinator to its goal (nectar guides), are suddenly revealed to possess such markings in the ultraviolet.

— November 28, 1969,
issue of *Science*

ONE OF THE problems in human perceptions of physical reality involves the means by which stimuli are received. Reality to all persons depends on how they perceive it. The senses of sight, hearing, touch, taste and smell obviously shape the world into images bounded by the capabilities of our receptors.

We see only in a tiny portion of the electromagnetic spectrum, for example, and we call this tiny section "visible light." We hear within a similar limited range of vibrations to which our ear is attuned. In addition to the limitations of our receiving organs, those portions of our brains to which this input is fed are limited in their capability to in-



Curtis Fuller

terpret the information.

Our view of reality, then, must be curtailed and/or bounded by the limitations of our receptors and our brains. When physicists define atomic structures they try to do so with either mathematical models or physical models which they can see, touch and understand in terms of space — internal or external.

It is our view that whole worlds of reality quite different from the world we apprehend must exist parallel with and alongside our current recognized world. We could see and hear these other worlds if only we could broaden the spectrums which our receivers receive and which our brains apprehend.

For example, if we could see through the eyes of some insects we would be exposed to a world

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quite different from the world which our own eyesight interprets for us. A glimpse into this world is given us in the November 28 issue of *Science* where a group of Cornell University scientists describe their experiments in using an ultraviolet-sensitive television camera "as an insect eye."

**INSECT WORLD**

THEIR VIDEO camera equipped with an ultraviolet-transmitting lens, T. Eisner, R. E. Silberglied, D. Aneshansley, J. E. Carrel and H. C. Howland give us some insights into the world perceived by insects sensitive to ultraviolet.

Some, not all, insects are sensitive to ultraviolet light and these men discovered that many flowers look quite different under ultraviolet than under ordinary light. It seems obvious that the flowers have evolved special capabilities that help their survival. From similar evolutionary processes the insects in turn may have developed special abilities to see in the ultraviolet.

The important point is, however, that without mechanical or electronic aids man would be completely unaware of the special, extra world of ultraviolet-sensitive insects and flowers.

Flowers that appear similar by



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ordinary light and that grow intermingled and apparently in competition with one another look quite different under ultraviolet. Insects see these differences, even though the unaided human eye does not, and are led to feed on the nectar and to pollinate the flowers. Both insects and plants thus are benefited.

Flowers that are pollinated by birds or bats which cannot see in the ultraviolet lack the special ultraviolet markings.

Many insects, especially butterflies, also have markings that are especially visible under ultraviolet light. These reflective patches usually are found in the males and probably serve as sexual attractants.

"We have observed male pierids in the field and have seen the brilliant ultraviolet flicker they emit in flight," say the authors. "Since flickering stimuli are important in butterfly behavior . . . their ultraviolet reflectant patches undoubtedly play a communicative role."

The authors are "tempted" to conclude that one great advantage to the butterflies of their ultraviolet markings and ultraviolet seeing abilities is that they are able to communicate sexually within their own "private" visual domain—and thus are protected from those birds for which they are natural prey.

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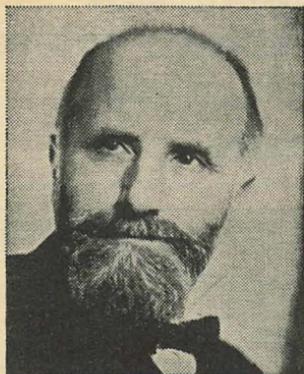
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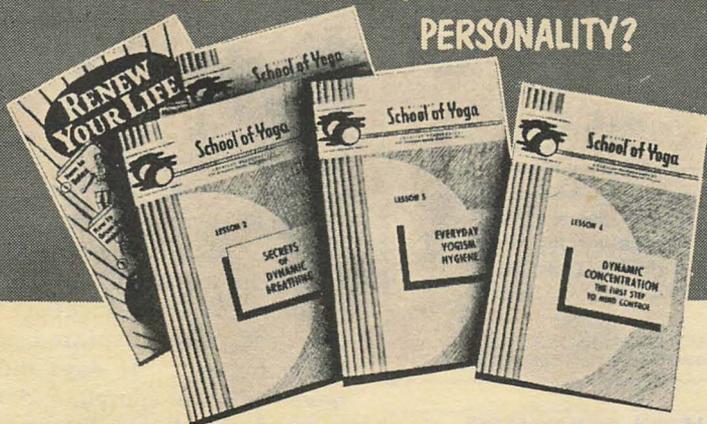
SEEING BY SOUND

FOR SOME TIME it has been known that species of dolphin "see" by sound waves. In addition to the fact that they obviously communicate with each other through sound they constantly are emitting pulses of sound and interpreting the sound echoes to locate objects in the water.

Since humans lack this dolphin capability it is difficult to visualize how detailed the dolphin's perception of these echoes may be. We suspect it may be extraordinarily detailed. We suspect a parallel might be that of a man carrying a flashlight on a dark night. The man carries the source of a light beam and that beam is reflected back to his eyes as a kind of "light echo." He is the source of the beam and receives and interprets the "echo." The sound emitted by cetaceans such as dolphins must work the same as the flashlight beam.

How well it works still remains to be understood but recently a group of California scientists studied a species of the river dolphin family taken from the Indus River in West Pakistan. All members of this species are substantially blind. They show no reaction to drastic changes in light intensity and cannot form an image on their retinas be-

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cause their corneas are flat and their eyes are without effective lenses.

Even if the blind river dolphin had effective eyesight the murky waters where it lives would not allow it to see very far. Yet the species appears to flourish in the muddy waters of the Ganges, Indus and Brahmaputra river systems. How can this be?

One answer has to be that the animal "sees" through its ears. Please note that this is our own conclusion. The scientists who observed three captured specimens for 24 to 44 days did not have time to complete definite tests of the dolphin's echo-location ability. They did note, however, that the creatures were producing trains of sound pulses constantly during the periods they were monitored.

In contrast, river dolphins from the Amazon, which can see and which are related to the Indus River dolphin, produced trains of pulses only when becoming oriented to food or strange objects placed in their adjoining tank. The pulse trains were similar in amplitude and repetition rate in both species.

Probably if we could understand the sound world of the dolphin it would be as amazing in its own way as is the ultraviolet world of the butterfly. And who is to say that any one kind of reali-

ty is more "real" than the other — or than our own?



FOOTNOTE TO DOLPHIN TALK
COLIN TAYLER, curator of the Port Elizabeth oceanarium in South Africa, believes he is on the verge of a breakthrough in understanding dolphin "talk." Using recording equipment and an oscilloscope he believes he has charted more than 600 dolphin "words." The oscilloscope allows him to "graph" visually the sounds of the dolphin pulse trains.

Tayler had worked on his project for six years but was not

making much progress until he began to tune in on adult dolphins "teaching" a baby dolphin to "talk." Although Tayler says he learned more in two months than he had in the previous six years, he has not yet revealed what secrets he has learned.



REPORT FROM SPACE
SCIENTISTS are surprised at the preliminary findings from our visit to the moon and the recent Mariner flybys of Mars.

The chemical composition of moon rocks brought back by the Apollo 11 Astronauts is "unlike

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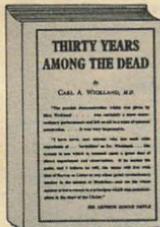
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that of any known terrestrial rock." The discovery of unexpectedly large amounts of such rare elements as chromium, titanium, yttrium and zirconium in the lunar samples seem to rule out one theory of the origin of the moon — that it is a fragment that ripped off the earth when the earth was young.

Two other theories of the origin of the moon still are tenable. One is that the moon was a wanderer in space captured and bent into orbit by the earth's gravity. The other is that the earth and the moon were formed about the same time.

The scientists found no evidence of water or life on the moon in the past or today. They detected no signs of such precious metals as gold, silver or platinum and found a very small proportion of metals with low melting points — such as lead, bismuth, potassium and sodium.

The most exciting find in their preliminary analysis of the moon rocks, say the reports, is that some of them are up to 3 $\frac{1}{2}$ billion years old. This is the age of the oldest rocks found on earth. Scientists theorize that the age of the moon, earth and solar system is 4 $\frac{1}{2}$ billion years. No rocks that age yet have been discovered on earth, presumably because they have been destroyed by erosion. But if rocks that old

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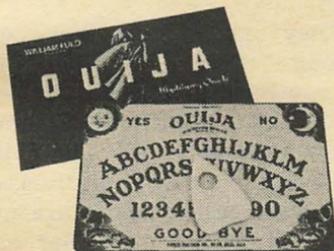
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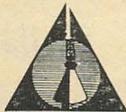
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were to be found on the moon, which essentially has been free from erosion, the discovery would confirm present theories about the age of the earth and its solar system. Such rocks might be found when astronauts land on the highlands of the moon, which are thought to be older than the rocks in the Sea of Tranquility where Apollo 11 landed.



TWO LOOKS AT MARS

WHEN THE FIRST Mariner pictures were transmitted to earth, scientists concluded Mars must be quite similar to the moon because about all that could be seen was a cratered landscape similar to the familiar one that faces us in the moonlit sky.

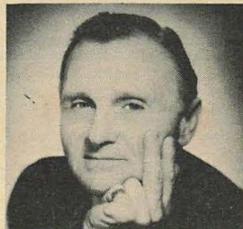
They now feel they were wrong. Strips of photographs across extensive areas of Mars taken from Mariners 6 and 7 show a region of hills and valleys covering hundreds of thousands of square miles which are quite unlike anything on either earth or the moon.

Mars is unique, says Dr. Robert Sharp of the California Institute of Technology. "Mars is really its own planet."

Meanwhile, Dr. George Pimentel of the University of California at Berkeley has withdrawn his

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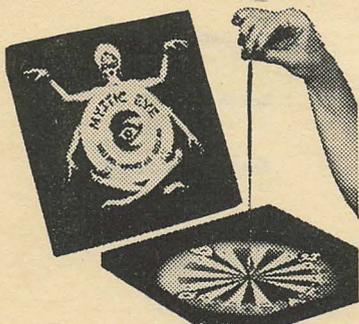
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own preliminary suggestion that life possibly exists on Mars because there is evidence that ammonia and methane gas exist there.

The chaotic region discovered by Mariner 7, which was not at first apparent in the Mariner 6 transmissions, is about two degrees warmer than the surrounding area. Dr. Sharp compares its features with a region on earth where there had been a gigantic slumping action. The problem is one of explaining how such a gigantic area could actually be "slumping." If the surface were underlaid with gigantic ice deposits that gradually were melting and evaporating this might cause the overlying terrain to collapse into something like the Mariner pictures show.

Another puzzling feature about the Martian landscape is a bright circular region known as Hellas, some 1200 miles wide, which appears to be completely devoid of craters even though Mariner 7 approached close enough for its pictures to show objects 1000 feet wide.

Dr. Sharp's only explanation for this is that even the thin air of Mars occasionally may get sufficiently stormy to blow a light pumice-like material to fill in or erode the craters.

The major mystery still to be solved about Mars, according to

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Dr. Norman Horowitz of the California Institute of Technology, is why some regions of Mars grow darker in spring. Oddly enough the two recent Mariner missions were unable to observe any differences between the terrain in the dark areas (although they are warmer) and the light areas.

The spacecraft flying by Mars observed a hazy layer about 10 to 30 miles above its surface. There is evidence of fog or hoarfrost in some parts of Mars and there is an unexplained dark hood that seems to cap part of the south pole.



NEXT TARGET, MARS?

THREE-MONTH orbital flights around Mars are planned for 1971. One target for observation will be the huge crater Nix Olympica in which it appears that water clouds may be manufactured during the Martian afternoons.

The possibility of life on Mars still definitely exists and the answer to this question may be known by 1973 when testing devices will be landed on the planet.

Meanwhile there are preliminary plans to land men on Mars within 10 years. In the interim the space agency is recommending some other priorities: that the United States concentrate on

colonizing the moon, on developing orbiting stations which can stay in space for months with as many as 12 men aboard at a time, and that such space stations be ready to fly in 1975. At present no one seems to be specifically recommending Mars as a first goal. But a task force is recommending that two-year unmanned flights be made past Jupiter, Saturn, Uranus and Neptune in 1976 or 1977.



BACK TO UFOs

SINCE PUBLICATION of a "Scientific Study of Unidentified Flying Objects," otherwise known as The Condon Report, interest in UFOs has fallen to its lowest point since Kenneth Arnold first reported the cute little saucer-shapes flipping about over the Cascade Range. Most people, it seems, have written them off. We have not.

Typical of the more informed viewpoint on UFOs were statements by world-famed scientists made at a special two-day symposium conducted in Boston between Christmas and New Year's as part of the annual meeting of the prestigious American Association for the Advancement of Science.

The symposium was held despite the bitter opposition of Dr. Edward U. Condon, professor of

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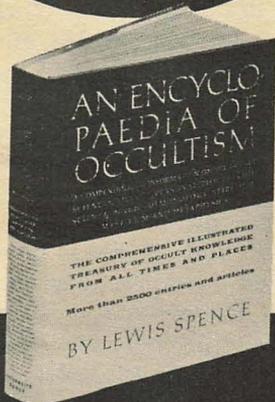
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physics at the University of Colorado, who edited the famed report which concluded that UFOs were of no scientific interest. Condon rallied several "leading scientists" to help him oppose the meeting, according to Walter Sullivan of the *New York Times*, but officials decided otherwise. In fact, organizers of the symposium included Dr. Walter O. Roberts, president of the association, who chaired the opening session.

The AAAS, please note, is not "pro-UFO." But it does have open-minded members who believe it is the association's responsibility to promote open discussion of scientific subjects.

Dr. James E. McDonald, a member of the Institute of Atmospheric Physics in Tucson, Ariz., attacked Condon for trying to halt the symposium. According to McDonald, Condon had even appealed to Vice-President Spiro Agnew to help keep "such nonsense" off the program. "Condon deserves the strongest of scientific censure for his attempt to stop this symposium," McDonald told United Press International.



WELL, YES AND NO

ONE OF THE participants was Dr. J. Allen Hynek, professor of astronomy at Northwest-



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ern University, who was fired a few months ago after his 21 years as Air Force consultant on UFOs. Hynek, after his many years of investigating UFO reports, has come to the conclusion that they are worthy of research and that many aspects of UFO reports still have not been satisfactorily explained.

Hynek refuses to accept the negative conclusion of the Condon report. He declared that to shut the doors of scientific investigation and to bar discussion of UFOs in scientific journals would be deplorable. If he had not been asked by the Air Force to investigate sightings 21 years ago he might still be as skeptical as most of his orthodox colleagues, Hynek said. "It's easy to be down on what you are not up on," he declared.

Prof. Robert Hall of the Chicago Circle Campus, University of Illinois, agreed with Hynek that some hard core reports stand up better than many court cases as far as the reliability of witnesses is concerned.

Dr. Franklin Roach, one of Condon's associates in the study, in general supported Condon's conclusions but at the same time emphasizes that UFOs cannot be dismissed because astronomers using telescopes never have seen them. All 310 of the world's astronomical telescopes together

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cover less than one-tenth of one percent of the sky, he said.

Condon, who refused to appear, was not without supporters.

Dr. Kenneth Hardy stated that no UFOs had been sighted in five years of radar operation at Wallops Island.

That perennial skeptic, Dr. Donald Menzel, Harvard University astronomer, said most UFOs are nothing more than flocks of birds or insects or even wind-blown paper. Others can be explained as atmospheric phenomena, he said.

One of the most interesting explanations of UFOs was offered by Harvard Medical School psychiatrists. They suggested that the "so-called Isakower illusion" was responsible for some UFO reports.

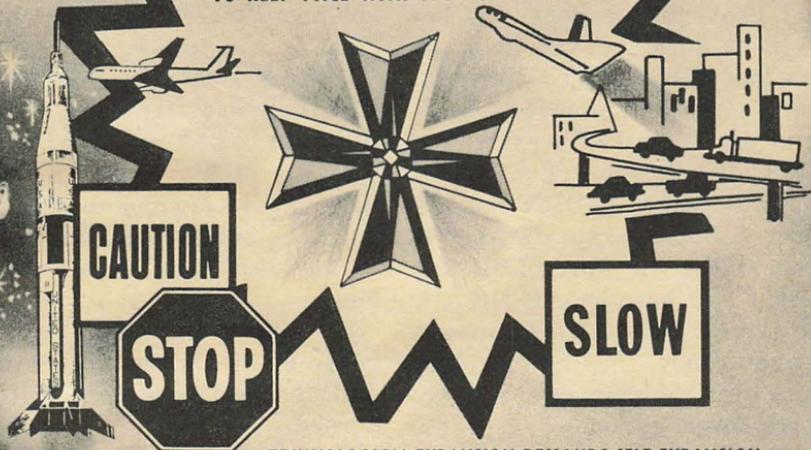
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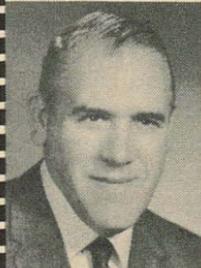
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PROJECT BLUE BOOK CLOSES

MEANWHILE the United States Air Force officially and literally closed the Blue Book on UFOs on December 17. Secretary of the Air Force Robert C. Seamans, Jr., announced that Project Blue Book was being shut down because it could "no longer be justified either on the grounds of national security or in the interest of science."

Nobody, it appears, was unhappy to see Blue Book shut its covers. During two decades it brought the Air Force little but misery and harassment. NICAP, the largest private UFO investigative agency, shed no crocodile tears over the demise of the Air Force investigation.

"The Air Force decision opens the way for a fresh look at the UFO problem," according to Stuart Nixon, secretary-treasurer of NICAP. "UFOs can now be given the serious scientific attention they require, free from military considerations," Nixon said.

The closing of Blue Book was also a subject for discussion at the AAAS Boston symposium. Dr. Thornton Page, director of the Van Vleck Observatory at Wesleyan University, on leave as a visiting scientist at the Manned Spacecraft Center in Houston, made a public plea for preservation of the hitherto *secret* Air Force UFO record.

Page said that the Air Force has revealed no plans for the preservation of Blue Book's *secret* files, which he said contain reports made by Air Force personnel that cannot be adequately explained as well as episodes involving "secret military projects."

It is odd indeed, he pointed out, that the *unclassified* files of Blue Book are to be transferred to the archives at Maxwell Air Force Base near Montgomery, Ala., but no mention has been made of the disposition of the *secret* files.

Dr. Page and other participants in the Boston forum fear that the secret records will be burned.

No doubt some would consider the burning a suitable climax to a 20-year witch-hunt — a witch-hunt conducted, in case you have wondered, by a major, a sergeant and a secretary, none of them scientists, tucked away in a tiny office at Wright-Patterson Air Base. So endeth Blue Book!



TEARS AT CHRISTMAS

IN TARPON Springs, Fla., the Greek Orthodox church's icon of St. Nicholas, patron saint of Christmas and seafaring men, began to shed tears on December 4. When first observed by a cleaning woman in the church

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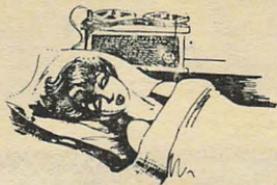
the tears were irregular and appeared to be forming near the face of St. Nicholas. By Sunday, December 7, according to Father Elias Kalariotes, they were flowing continuously and appeared to come from an area near the Saint's hand. Later they came from the miter of St. Nicholas.

Father Kalariotes said, "I examined the back of the icon, looking for an opening that moisture could get through, but it was sealed so tight I couldn't even get a razor blade through the frame."

Crowds gathered in the church which has a large membership of seagoing parishioners who feared the teardrops were an evil omen. Father Kalariotes tried to calm them by saying it was a good sign. "It's just an act of God," he said, "but some of my parishioners feel it's a sign that we've forgotten the spirit of Christmas and gotten too materialistic."

The painting of St. Nicholas in the church is 35 years old. It has wept on two previous occasions, Father Kalariotes said. On both occasions the tears stopped several hours after Father Constantine Rapisis and Father George Thomas, two of Father Kalariotes' predecessors, said prayers in front of the icon.

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From left to right are Drs. James Harder, R. Leo Sprinkle, J. Allen Hynek, three scientists who testified in 1968 before House of Representatives committee on UFOs.

SCIENTISTS URGE NEW UFO STUDIES

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By George W. Earley

IF YOU PICKED up a Denver newspaper on August 23, 1969, you quickly realized that the controversy over UFOs and the Condon Report is still alive and kicking.

The *Denver Post* headline said: SIX SCIENTISTS URGE NEW 'FLYING SAUCER' STUDY. The *Rocky Mountain News* caption shouted: SIX SCIENTISTS BLAST REPORT ON UFOS AS 'INCOMPLETE.'

Both stories grew out of a symposium held the night before by the National Amateur Astronomers, Inc., as part of their annu-

al convention. And both headlines accurately reflected the main points agreed upon by the panel. Convention chairman Kenneth Steinmetz, who arranged the symposium, called it the first public discussion of the UFO controversy by an all-scientist group.

I had learned of the symposium while vacationing nearby and on Friday afternoon, August 22, drove some 80 miles from Rocky Mountain National Park to Denver. As I passed through Boulder, home of the University of Colorado, I wondered if Dr.

ABOUT THE AUTHOR

GEORGE W. EARLEY has been active in Fortean and UFO research for many years and belongs to many associations for the investigation of "impossible" happenings. Trained as an administrative engineer (he received a B.S. degree in Aeronautics in 1951) since 1953 he has worked on a variety of life support systems including ones used during the Apollo 11 mission. Combining his interests in space flight, science fiction and UFOs in his writing, he provides two book review columns for the Hartford, Conn., Sunday COURANT. Mr. Earley lives in Bloomfield, Conn., with his wife and three children.



Condon would be at the symposium (after all, he attended the Congress of Scientific UFOlogists in New York City two years ago). But he didn't come to Denver that night.

I arrived at Denver's Loretto Heights College Center of Performing Arts in time to chat briefly with two participants, Dr. James McDonald and Dr. David Saunders. As a long-time student of UFOs and an "early warning coordinator" for the Condon group, I'd passed along UFO information from Connecticut to both men for several years.

The auditorium filled quickly. Attendance was about 500 and seemed evenly divided between NAA delegates and interested outsiders.

Five of the six panelists had appeared together a year ear-

lier, testifying before the Committee on Science and Astronautics of the United States House of Representatives but at that time no discussion of the then unreleased Condon Report was permitted. Those present in both Washington and Denver were: Dr. J. Allen Hynek, Northwestern University; Dr. James E. McDonald, University of Arizona; Dr. James A. Harder, University of California; Dr. R. Leo Sprinkle, University of Wyoming; and Dr. Frank B. Salisbury, Utah State University. The sixth man was Dr. David R. Saunders, University of Colorado psychology professor and one-time coordinator of field investigations for the Condon UFO study group. (In February, 1968, Dr. Saunders and Dr. Norman Levine, a physicist with the Condon group,



Remaining panel members are Drs. James McDonald (left), Frank Salisbury, David Saunders (whose firing by Condon Committee in 1968 won him national notoriety).

achieved national notoriety by being fired by Dr. Condon for alleged incompetence. The reader is referred to Dr. Saunders' book, *UFOS? YES! Where the Condon Committee Went Wrong*, for his account of that firing.)

It is worth noting that in general all these panelists were drawn to the study of UFOs by aspects of UFO reports that touched on their respective scientific fields; and it is clear from their discussion that any meaningful UFO study must be an interdisciplinary one.

As an astronomer and former scientific consultant to the USAF's Project Blue Book, Dr. Hynek and his connection with the UFO field are well-known but the reader may not be as familiar with the other panelists. McDonald, senior physicist at the University of Arizona's Institute of Atmospheric Physics, began

serious UFO research after checking some USAF explanations and discovering that they did not jibe with his knowledge of atmospheric physics. Harder, an associate professor of civil engineering, is interested in propulsion systems and would like the chance to examine a UFO engine — assuming one exists. Salisbury heads the plant science department at Utah State; his interest in UFOs is an outgrowth of his studies of space biology and the possibility of life on Mars. As associate professor of psychology at the University of Wyoming, Dr. Sprinkle long has been interested in certain aspects of paranormal research, including ESP; from this has grown his interest in persons claiming psychic and/or UFO "contactee" experiences.

Once the usual introductory preliminaries were out of the

OFFICE OF THE SECRETARY

DEPARTMENT OF THE AIR FORCE
WASHINGTON 20330

30 SEP 1969



Dear Mr. Earley:

Thank you for your recent letter to Project Blue Book regarding the status of the Air Force consultant on UFOs.

Dr. Hynek's contract as consultant to the Air Force on UFOs was not renegotiated upon expiration on June 30, 1969. It was felt the services of a special consultant in UFO matters were not required at that time.

The Condon report contained no specific recommendation concerning whether or not the Air Force should retain the services of a special consultant. In addition, the Air Force has as yet taken no action as a result of the Condon report.

No press release was issued pertaining to the expiration of Dr. Hynek's contract.

We trust this information will be helpful.

Sincerely,

James H. Aikman
JAMES H. AIKMAN, Lt Colonel, USAF
Chief, Civil Branch
Community Relations Division
Office of Information

Thus ended a 21-year relationship — but as symposium made clear the end of Air Force tie does not bring an end to Dr. Hynek's interest in UFOs.

way, the panel began what became a three-hour discussion. Beginning with Saunders, each man made a 10-minute presentation of his viewpoints on the UFO problem. The second hour was spent exploring the various points raised. After that the audience was given an opportunity to question the panelists.

In general, all the speakers condemned the Condon Report and urged a new and more

thorough examination of the UFO phenomena.

Dr. McDonald bluntly characterized the Report as "the largest single piece of bad scientific advice that has ever come out of a segment of the scientific community" regarding UFOs. Dr. Hynek commented, "The Air Force has been told by scientists who have spent no time looking at the problem that there is nothing there. However, it does not

decrease the sightings of UFOs. They are continuing despite the Condon Report.”

Dr. Saunders made the point that scientific progress is made by asking good questions, questions which provide usable answers which in turn lead to a gain in knowledge. UFOs, he feels, can be studied by normal scientific methods. He went on to urge study not only of good individual cases (such as the one at Exeter, N.H.) but statistical studies of multiple cases. The latter, in his opinion, could well yield information useful in predicting future sightings — not necessarily as to time but as to location, thus making it possible to have data-gathering instrumentation in the right place at the right time.

Lacking data from instrumentation, he noted, means that information presented in current UFO reports falls into one or more of four general categories:

(1) Objective data information we can all agree on and which has been to a certain degree independently verified, as in multiple-witness cases.

(2) Subjective data — single-witness cases.

(3) Pseudodata which may masquerade as (1) or (2) but isn't either one, i.e. a deliberate hoax, either by the reporter or played on the reporter.

(4) True noise — accidental inputs from that old USAF standby, the “misinterpretation of various conventional objects as seen by an untrained observer.”

True noise, Saunders concluded, is all too often confused with pseudodata, especially by UFO skeptics who then use it to discredit other categories of data.

Alluding to his initial field of unearthly interest, Dr. Salisbury opened his remarks by discounting, on the basis of the latest information, the possibility of life on Mars. But he said, “It is clear to everybody that the probability of other life in the universe is high, simply because there are so many universes.” (“Eight billion solar systems in our galaxy alone,” Dr. Hynek commented later.) Salisbury stated flatly that he does not believe contactees of the Adamski type, nor does he accept the “secret weapon” theory as the explanation for UFO reports. He granted that a high percentage of reports were misinterpretations but feels that enough good reports remain for study and that further study is a worthwhile scientific project.

There was a general murmur of agreement at this, not only from the panel but from many in the audience and Dr. McDonald took the microphone to endorse Salisbury's closing words and to detail the results of some of his

own investigations into various sighting reports. Characterizing the Condon Report as "extremely poor . . . a waste of time and money . . ." he stated that in many instances his studies clearly had shown the superficiality of the official investigation of the same case.

Leaving out true noise, he said, dozens of good cases still remain, cases with multiple witnesses whose data do not fit any existing atmospheric phenomena. He noted that UFO observers often are untrained and the observation is unexpected, hence there is no instrumentation available to gather more meaningful data.

McDonald concluded by summarizing a case in the Condon Report (Case 5) and then presenting the results of his own investigation. It involved the crew of an RB-47 which tracked a UFO for some 70 minutes on a flight from Gulfport, Miss., to southern Oklahoma both visually and via airborne radar. There also was confirmation from ground radar. He made it quite clear that no atmospheric phenomenon was responsible, that the extraterrestrial hypothesis seemed the likeliest one in view of the information he had gathered and that the Condon investigators had underestimated the report's significance.

When Dr. Hynek's turn at the microphone came he quickly set forth his views: the UFO phenomena are an interdisciplinary problem belonging to no single scientific discipline and indeed no one really is sure to which specific disciplines they do belong; for this reason scientific specialists have tended to shy away from them; their reluctance has been aggravated by sensational accounts in the news media which have preconditioned readers to regard all UFO reports as nonsense.

Witnesses, Hynek said, describe an event as best they can considering the circumstances of their observations and he has found their honesty and reliability most impressive.

He speculated that if the Air Force accepts the Condon Report further UFO study may be canceled without a second thought.* While conceding that the negative aspect of the Condon Report would take a long time to overcome, Hynek did not seem unduly troubled by USAF withdrawal. "The problem belongs to science. The Air Force is not a scientific establishment," he said.

Going back to observer re-

*As I write this I have before me a letter from a USAF public information officer in Washington, D.C., stating that "Blue Book is moribund; look for the obituary any day."

ports, he stressed the global nature of reports (a point often overlooked by the news media which take a strangely nationalistic view of UFOs) and the high degree of similarity between reports from all parts of the world. Reports by observers fall into four major classes:

(1) NML — nocturnal meandering lights (sometimes referred to as “damn lights” by UFOlogists who have been called in the middle of the night once too often).

(2) Daylight sightings of metallic-appearing discoidal objects.

(3) Close encounters. He expressed a preference for multiple witnesses to close encounters and defined “close” as under 1000 feet. He also noted that certain physical effects often are reported during close encounters. These include radar and radar/visual sightings, automobile “electromagnetic” cases (about 200-plus reported to date globally), cases where effects on animals attracted the attention of humans (Exeter again) and effects on people (heat, paralysis, temporary blackouts, etc.).

(4) Miscellaneous cases not falling into the above three classes.

Hynek concluded by saying he is certain the facts about UFOs would give us “one helluva quantum jump” in physics and

he hopes the panelists will continue to “keep in touch to share information.”

* * *

UP TO THIS point the presentation has been interesting and at times provocative but hardly sensational. Then Dr. Sprinkle came out foursquare for the existence of “outer space-men.” Accustomed as we are to hearing scientists qualify their theories in order to leave themselves an easy out in case their speculative structures collapse, it came as a shock to hear a Ph.D. calmly say in effect, Yes, Virginia, there really are extra-terrestrials visiting our earth.

When the buzz that went through the audience had subsided, Dr. Sprinkle went on to say that, while he realized his attitude was colored by two sightings he personally had had (no contacts, no little green men, just sightings), he didn’t think his scientific objectivity had been compromised. “We need,” he stated, “continuing research, a center for such studies and a team of specialists in all fields to direct the studies.” For his own part, he intends to continue his research into paranormal psychology, contactee reports and psychic phenomena to determine their place if any in the overall UFO picture. The end result of continued UFO research cannot

help having "staggering implications" for all mankind, he concluded.

Citing the history of the rejection of meteor reports during the early 1800's (the massive fall in France in 1803 ended previous disbelief there in "sky stones" although doubters lingered elsewhere for many more years) Dr. Harder said he felt that UFO history had reached "its year 1800 A.D., that we only need to prove one (or perhaps two or three) UFO cases to prove UFOs exist."

Using the judicial approach his criteria for proof are:

(1) Multiple witnesses; specifically witnesses (police and/or military personnel) having a *duty* to report UFOs.

(2) Close-range, low-level sightings of long (10-plus minutes) duration.

These criteria, Dr. Harder stated, have been met nearly once each year during the past 20 years. As far as he is concerned UFOs exist and he is just itching to get his hands on one to see what makes it work, he said.

At this point moderator Jim Peterson, managing director of Denver's radio station KBTR, began asking questions of the panelists.

"Why," he asked Drs. Hynek and Saunders, "hasn't the available information on UFOs been

released to both the public and the scientific community?"

Dr. Hynek said he believes this stems from a built-in resistance to change and the firm belief that our present science knows all there is to know. We tend to forget that there will be a 21st-Century science, he said.

Noting that scientists are as status conscious as the rest of the society, Dr. Saunders remarked that resistance to accepting UFO data is based on the nonstatus of the private "amateur" investigatory groups, the high noise level in the reports and the sensationalism often engendered by the news accounts.

"Is there a conspiracy or a visible effort to suppress UFO information?" Moderator Peterson asked Dr. McDonald.

McDonald smiled ruefully (doubtless recalling that it was he who dug out of USAF files a 15-year-old CIA document calling for the "debunking" of UFO reports) and said, "The USAF can't be *that* stupid." He assured the audience there is no conspiracy, merely incompetent handling compounded by the uncaring attitude of scientists who sloughed off the USAF when it asked for help. Add to this the apparent cyclical nature of UFO reports and the constant turnover of personnel assigned to

UFO investigations and a "policy" of nonstudy developed.

Dr. Salisbury, reiterating Hynek's comment on the need for interdisciplinary effort, added that most scientists are not interested because UFOs aren't in their field of interest. There is no conspiracy, simply indifference; demonstrate a direct effect on their field and interest will rise accordingly, he said.

In an obvious reference to his stated belief in visiting extraterrestrials, Dr. Sprinkle was asked if there is any stigma attached to a belief in UFOs.

He replied by citing a survey showing that fewer people will report seeing a UFO than will report seeing a crime. "It seems," he smiled, "that it's worse than a crime to see a UFO!" Despite this he personally is unconcerned by any stigma attached to his UFO work, although he conceded that he has developed a thick skin as a result of earlier studies of hypnosis and ESP.

Dr. Harder then brought up the "foul-up versus cover-up" question. Citing ex-USAF Captain Ruppelt's account of the 1948 *Top Secret Estimate of the Situation*, which concluded that UFOs were extraterrestrial surveillance devices, and which was rejected by then Chief of Staff General Vandenberg, Harder

said he believes the Air Force is capable of a cover-up. And recalling the CIA report unearthed by Dr. McDonald he commented, "I don't know if the CIA has had a hand in debunking UFOs but I know they've been debunked." Nobody argued with him.

The audience then was asked if they, as amateur astronomers, had seen anything in the sky which they could not satisfactorily identify. About 30 percent raised their hands. When asked how many had reported their sightings only eight persons responded. This led Hynek to speculate on what the percentage was, globally, of non-reported sightings.

The panel agreed that the publication of old UFO reports, recounted in a matter-of-fact tone and free of sensationalism, would materially aid in persuading others to report their unreported sightings. Dr. Salisbury pointed out that this would have to be a continuing program if it was to penetrate public awareness. How many people, he asked, remember that in the summer of 1946, a year before the famous Kenneth Arnold flying saucer sighting, the Swedes counted over 2000 reports of "ghost rockets"? This, he said, is an example of how readily we forget spectacular events unless we are continually reminded.

Responding to a question on "orthoteny" — a theory put forth some years ago by the French UFOlogist Aimé Michel that many UFO flights can be plotted along straight lines — Dr. Saunders stated he had used the Bloecher study of 1947 sightings to plot a line in the United States running east-west through Columbus, O., Keokuk, Iowa, Denver, Colo., and Monterey, Calif. About 36 reports from the summer of 1947 "fell" on this line and he wondered, admitting it was sheer speculation, if these "orthotenic lines" might be some sort of navigational grid.

Dr. Hynek said he had been somewhat skeptical of orthoteny in the past but admitted Dr. Saunders' study piqued his interest.

Dr. McDonald suggested that if orthotenic lines were proven to exist they could be useful as locations for various data-gathering instruments, radar recorders, sky cameras, etc.

"Why have there been no "flaps" (large numbers of reports in a short period) since the release of the Condon Report?" someone asked.

Dr. Sprinkle pointed out that some students feel "flaps" come in 26-month cycles. He sketched the history of past cycles and said if there were anything to the cycle theory we would experi-

ence a flap in November, 1969.

The moderator asked where reports should be made and what sort of data observers should try to obtain.

"If you see something you consider to be a UFO, the person to contact," said Dr. Harder with a smile, "is Dr. J. Allen Hynek at the Astronomy Department, Northwestern University, Evanston, Ill. As for data, if you have sunglasses with polaroid lenses observe the UFO with and without these glasses. If you see anything unusual, such as a halo effect surrounding the object, *please report it!*"

Hynek concurred and added that observers should try to obtain quantitative comparisons — brightness compared with other light sources in the area such as fireflies (in season) or street lights; angular diameter in terms of "moons" or by comparison to handy objects such as coins or fingernails; distance above horizon (handspans at arm's length, ruler if available); time of sighting; weather conditions, etc. Like McDonald, Hynek is particularly interested in close sightings of "structured objects," things that show a definite form rather than merely shapeless blobs of light.

At the mention of "close sightings" Dr. Harder suggested that if the observer comes within 10

yards or so of the UFO a radiation check should be run on any gold on his person (tooth fillings, jewelry) since gold will capture and "hold" slow neutrons.

Salisbury then reported on his investigation of a substantial flap in and around a small Utah town in the fall of 1966. There had been more than 400 reports of large, apparently metallic objects, brightly lighted, seen on or near the ground. Observers, including hunters, had used binoculars and telescopes and gave consistent estimates of size. A book covering his research into these reports is now nearing completion, Salisbury said.

Harder dismissed an argument about the feasibility of interstellar travel by pointing out that we have a poor record of predicting advances in propulsion.

To illustrate this Hynek cited the belief in the early 1900's that the power of explosives could not be increased. This may have been true of chemical explosives but the advent of nuclear explosives made all the knowledge

of prior years obsolete.

At the end of the third hour of discussion Moderator Peterson asked, "Where do we go from here?"

This brought forth a general agreement that a scientific UFO study organization was needed, that the NAA could provide invaluable help in this area as well as in collecting, processing and evaluating data.

Drs. Harder and Sprinkle specifically requested information on persons claiming time-lapse amnesia following close UFO encounters.

Dr. McDonald again stressed the enormous implications of the reality of UFOs. The problem, he stated, must be brought into the open; the federal government must take it seriously which they will not do as long as the Condon Report goes unchallenged; therefore the report must be exposed and discredited as the unscientific document it is.

The panel agreed and after a few more general questions from the audience the session was adjourned.

THE GREAT FIRE OF TOKYO

THE MOST ILL-FATED garment in all history is believed to be a kimono successively owned by three teen-aged girls, each of whom died before she could wear it. In February, 1657, a Japanese priest in Tokyo ceremoniously set fire to the garment to destroy its evil. A violent wind spread the flames and the fire destroyed three-quarters of the city, leveling 300 temples, 500 palaces, 9000 stores, 61 bridges, and killing 100,000 people!—*Raymond C. Otto.*

Composer's Shade Insisted on . . .

DISCOVERING SCHUMANN'S LOST CONCERTO

Critics quibble about calling opus "lost" but they must — and do — credit mediumistic circle with bringing it to light.

By Susy Smith

SUSY SMITH, a free-lance writer, was born in Washington, D.C., and educated at the Universities of Texas and Arizona and Hunter College, New York. She is a member of London's Society for Psychical Research and the American Society for Psychical Research. Her career has included news reporting and radio news broadcasting in Maryland, Florida and Utah.

Miss Smith's parapsychological researches have delved into out-of-the-body experience, mediumship, survival, poltergeist and ghost activity and she is the author of numerous books and articles on these subjects.



ROBERT SCHUMANN'S D Minor violin concerto, the only one he composed, found its way onto the musical scene in 1937 — 81 years after the composer's death. In actual fact, it had been destined for another 19 years of obscurity, had it not been for Schumann's own prodding from "the other side."

Among others, violinist Henrijk Szeryng and the London Symphony Orchestra, Antal Dorati conducting, have recorded the

concerto. The jacket notes for Szeryng's recording describe the offbeat manner in which the "lost" concerto was found and eventually performed, fully crediting the mediumistic circle of friends who reported communicating with the eminent composer.

For many years this group, numbering about 30 persons, met regularly in London in an effort to communicate with the spirit world. They were led by Baron

Erik Palmstierna who was Swedish Minister to the Court of St. James from 1920 to 1937. The two strongest mediums in the circle were Adila Fachiri and her sister Yelly D'Aranyi, both famous violinists of the day.

Baron Palmstierna recorded in *Horizons of Immortality* (Constable and Co., Ltd., London, 1937) that Adila Fachiri possessed "the rare gift of transmitting spiritual waves in a waking state and fully conscious, never falling into a trance." Through her interest and devotion to the task, messages were received and replies frequently came to questions that had been *thought* but not verbalized.

However, the usual means of communication used by the group was a sort of homemade Ouija board. Letters of the alphabet had been drawn in a circle and a small glass in the center served as a pointer, activated when the hands of two or three members of the group were touching it.

Because of the prominence of the persons in the circle and their interest in cultural pursuits, music and art figured largely in the conversations "between worlds." Perhaps because Adila Fachiri and Yelly D'Aranyi were his grandnieces, the famous violinist Joseph Joachim who had died in 1907 communi-

cated with the group. It also should be noted that although Joachim was 20 years younger he and Schumann had been good friends in the last years of the composer's short life.

Robert Alexander Schumann was born June 8, 1810, in Zwickau, Germany, and died ("insane," the books say) at Endenich near Bonn July 29, 1856. He is one of the most lovable men in the history of music—warm-natured, impetuous, poetic and versatile. His impatience to become a great pianist led him to invent a device to hold the intractable fourth finger immobile while the others exercised. This permanently lamed his hands and made it impossible for him ever to become the piano virtuoso he had hoped to be. It was left to his wife Clara to achieve this triumph and this came to be another of the pressures he had to endure.

Although he loved her deeply, their marriage was not an unqualified success. Since he could not compete with her playing ability he reacted petulantly to her great acclaim. He could not understand the anomaly of the composer less popular with the public than the performer. Imagine his feelings at a musicale where Clara played when a gentleman to whom he was introduced as her husband inquired,

"And are you, too, musical, Herr Schumann?"

At the height of his powers Schumann wrote magnificent music of all kinds: songs, concerti, symphonies and chamber music. For a time he edited a newspaper which "did incalculable service in encouraging real music and discouraging mediocrity and sham," according to the modern American conductor and pianist Ossip Gabrilowitsch who calls Schumann "the greatest musical critic who ever lived." Yet he always was a bit pushed to make a living and overwork surely speeded his mental decline.

As time went on Schumann retired increasingly into himself. In September, 1850, he took up new duties as a conductor at Dusseldorf to increase his income but he was so unstable that gradually he had to give way to his assistant. This was the beginning of the end. In 1854, suffering agonies we cannot know, he threw himself into the Rhine. He was rescued — but he was aware of his condition and committed himself to the asylum at Endenich where he died two years later.

A number of books on Schumann's life and music point out his various psychic experiences as evidence of his approaching insanity. The first recorded psy-

chic episode occurred in 1839 when news of his brother's serious illness reached him in Vienna and he boarded a train to return to Leipzig. En route he heard a fanfare of trumpets and later learned his brother had died at just that moment.

On occasion he attended Spiritualist meetings and began to insist that the deceased Beethoven was trying to communicate with him. He began to hear premonitory voices and soon was "peopling his own private world with phantasms which became increasingly evil." Of course we cannot insist this was not insidious insanity creeping up but we may postulate that he was becoming increasingly mediumistic — in an era when few persons knew anything at all about psychic phenomena.

Schumann's final musical composition was a set of five variations for the piano. He boldly announced its theme had been sung for him by Schubert and Mendelssohn who came to him in a dream. His biographers have added this to the list of his curious mental aberrations.

What we might call psychic phenomena today are recorded as "deranged hallucinations" by Schumann's biographers. Seldom mentioned is the fact that an autopsy revealed an osseous (bony) growth which had exert-

ed increasing pressure on his brain.

* * *

THE FIRST message purporting to come from Robert Schumann to Baron Palmstierna's circle was received in March, 1933. It consisted of advice for Yelly d'Aranyi on her playing of Bach's E Minor violin sonata. Although the specific communicant was not identifiable, his musical knowledge was strikingly illustrated in his dialogue with Miss d'Aranyi. His instructions, at variance with the edition of the sonata she was accustomed to, proved completely accurate when she followed the spirit communicator's advice to resort to the Bach-Gesellschaft (resumés of Bach's entire works) to learn the composer's original intention.

Is it surprising that a spirit who while on earth had experiences of the kind I have described would be interested in Palmstierna's activity? We must recall that Joachim had made himself known to the group and the violinist and composer had been close friends in life.

If Schumann were to attempt to make his presence evident, what better way than to offer information known to no one? A chill of excitement rippled through the seance room when the great composer declared his

hope that Yelly d'Aranyi would find and ultimately play a violin work of his own which had not been published and apparently was lost. It was his only violin concerto and was written in the key of D Minor. Unfortunately, he could give only vague clues as to how to locate it.

Members of the group inquired everywhere they could think of in London. No one ever had heard of such a work by Schumann. About two weeks later the composer offered his first suggestion: "Tell Tovey, Museum Weimar."

Prof. Donald Tovey,* a well-known music critic, was located fairly easily in Edinburgh, not Weimar. He replied to Yelly's letter that although he had heard of such a concerto he knew nothing about it. "It might have been destroyed," he concluded.

The spirits would have none of that. On May 30, 1933, came a further communication urging them to locate the manuscript. Joseph Joachim suggested the *Hochschule für Musik* in Berlin as a likely place to look for the concerto. When asked why Schumann had spoken of Weimar, Joachim replied with characteristic gentleness, "My dear child, we do not know everything." But

*Knighthood in 1935.

no answer came to the query sent to the *Hochschule*.

Following the clues provided was slow work and the lack of results was disheartening but the spirit communicators didn't let up even when human spirits flagged. On August 22, 1933, Mrs. Fachiri, who was vacationing in Scotland at the same time Baron Palmstierna was in Sweden, received a spirit message: "Remember to write to Palmstierna, reminding him to go and look up in Berlin the work of Schumann. He is so anxious for you to find it."

When Adila asked for more directions to help the Baron locate the manuscript the spirit said, "We do not know where it is. There are several places where it may be. Do not think we know everything!"

This message proved crucial — for Baron Palmstierna now set out on a trail that was to lead directly to the concerto and to solve the riddle of its having been "lost," although this was by no means the end of the human and spirit difficulties.

Inquiring in Berlin, the Baron learned that the Schumann manuscripts had been moved from the *Hochschule* but he could not find out where they had been taken. From an unknown source he received a fortunate hint which led him to institute a

search in the archives of Berlin's *Preussische Staatsbibliothek* (now known as the *Deutsche Staatsbibliothek*) and there the manuscript was found. But it could not be released.

Now the Baron learned that the concerto had been written for and dedicated to Joseph Joachim. He had taken possession of it but had not performed it publicly. He had willed it to the Prussian Library stipulating that it was not to be published or performed until the 100th anniversary of Schumann's death, 1956 — if anyone remembered it or cared by that time. Furthermore, the manuscript was marked *unfertig* (unfinished).

On "the other side" the communicants were elated that the concerto had been found. They were determined to see that it was released so that Yelley d'Aranyi could play it, for Schumann insisted it was indeed quite finished. His best advice now was that Herr Strecker, the managing director of *B. Schott's Sohne* in Mainz, Germany, might be able to use his influence to get the manuscript released. This was ultimately to be his most successful idea because while Herr Strecker had no luck at first, his continued efforts eventually achieved the release of the concerto.

When the Prussian Library re-

jected his request for the manuscript itself, he made a protracted struggle for permission at least to see and photograph the work, even if it were not possible to acquire the rights to perform it in public. All efforts ended in failure and no way out of the legal dilemma could be found.

On April 16, 1934, the circle was told by its communicants to consult a certain musician who was on his way from Berlin to England. This they did. This man learned for them that Johannes Joachim, Joseph's son, had been the one who had deposited the manuscript with the library. It was his wish that no one should see the concerto before that 100th anniversary of Schumann's death and the proscription was so definite that not even the head librarian could take the work home.

The spirits seemed desperate. On August 11, 1934, they urged the circle to reveal the source of the communications. The Baron and his friends could picture themselves telling the Prussian Library people that the pressure to achieve the release of the concerto came from the deceased Schumann himself! Palmstierna stated this would be a reckless expedient and if acted on, probably would jettison the whole business.

The members of the circle were nettled. Always before they had been told to keep the spirit-agency secret. Why, they wondered, should they now stick out their necks and admit publicly that the information came to them from spirits? It would make them all look silly!

Herr Strecker had not given up, however, and in September, 1934, word came that Johannes Joachim finally had given his permission for Miss Yelly d'Aranyi to have a copy of the concerto made — but not for public performance. Before Yelly had time to become ecstatic the permission was rescinded, not by Johannes Joachim but by the librarian of the *Staatsbibliothek*. After consulting his superiors, he refused to allow the depositor's condition to be broken despite the express wish of the younger Joachim himself.

Although the human beings were inclined to give up when faced with such an impasse the spirits continued importuning them to continue the quest. In the meantime the *Staatsbibliothek* got a new head librarian, Georg Schünemann, and Herr Strecker called on him in an attempt to convince him that further efforts should be made to secure the release of the manuscript. Apparently Schünemann's

ideas were more constructive than his predecessor's and he got some action. Schünemann soon told Strecker the library would release the concerto; it was going to be published. This, the librarian declared, was entirely due to the efforts the Palmstierna circle had made.

* * *

SCHUMANN'S D Minor violin concerto actually was released for publication in 1937 but Yelley d'Aranyi was not after all the one who introduced it to the public. Herr Hitler and the Nazis saw to that. Violinist Yehudi Menuhin also was eager to introduce the work but the Nazis refused him too, giving it to Georg Kulenkampff to perform. Accompanied by the Berlin Philharmonic he introduced the concerto on November 26, 1937, and *Telefunken* soon afterward released a recording of his performance. Menuhin since has made a lovely recording of the concerto with Sir John Barbirolli and the New York Philharmonic Orchestra and has defended it staunchly, playing it in concerts all over the world.

Yelley d'Aranyi did perform the Schumann concerto in a BBC broadcast in 1938 and she believed she received help from Schumann while preparing for this concert. In August, 1937, according to *Psychic News* for De-

cember 29, 1962, she encountered difficulty with the interpretation and at a series of daily seances Schumann gave her instructions for revising the whole violin part of the concerto.

"In the early autumn," *Psychic News* reports, "having practiced the new version, she visited Sir Donald Tovey in Edinburgh. Without mentioning the alterations she offered to perform the concerto for him." Sir Donald played the piano accompaniment and when they had finished he jumped up, quite excited.

"Who did this?" he cried. "It is excellent — altogether Schumannesque."

In a letter to the *London Times* Sir Donald Tovey paid tribute to the seances that led to finding the manuscript and added, "I assert my positive conviction that the spirit of Schumann is inspiring Yelley d'Aranyi's production of Schumann's posthumous violin concerto."

After the 1938 broadcast the *Daily Telegraph* reported that the documentary evidence of the Palmstierna seances was "conclusive," saying that it was through them "that the concerto had been brought to life now instead of in 1956."

* * *

WHEN IT WAS revealed that the Palmstierna circle had been instrumental in discovering

the manuscript a "big fuss" was made, according to Davidson Taylor writing in *Modern Music* for January, 1938. Some of the fuss concerned Schumann's purported interest in the discovery but more of the fuss came about because critics quibbled about the use of the word "lost" in reference to the work. It was not lost, according to Abraham Veinus in his book *The Concerto* (Doubleday-Doran, New York, N.Y., 1944). It merely "lay dormant." But Veinus probably would not have cared had it never been discovered. He refers to it as "Schumann's most inspired failure." Veinus seems to believe that Schumann was far gone in his illness during the 13 days in 1853 when he wrote the D Minor concerto.

Violinist Joseph Joachim also had thought of it as a work com-

posed during Schumann's mental collapse. He put it tactfully, merely saying that he sensed a "certain fatigue" in the concerto. But he obviously did not think it worthy of public performance and doomed it to obscurity when he willed it to the Prussian State Library.

We cannot be sure of course, but if the spirit of Robert Schumann did not inspire the search instituted by Palmstierna's group why did the circle suddenly become so interested in digging out an unknown work as good as lost to the memory of contemporary persons? Whence came the impulse to insist that the group unearth an unknown manuscript which had been buried for the greater part of a century? Who in either world would have desired such a consummation more than the composer himself?



OUR PROPHECIC FICTION WRITERS

By Paul Steiner

HAROLD ROBBINS' new novel, *The Inheritors*, is his third book about the movie industry and completes a trilogy he planned 20 years ago. In an interview in 1949 when the best seller *The Dream Merchants* appeared Robbins described it as the first of three projected novels about the film world and estimated the books would be published 10 years apart. He went on to predict that by the

time the third novel was completed, 20 years after the first, the era of the movies and its colorful stars and flamboyant tycoons would have ended.

In 1961 Robbins completed his second best seller in the series, *The Carpetbaggers*. Now, as we witness the continuing demise of the Golden Age of Hollywood, publication of *The Inheritors* completes the trilogy as the author's prophecy is being fulfilled.



RUSSIA SEARCHES for the Abominable Snowman



Scientist who headed five-year hunt for U.S.S.R. Geographical Society recently published these findings.

By Timothy Green Beckley

ITS ROUNDED shoulders are broad, its head small and egg-shaped, the brow low and sloping. It has an out-thrust jaw, showing large teeth. Its nose is wide and flat. Its hands are almost human, the fingers exceptionally long. It waddles when it walks but can run swiftly. It does not talk and can apparently only mumble."

This description of the abominable snowman comes from *Nauka i Religiya (Science and Religion)*, a respected monthly magazine published in the Soviet Union. Another Russian magazine, *Tekhnika Molodezhi (Technology for Youth)*, also has carried lengthy articles on this legendary creature. In Russia as in this country speculation on the existence of the abominable snowman has been treated both

with open-mindedness and skepticism by scientists.

Russian scientist Jeanne Koffman, who headed a five-year search for the abominable snowman under the direction of the U.S.S.R. Geographical Society, recently publicized her findings.

She accompanied a total of nine expeditions to remote mountain regions inside the Soviet Union where the "snowman" reportedly has been seen. And as part of her government-financed project she talked with some 219 persons who claim they have seen this creature. It is called by various names in the various isolated areas: in Chechen it is called *almasti*, in Daghestan *kaptar*, in Ossetia *lahkir* and in Georgia *tkys-katsi*.

Accompanying Miss Koffman on her expeditions was a group

of Soviet journalists. One of the first interviews was conducted in early 1962 with Dina Didanov who lives in the village of Zarma. As reported in *Nauka i Religiya*, he told the following story:

"Last spring I traveled to the mountain pastures. I had supper with the shepherds and bedded down for the night in their camp. The man next to me was very restless. He would fall asleep and then wake up again and smoke. That's why I couldn't fall asleep for a long time.

"Suddenly I saw a hand parting the flaps of our tent. A strange hairy animal appeared on the threshold. It peered about cautiously, then withdrew. Terribly frightened, I nudged my neighbor and asked, 'What is that?'

"'Eh,' he replied, 'pay no attention. If you come around here oftener you'll see more than that. That's an *almasti*.' And he calmly dozed off.

"But there was no sleep for me. The tent flaps parted again and the thing entered. I lay with my eyes open . . . too afraid to move. After what seemed to be a wary look at us, the thing squatted beside the pots of food. Lifting the lids, it began to eat, gulping the food and glancing our way constantly to see if we were asleep. Then it stood up,

silently replaced the lids on both pots and walked to a peg on one wall. Removing a bridle from the peg it inspected it carefully, returned it to its place and slipped out of the tent.

"I waited impatiently for dawn to come. With the first streak of light I jumped up and examined the pots. There was no doubt about it; the amount of food had greatly diminished.

"When the man next to me awoke he explained that legend had it that the *almasti* were evil spirits which roamed the mountains having been punished by Allah for having attempted at some remote time in the past to climb into heaven."

Shortly after this interview, while the expedition was attempting to track down reports of a snowman in a nearby community, during the night they were waked by one of the villagers who hurried into camp to announce that an *almasti* had been seen on a major road on the outskirts of the village. Despite the lateness of the hour Miss Koffman, accompanied by the reporters, immediately went to the area and talked with witnesses. One Aubekir Bekanov told, in a seemingly strained voice, that he had seen a nonhuman creature slumped near a fence as he was returning from the late show at a local movie house. He had pulled

out a flashlight which he always carried and flashed the light into the creature's eyes. This seemed to stun the *almasti* which appeared to become rooted to the spot. Finally, after what seemed like minutes to Bekanov but probably was only seconds, the *almasti* bounded over the fence and disappeared in the dark.

On the following morning Miss Koffman heard the story of two young village girls who were out picking cherries in a nearby orchard when suddenly a creature they claimed was close to seven feet tall approached them, mumbling. The frightened girls had made the mistake of climbing a tree whereupon the creature had wrapped its huge hands around the tree trunk and shaken it. One of the girls, losing her grip, fell to the ground. However, her screaming frightened the monster and it took off in long strides. Miss Koffman's party was able to examine the footprints which the creature (or something) had left in the soft earth.

Still another villager reported seeing the *almasti* disappear into a field of tall corn. A total of nine witnesses were interviewed but despite the fact that Miss Koffman's team of investigators stayed in town for five days they themselves did not see the "wild man."

On hearing about the grave of what appeared to be a large "snowwoman" in the community of *Tkhina* the party traveled to the region of the Caucasus where long-time residents there told Jeanne Koffman a most unusual story:

More than 125 years before, the leader of the community had been a rich lord named Genaba. One day, after visiting with his friend Prince Achba, Genaba returned to the town with a most unusual gift — a female creature who, except for being extremely large and covered with thick dark hair, had looked almost human. Genaba called her Zana. She had been caught by a hunting party but seemed quite gentle and even learned to carry pitchers of water to the lord from a nearby stream. Although Zana never learned to talk she apparently could understand simple orders and lived well in her captive surroundings. Although her refusal to wear clothes had continued to cause comment by outsiders she became, in fact, well liked by members of the village and several of them, still alive when Miss Koffman visited there, claimed to have attended her funeral in 1880.

The scientists accompanying Miss Koffman examined what were claimed to be Zana's remains and declared the bones

were not human but declined to say they represented the object — the “snowman” — of their search.

Late in 1963 *Literaturnaya Gazeta* published the following critical letter by Prof. Valeri Avdeyev:

“In popular science literature from time to time the question is raised of the existence of hitherto unknown wild men. An article signed by four correspondents of TASS and *Nedelya* has been published in *Nedelya* under the heading ‘Do Almasti Exist?’

“The authors of the article report that they themselves chased the wild man in the Caucasian mountains, though they never did catch up with him or get a glimpse of him. They maintain that official science is wrong in rejecting the possibility of the existence of a wild man-like creature, unknown to science, that is hiding in places difficult of access, because more and more testimony is being gathered to the effect that natives of the Caucasus long have known about him and some have seen him in our own time. Since the wild man, according to the authors of the article, is ‘nothing out of the extraordinary’ to the inhabitants of the Caucasus, the various nationalities there have different names for him. A list of these names is given in the arti-

cle and all of them mean ‘forest man’ or ‘wild man.’ The purely Russian word *leshiry* (wood-goblin), the Tatar *shurale* and others could also be added to this list. For some reason the authors of the article did not include these names, although they could have been used as ‘evidence’ that practically all the people of the U.S.S.R. are closely acquainted with the wild men. . .

“Two years ago I happened to meet Jeanne Koffman in Nalchik. I never tired of listening to her captivating stories. I would have liked to believe everything of which she was so firmly convinced, so I waited for the interesting but all too often unsubstantiated stories to be followed by facts that would immediately convince me. But no such facts were forthcoming.

“The testimony of ‘eyewitnesses’ is the main and so far the only argument on behalf of the existence of the ‘wild man’ of the Caucasus. On the basis of this information not only has the appearance of the wild man been established but a record of meetings of modern people with him has been compiled. Kabardino-Balkaria proved to be the locale of the greatest concentration, constant habitation and propagation of these beings, with local inhabitants meeting the *almasti* almost every day.

“But here is what strikes me as odd in all this business; neither chance ‘eyewitnesses’ nor people who have for several years now been organizing and carrying out special searches have found the slightest material trace of their existence. Why have corpses of these creatures not been found to this day? After all, despite their extreme wariness (though how can we talk of extreme wariness if they enter homes to drink milk and eat boiled potatoes and generally don’t avoid people?) some of their old ones, children or sick could have died in accidents far away from their secret recesses. Where is the hide and the hair and finally where are the bones of these creatures? If they are Neanderthals as Professor Porshev maintains why have no traces of weapons fashioned by them or remains of their feeding ever been discovered?

“It is perfectly clear that it will be possible to talk seriously of the existence of the ‘snowmen’ only after unquestionable material traces of their presence have been found.

“As to the testimony of ‘eyewitnesses,’ that can have various explanations. If one wished one could name quite a number of similar testifiers to meetings with *leshirys*, *domoviks* (brownies) and *rusalkas* (mermaids).

“After my personal talks with her I sincerely wished — and continue to wish — Jeanne Koffman and her assistants the best of luck in their fascinating search. In the meantime, however, like many others, I do not believe in the existence of the *almasti* or any other goblins.”

Miss Koffman’s reply to Professor Avdeyev’s skeptical article was quick in coming. A few weeks later *Nauka i Religiya* published her answer:

“I would like to take this opportunity to comment on Professor Avdeyev’s views on the so-called snowman. His ideas are shared by many others.

“It is true that we do not yet possess serious material proof that man-like creatures live in the Caucasus. The stories of eyewitnesses are as yet almost the only evidence we go by.

“This means that our claims are built entirely on their accounts. But do we have any reason to question them?

“You and those who think like you solve that problem very simply. All reports of wild men, whether they originate from Tibet, the Pamirs, North America or the Caucasus are dismissed as false. Discussion thus is closed.

“But there is no unanimity among you even in arriving at such an unsophisticated conclu-

sion. Some of you think hundreds of eyewitnesses lie from a depravity inherent in human nature. Others see our informants as practical jokers, glad of the chance to put one over on the scientists. Still others consider that all our witnesses are cowards who simply see things out of fright. Kinder critics are disposed to regard them as suffering from hallucinations. Finally, there are those who consider them to be backward ignoramuses, given to superstitious fears.

“Two years ago a well-known Moscow scientist, asked to look at my evidence, flatly refused to examine ‘old wives’ tales’ gathered in the marketplaces! Yet the file contained: (1) The record of a two-hour talk in one of the largest party district committees of Azerbaijan, signed by the second secretary of the committee, Dr. Kulieva, and livestock specialist Grigori Akhadov; (2) The report of militia captain Belov; (3) An affidavit by Tairov, a research worker at the Academy of Sciences of the Azerbaijanian SSR; (4) The testimony of Dyakov, a Georgian officer; (5) The testimony of Shtymov, a Kabardin, chief of the faculty of pedagogics and psychology of the Pedagogical Institute in Kustanai; (6) The statement of Lieutenant Colonel

Karapetyan, of the Medical Corps, to the Academy of Sciences of the U.S.S.R.; (7) The testimony of Kardanov, a Kabardin, and deputy to the Supreme Soviet of the U.S.S.R.

“Finally, in what category shall we put Marshal of the Soviet Union Rybalko, Major General Topilsky, head of the special branch of the army subunit Kolpashnikov, Professors Satunin and Baradin? And what about Professor Khokhlov, who gave a description of the unknown creature back in 1914?

“The idea that the ‘wild man’ is just a figure of folklore is ruled out by the testimony of witnesses not belonging to the local populations. The belief in ill-intentioned deception is incompatible with the testimony of persons who were unaware of the scientific controversy and who enjoy considerable authority among the local inhabitants. The suggestion that it is a question of hallucinations is refuted by the very nature of these hallucinations — which are the same for hundreds of people at various times and in different locations. . .

“I agree with you that if one wishes, one can collect any number of rumors about anything. However, people not only hear but have the ability to evaluate what they hear. There is a method of ascertaining scientific truth

by holding polls. A strictly worked-out system of compilation, analysis, comparative evaluation, verification and summarizing of information guarantees a definite trustworthiness of the data received. . .

"When I left for the Caucasus some years ago to verify the first reports that had reached us I considered the possibility of 'wild men' living there to be ridiculous, just as you and thousands of others do. It took a long time and hundreds of conversations before I reached the conclusion and later the conviction that I was dealing with realities.

"The second stage was no less labor-consuming for me. I had to answer the questions: what, where, when and how should the search be conducted?

"I consider that this stage of the work now has been completed. Today I can take a map,

say of Kabarda, point to four comparatively restricted areas and say 'A well-equipped group sent to that locality is sure to sight a snowman within a year at the very most.'

"You underline that you don't believe in the goblins. I don't want to yield to you on this point, so I hasten to announce that I also don't believe in goblins. What is more, I don't 'believe' in the abominable snowman. I possess sufficient data to simply say that he exists!"

Jeanne Koffman has by no means halted her investigations. We learned recently that she now is heading another expedition in the Northern Caucasus.

Only time apparently will bring us a final conclusion on this. But for Jeanne Koffman and 219 witnesses the abominable snowman is not legend but scientific fact.

YETIS of BHUTAN

By John J. Sanz

DOES THE ABOMINABLE snowman, the yeti of the Himalayas, exist? Opinions among scientists vary but there are some who agree that the evidence tends to prove something unknown prowls the snows of that great mountain range.

Tenzing Norkey of Nepal, the most famous of the Sherpa mountain climbers and conqueror of Mt. Everest with Sir Edmund Hillary, states the yeti is no figment of the imagination. He, too, has seen yeti footprints in the high snow country. During



Whimsically fierce face adorns one-chetrum stamp and bewildered human features on ape's body distinguish stamp at lower left. Below, one artist seems to strive to show human questing through stylized ferocity of snowman. One chetrum is one-hundredth of an Indian rupee or about one-tenth cent.



visits to Himalayan monasteries he has been shown the top halves of skulls of yetis, with scalp and hair still attached to the curiously pointed heads. In his autobiography, *Tiger of the Snows*, Tenzing relates the details of his father's two encounters with the fearsome snow-creatures. As a result of all he has seen and heard Tenzing is convinced the yeti is a rare species of mountain ape.

In 1966 Bhutan, a small king-

dom of about 850,000 people situated in the heart of the eastern Himalayas, issued a set of postage stamps depicting five reproductions of old historical paintings and drawings of the abominable snowman. Although these pictures vary in appearance all reports, ancient and contemporary, seem fairly consistent in their descriptions of the yeti. This is borne out in the carefully preserved manuscripts and scrolls stored in certain dzongs,

the fortress-monasteries of Bhutan, many of which were built by Tibetan lamas. These records are said to include lengthy descriptions of the legendary snowmen, with accounts of their appearance, behavior, habits and even their clashes with the native hillmen of the past.

A report which accompanied the stamps' issuance referred to the yeti as a "wild animal to be wary of, one which sometimes attacks cattle and yak herds and which will attack humans." Averaging only five feet in height, the report reads, the yeti is extremely hairy and muscular and has an unforgettable, pungent odor. It lives at 15 to 25 thousand feet, snowline in the Himalayas.

Although the yeti can run on all fours or walk erect like a man, it definitely is not a bear as some Westerners have suggested. Certainly the Bhutanese "know perfectly well the difference between the animals which they have lived with for centuries."

The 1966 stamps, however, are an interesting collection of diverse artists' conceptions. One stamp pictures the yeti as an all-white, maned animal with a tail, in the act of pulling a poor native apart. Another shows a bushy-bearded, ape-like creature covered with thick body hair, much as described by most eyewitnesses. A third stamp depicts the face of a bristly-haired,



Highly-prized by collectors, Bhutanese issue of 1966 includes white animal at left, its body resembling ouakari monkey of South America, and female monster which famed Sherpa Tenzing's father claims to have seen.



devilish-looking monster and still another shows a female with pendulous breasts, a striped body, clawed hands and feet.

Tenzing's father and other eyewitnesses have described how the females hold up their long breasts with their hands when they are running so that their progress will be unimpeded.

A fifth stamp shows a tiger face with a pointed hairy skull, similar to the relics found in some monasteries.

Until about 15 years ago Bhutan, "The Forbidden Kingdom" lying directly south of

Lhasa, was closed to Europeans much as was Tibet. No yeti-hunting expedition ever has been allowed in the country although a number of unsuccessful expeditions have searched in nearby Nepal, Sikkim and Assam. Nevertheless, the Bhutanese natives believe the elusive yetis gradually are dying out because fewer are seen each year.

It is impossible not to wonder which of the artistic representations on the Bhutanese postage stamps comes closest to looking like a real yeti. With any luck one day we shall know.



THE PULL OF THE PAST

By Sally Remaley

A BRIGHT teen-ager named Kandie Sanford called me on the telephone when she recently returned to Florida after a summer vacation in Toledo, Ohio. I invited her to have lunch with me to tell me about her summer.

During the lunch she told me about an interesting coincidence. One afternoon, alone and with nothing to do, Kandie happened to think of a cemetery she had passed on a Toledo street. She remembered that each time she passed the place she had a strong urge to enter. This particular afternoon, having time on her hands, she decided to walk through the cemetery.

"I don't like cemeteries," Kandie said. "They're spooky. But something pulled me into

that one. I walked around among the tombstones, half-wondering what I was doing there.

"At first I just wandered aimlessly but suddenly I felt a strong impulse to sit down and rest. I saw an overturned stone that seemed a good seat and sat down. At that moment I felt a terrible loneliness.

"I happened to glance at the name on the tombstone right beside me. Seeing the name 'Franklin Joseph Sanford' gave me a real start because that's my father's name. When I recovered from my sense of shock I read the rest of the wording and learned this was my grandfather's grave! He was the first Franklin Joseph Sanford. My father is the second."

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.

ESCAPE FROM ITALY

By Jeniver Musick

MY HUSBAND Max and I were vacationing in Venice, Italy, in the fall of 1966 and so enjoying our stay that we decided to prolong it for a day or two. Our accommodations in the Concordia Hotel were comfortable and inexpensive, food was reasonably-priced and appetizing and the tourist hordes had dwindled. In order to include more of Italy on our itinerary we decided to return to Paris, our European headquarters, by way of Florence instead of Zurich as we originally had intended. With our revised schedule in mind we retired for the night happily looking forward to the next few days.

Our complacency, however, was short-lived, for I awakened about two o'clock the morning of November 4 acutely aware that we must leave for Paris immediately. So urgent and emphatic was this "hunch" that I gave Max no alternative but to pre-

pare to leave as soon as possible. We had stored our luggage in a Paris railway station and had overextended our allotted time by several days. I was concerned about this and vaguely related it to my early-morning presentiment.

Accordingly, we rose early, notified our hosts of our change in plans and boarded a *vaporetto* to the railway station to inquire about train schedules. We could not leave until evening because several rolls of film were in the



Jeniver Musick

process of development and wouldn't be ready until that afternoon. Also, being cat-lovers as well as camera buffs, we wanted to take some pictures of the numerous cats dozing in the afternoon sun in a garden off St. Mark's Square.

When we set about it we found that the feline population had all but disappeared. Those cats remaining were restless and uneasy — so noticeably that I mentioned it in my diary. However, we managed a couple of rather good shots, picked up our slides at the camera shop and returned to the railway station to await the 8:00 P.M. departure of the Simplon-Orient Express.

At the station restaurant we procured a delicious box lunch and as we were fortunate enough to have a compartment all to ourselves on the train, the overnight journey to Paris was fun.

Not until we reached our destination did we learn of the chaos we had so narrowly escaped. The cats, we realized, had been clued in earlier. Now the entire world knew that Venice, Florence and points between were devastated by one of the worst floods in history. — *Pasadena, Calif.*

TWO MONTHS' NOTICE

By Anthony Spano

ALTHOUGH MY first experiments with the Ouija board

proved fruitless I continued my experimentation. Often my partner at the board was my fiancée, Susanne Richardson.

One night in October, 1967, Susanne and I received a remarkable message. The planchette spelled out the word "Hollins." I couldn't grasp the meaning of this at first but in a moment I realized it was the name of a young patrolman working the same shift as I on the Petersburg, Va., police force.

Eagerly I pressed for more information and to my dismay the planchette moved to spell out the sentence: "He will be shot to death by a gunman in two months." Susanne and I were so shaken up we felt we couldn't continue much longer but we elicited from the Ouija board the information that Hollins' killer would be apprehended quickly.

The next morning I told several friends and associates of the experience with the Ouija board. Their reactions varied. Bob Pettit, a reporter for a Petersburg, Va., newspaper, listened politely but he obviously didn't believe me. On the other hand, John Vonetes, a restaurant owner, did not express skepticism. From these and other conversations I decided for my own peace of mind to forget the prediction.

Several weeks later I returned to work on a Monday morning

following a brief out-of-town trip. I ran into one of the police cadets and while we were talking he casually asked me if I had heard Hollins had been killed.

The likeable big policeman had been slain in the line of duty on November 26, 1967. As Hollins walked from his patrol car to look into a minor complaint a gunman stepped out of the shadows and shot him in the back. Passersby rushed Hollins to the hospital but he died on the way.

Thus far the Ouija board had been proved correct. But would the second prediction — that the killer would be apprehended — come true?

Information supplied by public-spirited citizens coupled with good detective work brought quick action. Police traced the gunman to a home nearby and broke in on him as he was trying to dispose of the murder weapon. This killer, Robert A. Taylor, aged 27, was subsequently convicted for the murder and currently is serving a life sentence in the Virginia State Penitentiary. — *Chicago, Ill.*

DOUBLE SURPRISE

By Dorothy Carey

WHEN I MOVED to Madison, Wis., in 1941 I was terribly homesick. It was my first time away from home and I always had been devoted to my parents,



Dorothy Carey

Sid and Laurie Brooks.

Every third or fourth week I took a train home for the weekend. As my hometown, Nekoosa, was small the train didn't stop there, so I always let my parents know when I was coming and they would meet the train in the neighboring city, Port Edwards.

One Saturday on a sudden impulse I decided to go home. I didn't have time to call Mother before I left but I reasoned that I could phone from Port Edwards.

When I arrived, imagine my surprise to find Mother and Dad waiting on the platform!

"Why are you here?" I asked in amazement.

"We were waiting for you," Mother replied.

"But I didn't tell you I was coming!"

Then Dad told me they had been out riding around when Mother suddenly told him to meet the train. She said she had

known all day that I'd be on it. To humor her he did as she wished. He was as surprised to see me as I was to see them.

This was too pat. I asked, "Do you meet the train every Saturday just in case I'm on it?" They assured me this was the first time.

I thought they were kidding until I got home. Then I knew they weren't, for the dinner table was set with three places, one for Dad, one for Mother and one for me. — *Green Bay, Wis.*

THE TOLL OF THE STORM

Ethel Welch

WHEN I WAS a youngster I lived with my parents, Mary and Ed Johns, and my great-grandmother, Mamie O'Donnell, on a ranch near Pine Ridge, Wyo., in the foothills of the Black Hills.

The school I went to was three and a half miles from the ranch and I went by horseback. I was eager to learn and I wouldn't skip a day whatever the weather. Granny used to worry though if it were snowing or cold.

The storms during the winter of 1929 were bad and often the temperature dropped to 40 below. One morning Granny put her foot down. I was not to go to school, she said. She dreamed the night before that I froze coming home from school. But my

parents, accustomed to her fears, let me go.

The weather was bad, so bad that the teacher closed school early. I started home and soon felt terribly cold. Then I got drowsy and didn't feel the cold. I got off my horse to walk and after that I don't remember anything.

It seems neighbors had seen me on the way past hanging on to the saddle. One of them, Chuck Rushmore, followed me until he found where I had fallen. He thought I was a goner, he said later, when he picked me up and rushed me home. My parents could find no pulse and I seemed not to be breathing when they held a mirror to my lips. Somehow they had to get word to the undertaker in town — 20 miles away — and while waiting for him they packed me in snow in a horse watering trough. Granny insisted they leave my face uncovered. Then the family united in prayer.

Mother kept a small fire going in the stove in the back room where I lay and when she came out about midnight to check the fire she saw me blink my eyes. Packing me in snow was the best thing they could have done for me. I was thawing out slowly. Although I lost my hair and most of my skin and was terribly sick for a long time, I survived.

We should have heeded Gran-ny's dream. — *Ironwood, Mich.*

“. . . ON THE ALERT”

By Carol A. Petersen

“I DON'T WANT to cause your father needless anxiety by telling him about a mere dream,” my mother said, “but now that it has occurred three nights in succession, I feel so disturbed that I simply have to tell someone.”

I was only a child — some 50 years ago — but I understood my mother Caroline's reticence about disturbing my father. James Petersen was a busy man, a stamp-dealer with an office on Nassau Street in New York City.

“I dreamed,” Mother continued, “that John Keller, your father's competitor, entered Dad's office accompanied by a stranger. He named certain rare stamps he said he was interested in buying. When your dad turned his back to get them from the safe John dropped a stamp on the floor.

“The stranger saw this happen, picked up the stamp, examined it and exclaimed that it was counterfeit. Announcing that he was a detective he said to your father, ‘You are under arrest.’”

At that point Mother always awoke. The dream was repeated in the same way, she said, on

three successive nights.

That evening at dinner I noticed Dad looked at Mother several times in a searching manner. Then he asked, “What's troubling you? You haven't been yourself for three days.”

“Oh, it's nothing but a silly dream,” she replied.

“If you tell it, you'll feel better. Come on, out with it!”

As Mother recounted the dream Dad turned pale. For a moment he seemed unable to speak. Then he said softly, as if speaking to himself, “So that's what his game was.”

Turning to Mother he demanded, “Why didn't you tell me right away? Part of your dream actually happened. John did come in with a stranger and he asked for those stamps. But as I started to go to the safe for them I thought it was an odd request. I knew John had not collected them before.

“I turned around to ask him when he had become interested in them and as I turned I saw him drop a stamp. Without suspecting any evil intention I said, ‘You dropped something, John.’

“He said he had not, so I pointed to the floor. ‘See, there is a stamp. I saw you drop it.’

“John seemed confused. He looked at his watch and said, ‘It's later than I thought. I have an appointment. I'll have to see

you at some later date.'

"I thought both men left rather hurriedly. I picked up the stamp he had dropped and wondered why he had not even waited to take it. Your dream answers the question.

"John has been tricky before but I didn't think he would try anything as bad as trying to get me in trouble. You should have told me. What if I hadn't turned around at the moment he dropped the stamp? Your dream would have warned me to be on the alert." — *Richmond Hills, N.Y.*

A MOTHER'S BOND

By Lela Huber

WHEN ALLIED forces invaded Hitler's Europe in June, 1944, I knew the toll in American lives would be heavy. Thus when letters from my son Floyd E. Brooks ceased to come I was alarmed. He had been as regular in writing as a soldier could be under duress of battle.

Crazed with anxiety I worried myself sick as the months dragged by. Helpless and frightened I found it impossible either to eat or sleep. One October night, tossing and turning, I suddenly was paralyzed to see my

son standing at my bedside.

I almost screamed. He seemed so real I wanted to reach out and hold him close. But an inner voice warned me not to touch him or he would disappear.

Then he spoke in his natural voice. "Mom, are you all right? I'm O.K." With these words he faded from view.

A little less frightened now — he *had* said he was O.K. — I continued to worry through the days until late October . . . when his letter came!

Floyd wrote that he was in an English hospital and had been on the critical list for some time but he was now all right. He also said, "Mom, you came here last night. You stood by my bed a moment and I asked, 'Mom, are you all right?' and said, 'I'm O.K.' and then you were gone."

These were exactly the same words he had spoken when he appeared to me. I looked quickly to see if it could have been the same night. It was — October 25.

We often talk of this strange visit. We know positively one of us visited the other — but which one of us traveled across land and sea to reassure the other? Only God can know. — *Portland, Ore.*





DOCTOR CONWELL'S

PERSONAL
ANGEL



"Even if I had thought the public would care to see it I would have regarded it as too sacred a topic to expose to the world."

By Charles Powell

BEFORE HIS death in 1925 Dr. Russell H. Conwell was one of the most venerable and prominent figures in the educational and religious fields of his day. He founded Temple University and served as its first president. As pastor of the Baptist Temple in Philadelphia, founder of two hospitals, author and lecturer, he was internationally known.

Consequently, when a newspaper revealed in early 1920 that the eminent and respected theologian had seen and talked with the ghost of his deceased wife, it aroused wide interest.

Dr. Conwell himself was not at all happy with the newspaper

account — which he said contained misinterpretations of facts related by a close friend in whom the noted minister had confided.

"For one thing," Dr. Conwell said, "I never stated that I saw the spirit of my wife but that I experienced some psychic phenomena which I am not able to explain. The incident has been woefully misrepresented."

Dr. Conwell then released what he said were "the true facts of my experience" to *The Baptist*, the news organ of the Northern Baptists, and Dr. Conwell's own words were published a few weeks later in the March 27, 1920, issue of the *Literary Digest*.

Dr. Conwell was not a credulous man. His skeptical turn of mind shows clearly in his report:

"I never stated that I saw the spirit of my wife," Dr. Conwell wrote. "I am not acquainted with a spiritual medium and never consulted one.

"I did not expect to see the matter in any newspaper or magazine. I did not dream that the public would be interested in such a personal incident. Even if I had thought the public would care to see it, I would have regarded it as too sacred a topic to expose to the world's criticism. But as briefly as I can state the homely but mysterious facts I will put them down here.

"Three years after the death of my wife I began to see a form sitting on the side of my bed, at the foot, every morning when I awoke. I attributed it to some effect of overwork on my eyesight. But after many weeks it grew so like my wife that I consulted two physicians, who reasonably said that if I would work less the vision would disappear. But the figure became more clear, until her natural smile and her voice were distinct. Believing it to be only a strange effect of my mental state I fell in with the conditions and amused myself with experiments to see if I was in any abnormal condition (although) I seemed

healthy in mind and body.

"I regarded it so surely a figment of my mind that I laughed at the figure and said, 'I know this is not you. Please let me test this.'

"The figure seemed to consent and in answer to my question told me where to find my army discharge papers which had been lost for 25 years. I went to the place indicated by the seeming voice conversation and found the box containing the papers behind a shelf full of old books. The next morning the form was more distinct than ever and seemed to laugh over my discovery. Then I asked if she would come again the next morning and let me test the matter further. She laughingly said she could come once more.

"Still believing I was playing with an hallucination I asked my servant-girl to hide the gold pen and holder my wife had presented to me and I emphatically told the girl not to give me any hint of where she had hidden it.

"The next morning there again sat the form as distinct as often in life my wife had sat there and I arose in bed to look closely and said, 'Do you know where my gold pen is?'

"She seemed pleased, as with a joke, and answered, 'Of course I know. Get out of bed and I will show you where it is.'

"I arose and followed the form to a clothes closet, (which also had a shelf for medicine bottles). She pointed to the closet and when I opened the door she pointed impatiently to the far end of the shelf. I removed the bottles and reached back far along the shelf and my hand fell on the penholder. When I took it out and stepped down from the chair I had mounted, the figure was gone and it has in no way reappeared. I have tried many ways to bring it back to my sight but with no success.

"Friends give me several solutions of the mystery . . . Some say it surely was the spirit of my wife. Some say it was a satanic spirit imitating my wife. Some say it was a case of mental exaltation wherein I had uncon-

scious telepathic communication with the mind of the girl who hid the pen. Others say that it was a case of instinctive 'sense of presence' which as in chemistry impressed on my mind the direction and presence of the pen I habitually used.

"For myself I do not feel that the phenomena are yet explained. While I believe fully in the truth of the Bible narratives concerning the visits of the angels and that the spirits of the dead 'are as the angels of God,' yet I do not believe they are subject to the call of men on the earth and I cannot admit to myself that the form I saw was actually my wife."

These are Dr. Conwell's own words. Obviously he saw *something*. Was it his wife?



"RATTLE O.K.?"

AN UNIDENTIFIED South African walked into a hospital in Pietermaritzburg and complained that something was rattling in his head. Overworked and understaffed the hospital turned him away. The next day he was back and because he had a slight temperature his head was X-rayed. The film revealed a .38-caliber bullet lodged in his right sinus.

The African recalled that when he awakened after a drinking party three years earlier he had a wound in his head which he thought was a stab wound. Later his cronies told him he had been struck in the forehead by a ricocheting bullet.

The wound soon healed and he felt no discomfort until October, 1969, when "something started rattling."



How to Plant a **MOON GARDEN**

"To everything there is a season and a time
for every purpose . . . a time to plant and a time to pluck up . . ."

By Louise Riotte

FEW ACTS give more evidence of faith in the goodness of God than the planting of seed by the gardeners of the earth whether it be on a large farm or in a little backyard plot of ground such as ours. And that is what this story is about — because from the very beginning our garden was blessed.

Many years ago when my husband and I were first married we bought a lot and built a home on it. At that time our land was on the edge of town and the lot adjoining ours to the south was

undeveloped. We first took an option on this and later purchased it but from the beginning we had the use of this land and the very first spring we planted a garden and set out fruit trees there. We realized the soil needed improving but there was not time for this that first year so we simply used what we had.

Not long after this we invited the dear old Irish priest who had married us to be our dinner guest. We naturally were proud of our little place and wanted to show it off. Actually we didn't

have much to show but the garden was just peeping through so we took him out there and proudly showed him the results of our efforts.

He looked at it in silence for a few moments, then raised his hand over our small plot and said the words of blessing we always have remembered. He

asked God to make the place fruitful and to give us an abundant harvest. Then he turned to us and said, "I have asked God to bless your garden but remember, God works with those who work with Him!"

My husband and I thanked him for his blessing. It was nice to have the garden blessed but



Broccoli plants were grown from seed. From plants in background came single tomatoes weighing as much as two pounds. Okra plants (facing page) produced from early spring to mid-October under mulch of lawn clippings put on thinly, a layer at a time. Below, lovely purple Achimenes (started under beauty-favoring Libra) grow well in shade.



actually we did not take this very seriously. My husband, a graduate of New York State Agricultural College, had a number of ideas about that garden that he wanted to try out.

The days followed each other in rapid succession; the warm weather and spring rains soon brought the early vegetables to maturity and considering how deficient our soil was in organic matter it was surprising how much production we had that first year. We even had enough surplus to take an occasional basket to the rectory to the delight of the good priest who accepted the vegetables with a twinkle in his eye and a teasing Irish compliment about our industry.

That fall we began to enrich the soil with leaves, hay and stable cleanings, trying to get as much organic matter as we could into it, planning to make a larger garden in the spring. In January of the following year one of the seed houses gave us a calendar with the planting dates for the various vegetables worked out according to the phases of the moon. My husband smiled as he read me excerpts from it while I prepared supper.

"You know," he said, "many people really believe in this. How do you feel about moon-planting?"

"I really don't know," I told him, "but it might be fun to try. We could do it that way for one year just to see what happens. I don't see how it could do any harm. Do you?"

So he worked out a schedule, using the calendar as a guide, and when spring and planting time came we put the seed into the ground on the days indicated.

From the very first the garden was a source of amazement to us and to our friends and neighbors. When everything was at its finest we again invited Father McCreedy to be our dinner guest. This time we deliberately took him to the garden and asked him to bless it, as much out of courtesy as through belief. That year I canned a great deal and again we shared the surplus with our friends and there seemed to be far more "surplus" than we had anticipated.

Several years went by and a small son and daughter came to live with us and the garden became more important than ever. By now we had added several other projects — chickens, ducks, rabbits, bees and two milk goats. In the care of these also we followed the calendrical advice and they prospered and reproduced.

In 1943 the Skelly Oil Company, Bartlesville, Okla., started giving the Skelly Award to

farmers as an incentive to aid the war effort. On an impulse I wrote them, telling of our tiny farm and how much we were producing on a small bit of land.

They sent their representatives down to see us, inspected everything and to our surprise gave us one of the awards. This included a \$100 savings bond, a pennant, scroll, lapel pins and a dinner at one of the hotels. We were permitted to select our guests and, of course, invited our parish priest. We thanked him and all our friends and the Skelly representatives but we were afraid they might think us a bit "zany" so we did not mention that we were planting by moon signs or that the good Father repeatedly had blessed our garden.

Several months later my husband was called into service and with two small children to care for it was not possible for me to continue to work the garden alone. The work of caring for the animals was too much also so regretfully we sold everything except a few chickens, keeping these so I could have fresh eggs for the children. While my husband was gone the best I could do was employ someone to keep down the weeds in the garden. Even here I used the gardening calendar and had them cut at the best time indicated and they were kept under control.

God was good to us and eventually the war was over and my husband returned without injury and we began to plan our garden for the following spring. That fall the street department hauled in truckloads of leaves for us and my husband plowed them into the ground. By spring they had decomposed and thus we began restoring the soil.

The garden has continued to reward us and we now have a freezer and store both frozen and canned garden produce. As food prices climb it is wonderful to have an ample supply of crisp, flavorful fresh vegetables always at hand. For we make both spring and fall gardens now and seldom need to buy anything.

We continue to adhere to the principles of moon-planting. It works for us, so why change? And we do not believe this is superstition. We have practiced this for too many years not to see that the moon signs really do affect the growth of the plants. We believe there is a definite connection between the moon and the water in the earth. We know the full moon causes high tides. All bodies of water, large and small, are subject to the tide-producing forces of the sun and moon. But it is only where oceans and continents meet that tides are great enough to be noticed. In the inland bodies of

water the regular rise and fall of the tide is so small that it is completely masked by changes in level due to wind and weather. Lake Superior, for example, has a tide range of about two inches.

Tides occur in the air surrounding the earth as well as in bodies of water. Such tides cannot be seen but take place as regularly as water tides and are similar to those in the ocean. At the earth's surface the speed of these tides, called lunar winds, is about 1/20 of a mile an hour. Although they are too low to be felt, scientists detect them by studying variations in weather statistics. High and low tides in the air come twice daily. There are also high stages that are equivalent to the ocean's spring tide. Lunar winds go eastward in the morning and westward in the evening.

Isn't it possible then that the full moon, which affects all the other water of the earth, causes soil moisture to rise closer to the earth's surface where the newly planted crops can take full advantage of it? And in our dry southern Oklahoma climate moisture is very important.

Man has believed for thousands of years that the moon has great influence in the planting of crops and in Egypt this was reflected even in the religious beliefs.

My husband and I always have found the best and most practical way to determine garden routines is to use calendrical calculations. "To everything there is a season, and a time for every purpose; A time to be born; a time to die, a time to plant and a time to pluck up that which is planted." — *Ecclesiastes* 3: 1, 2, 6, 8. The Bible also says, "Let there be light . . . to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years . . ." *Genesis* 1:14.

The "Twelve Signs of the Zodiac" of which we hear so often are the 12 constellations which are located in the Zodiac — imaginary lines drawn through the sky separating groups of stars which determine man's character at his birth and influence him throughout life.

Each constellation, besides controlling certain parts of the body, has wet or dry tendencies, barren or productive and masculine or feminine characteristics:

Aquarius, Waterman, Legs, January 20 to February 19, airy, dry, barren, masculine.

Pisces, Fish, Feet, February 19 to March 21, watery, fruitful, feminine.

Aries, Ram, Head, March 21 to April 20, fiery, dry and barren, masculine.

Taurus, Bull, Neck, April 20 to

May 21, earthy, moist and productive, feminine.

Gemini, Twins, Arms, May 21 to June 21, airy, dry, barren, masculine.

Cancer, Crab, Breast, June 21 to July 22, watery, very fruitful, feminine.

Leo, Lion, Heart, July 22 to August 23, fiery, barren and dry, masculine.

Virgo, Virgin, Bowels, August 23 to September 23, earthy, dry or barren, feminine.

Libra, Scales, Kidneys, lower back, September 23 to October 23, airy, moist, semifruitful, masculine.

Scorpio, Scorpion, Loins, October 23 to November 22, watery, fruitful, feminine.

Sagittarius, Bowman, Thighs, November 22 to December 22, fiery, dry, barren, masculine.

Capricorn, Goat, Knees, December 22 to January 20, earthy, moist, somewhat productive, feminine.

Applying these signs specifically to the various phases of gardening we find:

It is well to dig root crops for seed in the third quarter of the moon. They will keep longer and are usually drier and better.

Grain intended for future use or seed should be harvested at the increase of the moon.

Fruits and vegetables gathered just before full moon in the sec-

ond quarter usually will stand shipment much better than others.

There is a simple practical test of planetary influence you may make by planting some seed when the moon is in a fruitful sign such as *Cancer* — the most fruitful of all the Zodiac — and then a day or two afterwards when the moon is in the barren sign of *Leo*, planting some more of the same lot of seed. The results will show clearly the wisdom and advantage of working in harmony with nature, of working in time with her vibrations.

The moon is considered to be increasing during the first and second quarters and decreasing during the third and fourth quarters.

During the first quarter of the moon it is well to plant the following: asparagus, broccoli, brussels sprouts, barley, cabbage, cauliflower, celery, cucumbers, corn, cress, endive, kohlrabi, lettuce, leeks, oats, parsley, onions, spinach and seeds of flowering plants.

Avoid the first day of the new moon for planting; also do not plant on the days on which it changes quarters.

During the second quarter of the moon, plant: beans, eggplant, muskmelon, peas, pepper, pumpkin, squash, tomatoes and watermelon.

When possible plant seed while the moon is in the fruitful signs of Cancer, Scorpio or Pisces. The next best signs are Taurus and Capricorn.

In the third quarter of the moon it is well to plant the following: artichokes, beets, carrots, chicory, parsnips, potatoes, radishes, rutabagas, turnips and all bulbous flowering plants.

In the last or fourth quarter of the moon, turn sod, pull weeds and destroy noxious growths, especially when the moon is in the barren signs, Gemini, Leo or Virgo. Never plant anything in the barren signs as they are good only for grubbing, trimming, deadening and destroying noxious growths.

For grafting, cut your grafts from good bearing trees at any time from December to March, while the trees are dormant. Keep them cool in a dark place, not too dry or too damp, until time to use them. Do the grafting just before the sap starts to flow, while the moon is from new to full (first and second quarters) and while it is passing through the fruitful watery signs of Cancer, Scorpio, Pisces or the earthy, productive Capricorn.

Planting or grafting done on Sunday will probably not succeed, as this day is ruled by the Sun and therefore considered a dry and barren day.

As the Zodiacal sign Libra represents beauty in form and color and is also an airy sign it is considered the best for flowers. The seeds should be planted in the first quarter of the moon unless you wish to save seeds from the plant, in which case plant between the second quarter and the full moon.

It is well to pick apples and pears in the old of the moon; the bruised spots will dry up, whereas if they are picked in the new moon the spots are apt to rot. Harvest all crops when the moon is growing old. They will keep better and longer.

In our opinion deliberately ignoring good planting signs invites crop failures; beets and potato plants will produce foliage instead of tubers; lettuce will bolt instead of heading; you will have poor corn yields and insect problems which can be avoided by planting at the proper time.

Then too, we like to enjoy our gardening activities. Moon-planting is fun as well as rewarding, especially when reliable planting guides give the exact data on a daily basis. While some calendars merely list the best days for planting different crops, others are helpful in scheduling all garden work. It is often possible to obtain a good gardening calendar, giving the information for planting by moon signs, from

stores which sell seeds or from pharmacies. However, moon planting calendrical calculations do take some study and interpretation and making your own individualized chart, taking into consideration your geographical location and climate and other variations, will greatly help in planning your garden activity.

I do wish to emphasize that we do not depend on planting signs alone; we also follow good methods of organically feeding the soil, mulching, watering when necessary and controlling weeds. We firmly believe that using the proper signs for planting and harvesting is following the natural law, that feeding the plants with organic matter and avoiding harmful poisonous sprays is the way God planned for things to grow. We have very few harmful insects possibly because our nice orchard, great pines and huge hackberry trees are truly a bird sanctuary.

Now, about the blessing. I am not sure whether we ever really believed in that blessing or not but some years ago I ran across an article in a magazine that told of an experiment done with plants.

Seeds, planted on the same day, at the same time, side by side in two identical plots of ground and given the same care were treated differently in only

one respect. One plot of ground was blessed and the other cursed.

The plot which had received the blessing grew and prospered. In the plot which had been cursed the seeds sprouted, then shriveled and died! Of course, I remembered our garden had been blessed repeatedly and we had seen it outbear all other gardens around us.

We have read of the experiments done with plants by the Backster Research Foundation in New York City. There a polygraph has been used to record the "feelings" and "emotions" of plants and shows them capable of responding to the sensations of apprehension, fear, pleasure and relief. Experiments have shown that plants appear to sense mental attitudes and shrink at the thought of possible injury even before a move is made to inflict such injury. So it seems reasonable to believe plants can derive a sense of security, of protective love, from a blessing sincerely given.

My husband is a large, calm, gentle man and when we kept honeybees and it was necessary for him to open a hive for inspection he always used great care not to injure any of its small inhabitants. Despite this, because there are so many tiny insects, an occasional bee would be acci-

dentially crushed. At the very instant of crushing, he told me, the whole hive would fly into an uproar. Apparently the dying bee somehow communicated with every member of the hive which shared its pain.

Perhaps our gardening success has been due largely to something more than giving our plants the right start by planting at the right time, the correct care in raising and harvesting, for we never unnecessarily injure a plant at any time, we are always careful not to break or trample stems and vines, and we have harvested the fruits faithfully at the time of maturity to prolong the life of the plants,

causing them to continue to produce, for otherwise they form seeds and die.

Considering all these matters in the light of revelations both old and new I cannot help but feel that the gentle old priest who blessed our garden so long ago was far wiser than he knew when he spoke the words, "God works with those who work with Him." For truly God is love and plants must respond to this great force as does all other life on earth.*

*Author's Note: I am not in any way connected with Indiana Botanic Gardens but suggest that anyone who does not know where to find a planting almanac may secure one by writing to Indiana Botanic Gardens, P.O. Box 5, Hammond, Ind., 46325. The price is 25 cents.



THE MYSTERIOUS OUIJA

CAPPER'S WEEKLY for November 4, 1969, the day John Lindsay was reelected mayor of New York City, published a small item about Ouija boards, reporting that one had predicted correctly the winner of the Hambletonian trotting classic—Lindy's Pride. A \$1.2 million computer, pitted against the board in a tongue-in-cheek test, picked an also-ran.

The Ouija board also foresaw the victory of the New York Mets in the World Series at a time when the team had not yet won the divisional playoffs in the National League.

"Fresh from that triumph," the report continues, "the mysterious masonite board laid its reputation on the line by predicting through the medium of psychic Cindy Veazey (operator of the planchette that underdog Mayor John Lindsay of New York would be reelected on November 4. Funny thing, though, it spelled his name with an 'e.'

"Either Lindsay is now a shoo-in or he'll need all the occult help he can get against a very, very dark horse named 'Lindsey.'"

Ouija boards are notoriously poor spellers!



Bloody Graveyard Ritual:

HAITIAN VOODOO IN LOUISIANA



"The ghastly sight gave me the worst fright of my life — and what that man did could be happening anywhere!"

By Eva Martin Moutray

ABOUT 10 YEARS AGO I learned to my horror that voodoo in frightening forms still exists in Louisiana and no doubt in other parts of the United States. My encounter with a strange Haitian immigrant led to witnessing a ghastly sight — the most frightening experience of my life.

In the mid-1950's my first husband, Basil Hardesty, suffered a terrible accident on a drilling rig near Oil City, La. His broken body required extensive bone surgery and years of hospitalization. During this trying time I

supported myself working as a practical nurse in Shreveport.

When finally he was released and although bedridden needed only part-time nursing care I took him to the Turner Hotel in Shreveport where the rent was reasonable. We moved into our first-floor room on December 4, 1960. To supplement his small disability payment I worked as a waitress in the evenings at a Chinese restaurant just around the corner from the hotel.

Caring for my husband and working until 12:30 A.M. almost every day left little time for get-

ting acquainted with other residents in the hotel. John Pearson, a friend from Bossier City, occasionally dropped in to see us but after several weeks in the hotel I knew no one except Mr. and Mrs. Turner, the proprietors.

One morning when I went to the lobby to get my mail I saw a strange-looking man standing near the desk. The gnome-like creature, less than five feet tall, had shoulders disproportionately broad and short kinky grey hair showed under a small-brimmed dark hat which sat squarely on his head. Automatically I greeted him and he replied, turning black cruel eyes toward me. He smelled so bad I hardly could wait to get my mail. As I returned to my room I felt he was staring after me. My flesh crawled.

When I had the opportunity I asked Mr. Turner about this strange creature. He replied that although the man did seem strange he had come to the hotel right after World War II and paid his rent by the week and always on time. He had spoken of leaving Haiti after the war but offered no other personal information and never showed friendliness toward anyone.

Having no other appellation for him I came to think of the strange man as "Jack." I learn-

ed he lived down the hall from our room and we had to pass his door to get to the lobby. Later I realized why I had not seen him before. He kept odd hours — sleeping all day and prowling at night. When I happened to see him returning in the wee hours of the morning he always was carrying a package dripping blood. Yet the splotches on the lobby floor leading to his door, I discovered, always were gone by morning.

Soon after my first encounter with Jack, notes began to appear under my door. They were weird messages I couldn't understand and they frightened me. I told my husband to keep the door locked and never to open it for anyone but I didn't tell him about the notes. I was afraid this would worry him and he still was very sick.

Finally one morning when I walked into the lobby, Jack was there. Angrily I thrust the notes into his hands and told him to stop putting them under my door, for I knew he was doing it. Jack's eyes took on a cunning hard look and he said nothing. Later that day I found another note under the door, this time a threat.

I realized this man was not normal and might be dangerous so I kept my distance. But I could not forget the blood drip-

pings and as the months passed I saw the trail of splotches from the lobby entrance to Jack's door again and again. Finally I decided I would follow him one night, for I thought his activity might be a matter for the police.

The night of October 31, 1960, was cool but clear. I was reading the *Shreveport Journal* to Basil when I realized it was about time for Jack to leave the hotel. I stood watch near my doorway and in a few minutes Jack emerged from his room and walked through the lobby to the street. I waited a few minutes, then followed. I saw him walking down Texas Avenue ahead of me and turning right on a side street. Soon he reached a cemetery entrance and turned in. I followed — but I was afraid to go into the old graveyard. With cold chills running down my spine I started back to the hotel walking a lot faster than I had on the outbound jaunt. In the sanctuary of our room I waited until nearly 4:00 A.M. for Jack to return. When he had closed his door I walked into the lobby. Fresh blood splotches marked his path as usual. I returned to my room and waited some more, watching Jack's doorway. After a half hour had passed he came out with a mop and carefully cleaned the hallway and lobby. Now I knew how he covered his trail.

The next morning I asked Mr. Turner why his mysterious tenant left the hotel at such odd hours.

"Oh, I hear he goes to the graveyard every night to feed the cats. He buys chickens and rabbits and cuts them up to feed the hundreds of cats that have learned to meet him there."

A likely explanation, I thought, and still curiosity plagued me. When our friend John Pearson came to visit the next time I saw him into the lobby as he was leaving and told him what I had learned of Jack's habits. I asked him to join me in stalking the strange man all the way into the graveyard.

John didn't take very seriously what I told him but he said he would go with me. Concealing ourselves in a doorway, we waited outside until about two o'clock when Jack came out. We followed him through the graveyard past tomb after tomb, half-expecting him to hear us or to hide and then jump out at us. But he continued on through some cedar trees until he reached an old tomb built above the ground about waist-high. Here he stopped.

We hid behind some large headstones and watched. Jack began to throw food out and hundreds of cats came weaving in and out among the tomb

markers. After a little while Jack started moaning, his body gyrating. Undaunted by his wailing the cats came forward to eat from his hands but as soon as they had their morsels they would scamper quickly out of reach, then venture back for more. I soon realized he was trying to catch one of the cats. He finally succeeded.

With an unearthly caterwauling the large cat twisted and turned but Jack, now chanting loudly, held him firmly on top of the tomb and raised his right arm. I saw the glittering blade of the huge knife as Jack stabbed the cat time and time again until it stopped moving.

Then this strange man proceeded to cut away some part of the cat's body. We couldn't tell what part but whatever it was he put it in a bag and threw the cat's remains behind the tomb.

He performed this frightful ritual three times before leaving the graveyard about 4:00 A.M.

We entered the hotel shortly after he did and there were the blood splotches on the floor. John Pearson was very upset. He said he had spent some time in Haiti before World War II and what we had witnessed was an act of voodoo. He advised me to say nothing about it while I lived at the hotel because if Jack knew he had been spied on he might be dangerous and no one would believe me anyway.

By now I had little stomach for Jack and his nighttime practices. But I could not forget the ghastly scene nor the weird incantations. The memory preys on my mind: how widespread is voodoo — in the jungles of Africa, in Haiti, along the bayous of New Orleans — and in New York and Chicago?



GUIDED BY THE STARS

By Raymond C. Otto

ON JUNE 1, 1966, journalist Rex Fisher of Auckland, New Zealand, noticed that his horoscope indicated it was a good day for him to engage in outdoor sports. He decided to play golf at Auckland's Chamberlain Park course.

Usually an 11-handicap golfer, Fisher scored two aces during the round. He drove to the cup on the 165-yard eighth hole and shot his second hole in one on the 205-yard 15th. Other players witnessed both shots. He finished the round with a score of 78.





Wheel of Fortune

By Paul Steiner

In Saanen, Switzerland, Elisabeth Hollenstein, a nurse, was not hurt when the car she was driving skidded over a mountain curve and landed 30 feet below. But she had to give first aid to two men who tried to rescue her. One of the men sprained his foot and the other went to the hospital with a broken arm.

●

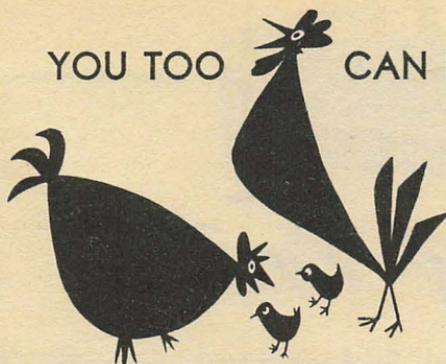
During a practice jump from an H-34 helicopter hovering at 3000 feet over Hoppstadten, West Germany, Staff Sgt. Carl E. Miller, of St. Albans, W. Va., was unable to open either his main chute or his reserve chute. Instead of rolling himself into a ball, he assumed the fetal position and braced himself to land on the five points he had learned at jump school — toes, calf, thigh, buttock and pectoral. He survived the plunge, suffering only broken ankles, cuts and bruises.

Gordon P. Mayo, 33-year-old president of Research Laboratories, Inc., and discoverer of Desert Marble, a one-step seamless poured flooring material, has had his innings with fate. He made his remunerative discovery in 1961 when he accidentally spilled a liquid chemical on a coffee table. He was about to wipe it up when he noticed that the solution not only was leveling itself across the surface of the table but was streaming in marble-like patterns. When it became hard as marble in an incredibly short time, Mayo was on his way to fame and fortune.

●

Soon after John Bates moved his family into a new home at 13 Neatherd Road, Dereham, England, Bates got sick, his son's dog was killed by a car and the house was hit by lightning. He hopefully changed the house number to 11A.

YOU TOO CAN PRACTICE HOODOO —



Find the Answer in an EGG

An ordinary hen's egg a psychic instrument? Try it — and see if you can be a "diviner."

By Tracey Peterson

THE PRACTICE OF French Cajun hoodoo — not voodoo — has been traditional for generations in my family.

My great-grandmother, Mrs. Alexina Charpentier Renaud, learned hoodoo secrets — methods of divination and other kinds of spells — from her mother who had been both revered and feared as a witch in the small Louisiana town of Franklin.

Wawa — this was what everyone called my great-grandmother — died in 1955 at the age of 87. Before her death I saw many instances of her use of hoodoo spells. Many people came again and again to have Wawa tell their fortunes or work some spell for them. She charged a quarter for each "consultation" — a reasonable

fee, considering that the fortune-telling sessions usually lasted several hours. Her obviously satisfied clients would say, "Mrs. Renaud is a real good fortune-teller." Or "Mrs. Renaud sure knows how to tell fortunes. She's the best."

Wawa used an ordinary deck of playing cards for fortune-telling but she also employed other methods for divination. The one I recall best was used to determine the whereabouts of another person. The "spell" required three raw eggs and three glasses of water. On three consecutive days, Wawa stood outdoors, broke an egg into a glass and asked aloud where the sought-for person was.

Wawa said that shortly after the question is asked an image is

supposed to appear in "the feelers of the egg" disclosing the whereabouts of the person who then is compelled to appear physically within three days. She always said it is a powerful spell and one that will work for anyone.

My great-aunt, Mrs. Elizabeth Renaud Hoard, claims that something terrible is supposed to happen to the person if he fails to appear within the allotted time. However, I do not recall that Wawa ever mentioned that. Aunt Elizabeth says that her mother used the spell on many occasions and not only did the subject *always* appear within three days but also his whereabouts at the time of the spell had been reported *accurately* by the egg.

Wawa was a gifted storyteller — the Cajun French say *raconteuse* — and one striking experience involving divination with the eggs stands out in my mind. During World War I, her son Randolph was a soldier stationed in France. He wrote home fairly often until after the Armistice. Then for several months she heard nothing from him. Natu-

rally she was worried.

She decided to use eggs to find out where he was. In answer to her question, she said, a tiny image of a train formed in an egg. I remember she described the passengers she saw as being "as big as white beans" with heads the size of "the head of a pin."

I don't know exactly how long afterwards my Uncle Randolph appeared but when he arrived in Morgan City he told his mother that at the time she used the spell he was on the east coast heading for Louisiana by train.

Few persons who recall Wawa's strange gifts are still alive but she has left us the formula — worthwhile knowledge for anyone interested in psychic divination. Certainly many persons have believed in its effectiveness and with justification, I strongly suspect. At any rate divination with raw eggs and glasses of water should prove an interesting experiment. Some gifted persons may discover an ordinary egg is a valid psychic instrument.

WHO'S SUPERSTITIOUS?

SILVER CITY, Colo., police recently purchased a new patrol car to be designated No. 13. Someone happened to notice the last two digits of its engine number — 13. When a new riot gun was added to the car's equipment it was inevitable that some wag would check the weapon's serial number. You've guessed it. The last two numbers are 13.



When rods fan out, Almon Bailey's goal is reached. He has been having this success for 50 years.

Gadsden's OFFICIAL DOWSER

His ability to find hidden pipes astonishes city officials, fellow-employees — and sometimes the dowser himself.

By George Butler

THE OLDEST EMPLOYEE of the city water department of Gadsden, Ala., has been locating underground water mains in an unusual manner for nearly half a century.

Almon Bailey, aged 77, uses a divining rod to find hidden metal whereas most dowsers use their dowsing rods or witching wands to find water.

"It may not be scientific but it sure does work," a fellow employee declares.

Bailey's device has proved valuable to the city of Gadsden time after time in detecting hidden metal pipes, water or sewer

mains laid so long ago that they do not appear on existing maps. Also many of the old records are far from accurate as to pipe locations.

The usual dowsing rod is a fork-shaped branch cut from any of several shrubs or trees — peach, willow, white oak, witch hazel and many others. Not everyone is successful in dowsing for water but Bailey says anyone can succeed with his metal-finding wand.

His wand really consists of two antenna-like welding rods measuring about two feet long. These are placed inside copper tubes

six inches long and about the diameter of an auto gas line. The rods are bent so that a few inches of each go into the copper tubes which then become handles. The dowser holds one in each hand. Bailey says the rods must be held level about six inches apart in front of the user and pointed straight ahead.

The dowser walks slowly over the ground keeping an eye on the rods. When carried over a buried metal pipe each rod swings and comes to rest in the direction the pipe runs.

Bailey himself says, "Frankly, I don't understand what makes these things work." However, they have proved reliable and anyone can use them successfully.

For scores of years the city of Gadsden relied on Bailey to find its hidden pipes so long as they were made of metal; his device will not work on terra-cotta pipes. In recent years, however, the city has been using an elec-

tronic locator — a transistorized gadget with swinging needle indicators which make humming noises.

Alex Lankford, the city water superintendent, admits the electronic device has its limitations. It works all right for ferrous metal — iron or steel — but not so well on nonferrous metals such as copper and lead. The machine often picks up interference, Lankford said, a kind of "static" from base materials in paved streets — particles of iron in slag, for example.

Bailey's simpler gadget also has its limitations. It will react to iron ore in the ground as well as hidden water pipes. It might even pick up a cache of buried gold coins. I haven't mentioned this to anyone but someone gave me a pair of welding rods and I bought two copper tubes for a quarter and since anyone can have success with Bailey's device . . . I might try a new kind of prospecting. . . .



ODDS INCALCULABLE

THE ASSOCIATED PRESS reported from Port Elizabeth, South Africa, in July, 1968, that two poker players held top flushes — in the same suit and the same deal — against odds that defy calculation.

Solly Nathan held ace, king, queen, jack and ten of hearts — the royal flush and highest hand in the game. W. Lentin held the eight, seven, six, five and four of hearts — the straight flush and second highest hand. Mr. Nathan had drawn one card to complete the royal flush and Mr. Lentin had drawn two.

TELEPATHY

... in the Old West



Communication was almost nonexistent but Jessie's heart knew her husband's danger.

By Bert Groth

JOHN CHARLES Frémont, famous American explorer of the old west and twice candidate for president of the United States, once figured in a startling long-distance telepathic communication.*

During the winter of 1853-1854 Frémont was exploring somewhere in the west. By this time the expansionist interests and influence of his father-in-law, Thomas Hart Benton, United States Senator from Missouri, had enabled the 40-year-old Fré-

mont to map much of the territory between the Mississippi Valley and the Pacific Ocean. In the late forties and fifties he was leading expeditions sent out to survey railroad routes.

His family would not have news of him until he reached San Francisco where he could post a letter which would travel by way of the Isthmus of Panama and reach Washington, D.C., not earlier than midsummer.

In midwinter, Jessie Benton Frémont, then 30 years old, became obsessed with the fear that her husband and his party were in grave danger, possibly starv-

*First recorded in an article titled "A Modern Ghost Story" written by Frémont's wife, Jessie Benton Frémont, and published in the December, 1888, issue of the magazine *Wide Awake*.

ing. Despite her family's efforts to dispel her fear, her uneasiness increased. For two weeks she slept fitfully and became almost ill as she appeared to sense the increased suffering of Frémont and his party.

Then one February night in

1:00 A.M., took off their ball finery, let down their hair and put on loose woolen gowns. Jessie, glad to have company, made tea and they talked about the evening.

Almost an hour had passed when Jessie went into the dress-

HISTORICAL NOTE

JOHN CHARLES Frémont, born in Savannah, Ga., on January 21, 1813, embarked on a career in government service after attending the College of Charleston, S. C.

As assistant to the French explorer Joseph Nicolle mapping the region between the upper Mississippi and Missouri Rivers, Frémont developed a taste for the wilderness. In Wyoming he ascended the summit of the second highest point of the Wind River Mountains which now bears his name.

Frémont's dramatic flair brought about such rash acts as a midwinter crossing of the Sierra Nevadas (which, despite appalling difficulties, added greatly to his fame) and an abortive "conquest" of California which led to his court-martial and dis-

missal from the army. Pres. James Polk remitted the penalty but Frémont, bitterly angry, resigned.

When he returned in 1849 to California after a particularly badly-managed expedition surveying railroad passes, he learned that gold had been discovered. Rich veins on his 40,000-acre estate near Mariposa soon made him a multimillionaire.

Encyclopaedia Britannica records that he is most often remembered for his western expeditions but historians disagree on their significance. "Whether he was a 'pathfinder,' a 'pathmarker' or simply the follower of other men's trails under government auspices is the point at issue. Earlier trappers had long before traveled where Frémont followed to survey, map and describe their routes. . . ."

1854, Jessie's sister Susy and Mary Benton, a cousin, came to the Frémont home after a wedding ball. The young people of the Benton family often stayed at the Frémonts' house overnight when they were out late so as not to disturb the older members of the family.

The two girls arrived about

ing room to get more wood for the fireplace. As she knelt to take up the sticks she felt the pressure of a hand on her left shoulder. Then she heard her husband's happy, laughing voice whispering her name. She knew it was her husband, though she saw no one, and she sensed he planned to startle her sister and

make her scream as he often did when he was home. Susy had been only eight years old when Frémont married into the family and she was his pet.

When Jessie went back to the girls Susy saw her strange expression and realized that Jessie had seen something unusual.

"What have you seen?" cried Mary Benton, while Susy seemed to faint dead away.

Jessie replied that her husband had touched her shoulder to let her know she "should keep still and let him scare Susy." When Susy heard that she began to scream and they had a hard time quieting her.

However, simultaneously, Jessie's apprehension about Frémont's party deserted her and she felt certain he was safe. With her mind at ease Jessie slept soundly and soon regained her appetite and her health. All the family and friends talked of the curious experience and wondered what had happened to Frémont during those weeks when his wife had been so disturbed.

In April, 1854, a Mormon elder named Babitt arrived in Washington from the town of Parowan in the territory that was to become southern Utah. He brought letters from Frémont to which he added details from his own knowledge.

Frémont and his party indeed

had been starving in January and February, 1854. The last two weeks of their struggle were the worst and one man died. Those were the same two weeks Jessie had been distraught.

Frémont's party was saved when they crossed the Wahsatch Mountains and reached Parowan on Monday evening, February 6, 1854. Each family in the town took in some of the men and Frémont wrote of the kind women who gave them food and gentle care and of his "great relief of mind."

When Frémont returned to Washington on May 25 he learned from his wife, Susy and Mary about the strange occurrence in his home the night he was rescued. It had been almost 2:00 A.M. in Washington when Jessie suddenly felt everything was all right once more with Frémont's party.

In his journal dated "February 6th, 11 h. 30 m., p.m.," he pinpointed the time of their arrival in Parowan. He wrote that early that evening he had gone around to the villagers' homes to see that all of his men were taken care of. He did some work with stars as part of his ongoing mission and then sat looking into his campfire and dreaming of home before returning the short distance to his quarters in town.

Sitting in his room beside a cheery fireplace he wrote in his journal, comparing the past dangers and the present safety. Knowing a comfortable bed awaited him, he wished drowsily his wife might know of his comfort and ease of mind.

It was almost exactly at that moment that Mrs. Frémont's depression left her to be replaced with the sense of certainty that he was saved.

In those days no standard time zones had been established and the longitudinal difference between Washington and Parowan is two hours and 23 minutes. Thus, 11:30 P.M. in Parowan was 1:53 A.M. in Washington. The time of Jessie's experience soon after the wedding ball held on February 6, 1854, was "about 2:00 A.M." according to the accounts of all three women.



John Charles Frémont held rank of major general during Civil War.

In Cheadle, Cheshire, England

WE STRUGGLED with



FORCES of EVIL . . .

. . . and vanquished them . . . but the fearsome events left no doubt of the reality of "spirits."

By Cyril Denham

PART TWO

BY THE LAST part of May, 1966 — our lives disrupted by forces our clairvoyant friend Ivor Norton described as "evil spirits" who chose to live in our roomy, semidetached house in Cheadle, Cheshire — my wife Marian and I feared increasingly for the welfare of our three children. Until now they had been spared any knowledge of the frightening paranormal occurrences but when the baby — one-year-old Jean — suddenly screamed in terror of something only she could see, we knew we desperately needed help.

We were reluctant to approach Ivor again, not because his exorcism had proved unsuccessful but because he refused to take payment from us. Time spent with us he could spend with a fee-paying client.

I decided to turn to the National Spiritualists' Union in nearby Manchester. My telephone call resulted in an invitation to call at the office and Marian and I were there within the hour.

Awaiting us was Mrs. Emily Jackson, a first-class healer and leader of two psychic healing groups. She had had more than 40 years' experience in psychic work and was on the

Executive Council of the Manchester Branch of the Spiritualists' National Union Council of Churches.

Mrs. Jackson seemed to know beforehand all we had to tell her. Again we were advised that our use of the "glass and alphabet" had brought upon us the troubles we now sought to alleviate. We told of our sittings at Tynemouth in April with Marian's mother and sister. Embarrassed to admit my gullibility and yet not wishing to keep anything from her I told her of our contact with a "Barbara Riley" who had been dead almost 900 years. Barbara Riley, I supposed, was a name from my imagination. Mrs. Jackson laughed but not in scorn. She was a trance medium and Barbara Riley — who she said had indeed lived in the 11th Century — often spoke "through" her!

When we had given her the whole picture Mrs. Jackson said our fears were well-founded and gave us instructions on how to bring our home back to normal.

We were to hang fresh garlic above the doors and windows of the affected rooms, change the coverlets on the beds for blue ones, place blue

bulbs in the bedroom lights and a bowl of water at the foot of each bed. If we could get Holy Water this was to be sprinkled freely around the house, especially in corners in which, the medium said, psychic power might be concentrated. The most powerful weapon in our arsenal, however, was to be simple sincere prayer.

We returned to our home feeling more hopeful and set about following Mrs. Jackson's instructions. We had no difficulty providing the blue coverlets or the blue bulbs but for Holy Water we had to appeal to an understanding priest at a nearby Catholic church. In due course, Holy Water was sprinkled throughout the house.

Our sleep certainly improved and for a while the depressive atmosphere in the house lifted but we still had reminders that our tormentors were never far away. Odd unpleasant odors—and sometimes the fragrance of flowers—occasionally pervaded one or another part of the house. No investigation, no matter how critical, served to determine the source of these smells and often it was the children who drew our attention to them.

During this period of relative quiet I was digging in the garden one afternoon when our eldest daughter Carol, then nine years old, came outside to ask what I wanted. She had been in her bedroom and heard my voice calling her from the foot of the stairs. In response she left what she was doing and came downstairs to find me. I had not called her nor had I been in the house in the last half hour. I do not doubt she heard a voice—but whose?

Other minor incidents plagued us so we did not relax our precautions. Nothing particularly dramatic happened again until the night of Tuesday, June 7. Marian recalls the events of the night:

"The children were in bed and

Cyril and I were sitting in the living room when we sensed a cool breeze blowing on us. It came, it seemed, from a spot directly between us. Then a new smell came, similar to decaying parchment as in a museum library. This odor was to become the strongest and most persistent of the smell manifestations and lasted until we both were fast asleep.

"I awakened suddenly with the feeling that something unusual was taking place—or was about to. The bedside clock read 2:30 A.M. Cyril lay on his back in a deep sleep. Somehow conditions in the room did not seem quite right. I thought of rousing Cyril but I didn't. I can't say why.

"Sitting up in bed I looked around the room by the dim light cast by the blue bulb. The shape and some of the details of the furniture were easily distinguishable but colors were not. I looked toward the corner of the bedroom where a chest of drawers stood. In front of it I saw a dark human-like shape slowly rising from the floor!

"Its head was domed and faceless and there appeared to be no neck between the head and shoulders. Pieces of the body and arms were missing but the rest was sufficiently solid to obliterate my view of the chest of drawers. The end of the bed obstructed my view of its lower parts but from its slow coordinated movements, this thing was obviously alive and about to stand up. I sat terrified watching its gradual progress; then my thoughts turned to the children.

"I fought off my fear and started to get out of bed. The thing was stationary, crouched, watching me. Cyril, awakened by my movement, sat up to see what was amiss. As he did so the form sank back toward the floor and melted away.

"I told him what I had seen and together we went to look in on the

children. Finding all was well with them we returned to bed and lay talking about this latest development. We both noticed the pocket of oily fish smell at the spot where the form had manifested.

"Further, Cyril's stomach muscles were drawn in completely below his rib cage. He sensed an indrawing of the stomach itself and said it left an 'empty' feeling. He had had this sensation to a lesser degree on other occasions since the supernormal activity began. We had been told by a number of knowledgeable persons that this could be due to the drawing off of psychic power from the solar plexus region.

"We were unable to sleep any more that night."

In the morning I telephoned Mrs. Jackson. On hearing what had happened she promised to provide more effective measures—I learned later she meant a "cleansing seance"—but unfortunately she needed a few days to make the arrangements.

* * *

SOMEHOW OUR sanity survived the intervening days and nights until 9:00 P.M. Friday, June 10, when Mrs. Jackson arrived with two associates, Miss Emily Cassidy and Victor Watson.*

Introductions over, the three mediums decided the dining room would be the most fitting place in which to conduct the proceedings. The dining table, one of good size and weight, was positioned in the center of the room, the sliding glass doors to the living room were closed and the curtains drawn.

Mr. Watson produced an instrument like a Geiger counter which

when plugged into an electrical outlet emitted a ticking sound. He explained that the degree of the sound indicated the current level of radioactivity in the room. Any variation would register in an increase or decrease in speed and volume of ticking. He said such a variation would occur if any other being, seen or unseen, entered or left the room once the instrument had been set. This was convincingly demonstrated. One of our number remained outside while the instrument was set and when that person entered the ticking speeded up and became louder.

On the question of whether spirits are matter (and all matter gives off radioactive rays) Mr. Watson said a body of evidence is available suggesting spirit forms consist of some type of matter.

After this brief discussion we took our designated places at the table. Twilight lasts late on a summer evening in England and by the time we were seated daylight was just fading. No artificial light was used but Marian and I could see the mediums clearly in the illumination from a street lamp which shone through the lounge windows adjoining the dining room.

Sitting with our hands palms down on the table top we waited in silence. After a short time Mr. Watson's instrument registered five successive increases in the radiation level indicating the entry of five separate beings—none of whom we could see!

Within minutes the table gave a jerk. This was followed by another and another until the table was shaking and bumping violently, its legs cracking under the strain. Despite the downward force we all exerted to prevent it from rising the table cleared the floor on a number of occasions. Gradually, however, the violent movements subsided and it came to rest.

*Miss Cassidy is an active Spiritualist but Victor Watson is not; he is an electronics adviser and favors the scientific approach to psychic matters. All three were members of the late Ernest Thompson's Private Circle and collaborated in experiments to produce communication via a television-like appliance.

All was silent for a few moments, then came a succession of sharp raps on the underside of the table. They moved from a spot beneath my own hands along the table to where Victor's hands were resting. His eyes were closed and his face had taken on an Oriental look.

The rappings ceased and Victor stood up. I thought my eyes were playing tricks! He seemed to be dressed in the wide-sleeved robes of a Chinese. When he spoke his words resembled the phonetics of a Chinese dialect. I have spent two years in China and the mode of his speech sounded authentic, totally unlike the pseudo-Chinese of cinema or TV. Then, despite his closed eyes and the limited space he moved around the table performing a ritual with bells, paper strips and incense. He began to speak in English explaining his words and actions were a ritual to free the house of evil influences. Victor—or whoever he then was—returned to his seat and the Oriental look faded from his face.

During the sitting other remarkable phenomena occurred all of which defy normal explanation. With the sound of wind blowing through the trees came wind inside the room. It increased until the solidly-built sliding doors shook violently. Through the panes of glass came flashes of brilliant light which shot across the room to explode against the ceiling in the farthest corner. If this dazzling light were only illusion, our budgerigar's actions are impossible to account for. He fluttered wildly around his cage as each light appeared, his normal reaction when a bright light interrupts his sleep. The position of the house, the rooms and windows rule out the possibility that car headlights were responsible for beams of such dazzling intensity.

I remained keenly observant throughout but I saw no action on the

part of any of the mediums to arouse my suspicions. At no time throughout the proceedings did any of the sitters' hands leave the table except when Victor stood up and then his hands were constantly in view.

Through Victor's mediumship we were introduced to a number of other "spirits" who claimed to have been in our company for some time. These were spirits who for one reason or another were unable to free themselves of the ties of earth. Advice and assurance from Mrs. Jackson and Miss Cassidy, we hoped, would release them.

About midnight the sitting ended and over a hot drink and a snack each medium expressed an opinion concerning the phenomena that had occurred in the house. They had no doubt that our glass and alphabet sessions had created suitable conditions for the manifestations. Some of the influences were undoubtedly evil, others ignorant and misguided. To manifest, all required a source of energy. This we unknowingly provided.

Immediately after we left the table Victor noticed me tinkering with my wristwatch which unaccountably had stopped during the sitting. He apologized for failing to advise me to remove it beforehand. He said the power generated through the sitters was sufficient to ruin a watch. Mine did have to go to the repairers and never has been the same again. Victor had had a similar costly experience.

* * *

WHEN OUR GUESTS had gone Marian and I agreed the house had regained much of its former atmosphere. That night for the first time in quite a while we slept peacefully. Even so, in the next few days, although we were satisfied that the outright evil influences had been dispatched, we felt *something* had remained; the house was not free.

Again I telephoned Mrs. Jackson who told me that she and her colleagues had learned this in a private sitting. They also had received instructions to hold another seance to finalize the cleansing process.

The second sitting took place the evening of Friday, June 17, the same people were present and the same procedure adopted. The Chinese appeared and a fresh ritual was performed.

As Victor lost his Oriental features I glanced at Mrs. Jackson. Her eyes were closed and she was breathing deeply. A mannish voice with a broad Lancashire accent issued from her lips and unfolded an astounding story.

The spirit of a young soldier who had died in 1941 was speaking through Mrs. Jackson. He gave his name as Bert Warren and said he had lived in Blackburn, Lancashire. At one stage he expressed bewilderment at the length of his hair, plucking at it and Mrs. Jackson's clothing. We explained to him that he was sharing someone else's body but he refused to believe this nor would he accept the fact that he was dead.

He told us he had been serving in the army in 1941. Due to go overseas he had returned home to Blackburn for a few days' leave prior to embarkation. One evening, with friends, he went seeking entertainment in Manchester and spent part of the evening touring the pubs. They were in a merry mood as they walked the streets of the Moss Side district but the air raid siren shattered their revelry. Hardly had the alert been sounded than the enemy bombers came overhead dropping their deadly cargo. Panic seized the boys, partly due no doubt to their state of intoxication, and they started running, blindly weaving in and out of unfamiliar streets and bent on getting away from the center of the city.

Bert Warren lost the others and

eventually found himself in Whalley Range district. Turning right off the main thoroughfare into a road of large old houses he sought shelter within one of them. The kindly resident took him in, then came a terrific explosion, and Bert felt a severe pain in his chest. His next recollection was finding my family and making his home with us.

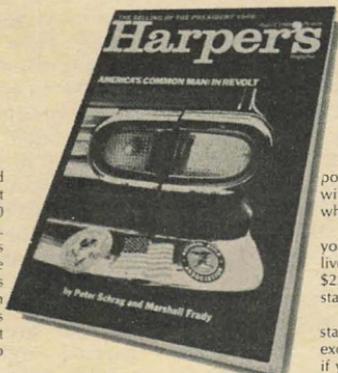
I saw immediately how and when the soldier had found us. From 1957 to 1959 we had lived in a house in Whalley Range, Manchester, on a road that fits perfectly the description the soldier gave. The house and some of its neighboring houses had been built on the foundations of houses demolished in a bombing raid in 1941. According to the mediums, it is natural for the spirit of a person who has lost his life suddenly to be unaware of his new state of existence and to be drawn toward people with mediumistic tendencies. Our friend Ivor Norton had confirmed that Mar-ian and I had such tendencies.

The sitting terminated only when the mediums believed Bert Warren had been fully enlightened about his current state. He was asked to leave and it seems he acceded.

I have made strenuous efforts to locate evidence to support Bert Warren's story. The street he named as his home in Blackburn, unfortunately has been demolished in a redevelopment. However, confirmation of the bombing incident in the road in Whalley Range where we later lived came from the *Manchester Evening News*. During an air raid on January 10, 1941, four bombs landed in the center of the road leveling several houses. There are no records of persons killed but during the blitz many bodies went undiscovered and the absence of a record is not conclusive.

However, adding to the theory that the Whalley Range road has been the seat of supernormal activity are the accounts of Alan Watts and his wife

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Dorothy. Also a police officer, Alan approached me when he learned I was searching for information. In 1961 he and his wife and their son had moved into the house next to the one we had occupied in Whalley Range.

Alan first was disturbed by a creaking sound. It sounded so much like footsteps he investigated the upper story including the attic but found nothing. His wife made no secret of her intense dislike of the house and by spring her fear had grown into a bad case of nerves. She said, "I thought I was in for a mental breakdown. I used to plead with Alan not to go to work when he had night duty."

On two occasions both Alan and Dorothy saw a misty grey shape, featureless except that its head and shoulders were human in form. One night in August they returned to their home about 11:30 P.M. and as Dorothy prepared to carry young Carl up to bed she saw the "thing" at the top of the staircase. She screamed for Alan who raced up the stairs in pursuit.

He said, "I clearly heard heavy footsteps going toward the front bedroom but a search of the house from top to bottom showed everything in order, all the doors locked and barred."

A month or six weeks later Dorothy awakened in the early morning hours sensing a presence in the bedroom.

"There at the foot of the bed was this thing again, just staring at us!"

Her screams awakened Alan who jumped up and followed the shape out to the landing where it faded away. He again searched the house thoroughly

This time, he said, "The figure was so real I thought we had a burglar on our hands."

In the letter accompanying the written statements I had asked for

(which I have given only briefly here) they wrote:

"We asked Carl in a roundabout way whether he had ever seen anything. He said that he had seen someone leaning over his bed and said it was grey. No face and from what I got out of him, no features at all. It was wearing a 'baggy' jacket. From his description it could have been a battledress blouse. I asked him what he did and he said, 'I thought I was dreaming and went back to sleep.'"

* * *

AT THE SEANCE on June 17 the mediums told us they were sure they had achieved effective results but they might not be immediate. It would take a little time for conditions within the house to return completely to normal. Despite our belief in the mediums' sincerity and ability we tended to magnify even the slightest hint of something unsavory lingering in the house.

I had invited Victor to call on June 24 and when he arrived he brought his accoutrements—the bells, incense and other items the Chinese had used. He was puzzled as to why he had brought them for he never carried anything he didn't anticipate using. After an evening of talk on psychic subjects (which delighted my mother who was staying with us at the time) Victor said he felt that bringing his accoutrements may have been a "prompt." Perhaps they were meant to be offered for our use. He left behind two bells and some sticks of incense.

According to Victor's directions, I lit some incense and placed it on a tray on the dining room table arranging the two bells on either side of it. I was halfway up the staircase on the way to bed when I distinctly heard a bell ringing. On investigation I found that one of the bells somehow had moved well away from the spot where I had left it.

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The next morning my insomniac mother asked if we had heard the knocking on our bedroom door in the early hours. The knocks had been loud and definite. We had heard nothing—but we do not doubt her word. This was the last of the many strange incidents.

I don't know whether the present

occupants of the house have been disturbed as we were, for we did not remain in touch with them when we left. On July 16 we moved into a new bungalow which we had begun negotiations to purchase before the start of any of the supernormal activity which we experienced in our Cheadle, Cheshire, home.



MODERN SCIENCE vs. FOSSIL SCIENCE

By Hugh Auchincloss Brown

SPECTROSCOPE analysis has identified about 60 different atoms in the composition of the sun; 92 (of which 90 have been identified) make up the volume of the earth; and 23 have been found and identified in the small sample of moon material brought back by the Apollo 11 astronauts. The universe therefore now is known to be composed of atoms, which occur from sun and stars and as potential energy when occluded in the molecules of the earth and planets.

Photosynthesis changes the incoming atoms from space to atoms of potential energy—that is, vegetation which creates oxygen and the combustion of which creates water.

Discoveries in modern science show that many inherited hypotheses must be discarded. For example, gravitation is not an attraction of mass for mass but an electrical phenomenon caused by the rain of atomic particles (gravity rays). The electrostatic repulsion of moon and sun creates the tides; the moon does not “pull up” water. Electric currents in the earth create volcanoes and hot springs. The earth's wobble shifts the internal rock strata, bringing about recurring earthquakes.

These statements are supported and comprehensively explained in my book *Cataclysms of the Earth* (Twayne Publishers, Inc., 1967), a primer of modern science.



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STEPHEN PINDER of Sheffield, England, an apprentice plumber, was assigned the repair of a dripping faucet as his very first job. He worked carefully and slowly, correcting the problem as he had been taught, then went to turn on the main tap to restore the water service. He must have used an excess of strength in turning the valve, for he broke off the main tap and flooded the place.

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WHERE DID THE DOG GO?

By Grace Baughman

IN 1937 I WAS living in Redondo Beach on the southern California coast. We had lived there about two years busily raising our three babies.

In a house separated from us by one lot lived an old lady whose name I have forgotten but I saw her in her yard every day. Her house was covered with vines and in a bad state of deterioration.

The old lady was weird in a way; she spoke to no one. None of the neighbors knew her. The children in the neighborhood would yell, "Witch! Witch!" when they passed by and she would run out and shake her fist at them. In the two years I lived there I never saw her in a dress. She wore men's pants and shirts, a funny felt hat and big heavy men's shoes.

The last time I saw her was a fall day when I noticed her in her yard with a black and white terrior-type puppy. A few days later I heard the cries of the little dog coming from her house. Thinking something must have happened to her I called the police. When they came they found she had been dead for a couple of days. I offered to take the dog and feed it until the police might discover her relatives to take him.

I made a bed for the dog in a box

and put it in our large old-fashioned bathroom. Every evening when I went to bed I saw that he was O.K. and in his proper place.

As manager of the Fox Redondo Theater my husband Norvell Tibbetts worked until two or three every morning so I was accustomed to spending my evenings alone.

I had had the dog a week and about 11:00 P.M. one night I was just falling asleep when I heard my front door open. Heavy steps came across the front room and into the kitchen. I turned on my bedside light and called out, "Who's there?" I was sure it was my husband—home early for some reason—for only he had keys to the locked doors. There



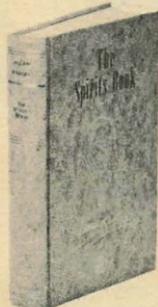
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was no answer. I got up, put on my robe and went through all the rooms. No one was in the house and all the doors remained locked. I looked in on the dog and he wagged his little tail.

I thought to myself, "Guess I must be hearing things."

The next night I checked the doors and windows carefully to be sure the house was locked up tight.

The only door into the bathroom led from the kitchen and it faced the door of my bedroom, also off the kitchen. I had been in bed about a half hour when I heard it again: door opening and heavy steps. They led right up to the bathroom door and I heard the dog whimper. Now I was scared. I finally mustered the courage to turn on the light and check the house. No one was in sight and the dog was O.K.

The next night I had my mother, Mabel Powell, stay with me and we heard not a sound all night. Somewhat reassured I let her go home and again carefully locked the doors and put chairs under the doorknobs before I went to bed—but not to sleep. I lay with eyes wide-open.

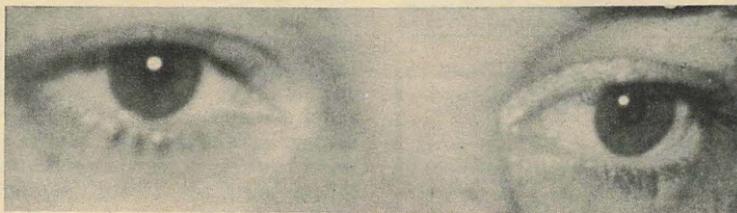
About 11:30 or possibly midnight I heard a squeak, the door opening and the heavy shoes moving to the door of the bathroom. I put my head under the covers and just lay there while the door to the bathroom opened and the dog whimpered. Then there was not another sound. It took a few minutes to recover my nerve but then I arose and turned on every light in the house. All was the same, doors locked, chairs undisturbed. I rushed to the bathroom—to find the dog gone! His bed was still warm. I never saw the dog again and I never heard another strange sound in that house.—*Placerville, Calif.*

HANDCLASP OF DEATH

By Virginia Reeves

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Hospital (a few miles north of Wichita Falls, Tex.) and while there I developed a kidney infection. The doctor recommended kidney and bladder X-rays.

At 9:30 A.M. January 15, 1962, while I was undergoing the intravenous dye injection, my heart collapsed and I remained in a state of shock for several hours, completely oblivious to what was going on around me. Later I learned that the doctors and nurses were doing everything in their power to revive me but for one split second they thought the battle was lost.

It must have been right then that I saw myself in a small boat floating on a sea of billowy clouds. In the distance were rows and rows of chairs. As I drew nearer I saw my deceased father, Paul Borsellino, standing next to an empty chair in the front row. It seemed he was waiting for me, for he reached out his hand to take mine so that I could disembark to take the seat beside him.

As I was about to take his hand I felt a gentle tap on my shoulder. When I turned I saw for a brief moment the image of Christ in a long flowing robe—and then I awakened.

I know now that if I had touched my father's hand I never would have returned. I believe I almost touched the hand of death.—Fort Worth, Tex.

"SHE WALKED IN BEAUTY . . ."

By Patricia Libby

ROSES WERE Betti Beacon's favorite flower. She grew many varieties in her garden—from pristine white to deepest red. Their heavy fragrance greeted me whenever I went to visit her.

In 1966, we lived in Covina, Calif., and our visits were frequent and fun. Betti was a happy person, full of life and a special kind of warmth. I



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especially valued our friendship because we understood each other and needed no words to express the strong bond between us.

Once Betti did try to describe it. In a serious mood, strange for such a lovely spring day, she said, "Nothing can destroy our relationship, Patty, not time nor distance nor even death."

I laughed and teased her about being morbid. Death was for old people tired of living — not for us, in our early thirties and full of dreams for the future.

She nodded but her smile was sad. Suddenly, although the day was summer-hot, I shivered as if an icy wind had touched my heart.

A few weeks later Betti began to fade and droop. Her husband Fred told me why. Betti had brain cancer and nothing could save her. I joined him in tears of disbelief, then bitter heartache.

One of the last things Betti said to me was, "Put roses on my casket, Patty, I want to smell them all the way to Heaven."

Try as I might I couldn't reconcile myself to Betti's tragic death when it came June 9, 1966. She had lived only 34 years. If only I could think of her in Heaven, still living and laughing somewhere beyond us!

Then came an incredible happening which transformed my life. Betti sent a message from beyond the grave!

About 10 o'clock on a Friday night, October 14, 1966, I was watching TV, my thoughts straying as they often did to Betti. It would have been her birthday. I fought back burning tears.

Suddenly the room was filled with the scent of roses! It grew stronger and stronger — nearly overpowering. My mind whirled. No roses grew on the apartment grounds and there were no roses blooming anywhere in October. I rushed to the window and

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opened it breathing deeply. The only odor I detected was the faint salty tang of fog shrouding my apartment building.

In a flash I knew the answer. Unseen, Betti was in the room. Roses always had been a part of her and they still were. She was using their scent to tell me that somewhere she still walked in beauty—to reassure me, as she had in life, that nothing could destroy our relationship, not even death.

The phone rang, shattering the moment I had glimpsed eternity. When I answered, Fred's emotion-choked voice said, "You aren't going to believe this! Betti was with me a few moments ago. The room smelled like a rose garden—the way hers used to." — *Culver City, Calif.*

I HAVE FATHER TO THANK

By Jean Ford

MY FATHER AND mother, Henry and Marian Dell, lived all their lives in Dixie County, Fla., as I did until after my marriage. Father died on October 2, 1954, and was buried in a small country churchyard near Branford.

Shortly after his death the conniving of my ex-husband Don Marshall resulted in searing misunderstandings between my mother and me and finally total estrangement. I did not know when I married Don that he was mentally ill and could only grow worse as the years went by, but in the years before we moved to New York in January, 1957, he repeatedly accused my mother of being responsible for troubles he brought on himself: low grades at the university, trouble with police officials and even the FBI. He said she blackmailed him and collaborated with police and FBI in order to break up our marriage. How I could have accepted these farfetched fantasies as plausible I cannot explain. But I did.

Consequently for a year before we

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By Ron Hitchings. We were trapped in the engine room of my yacht the Titania. The hatch had jammed and although straining and hammering with every ounce of our strength we couldn't move it. It occurred to me that if we could radio, we could have called for help. Then I remembered that there were 12 other parts of the ship where we also could have been trapped, whereas from only one—the chart room where we had the radio—could we have called for assistance. Later, in thinking

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about another race computer, I remembered this incident. "12 places to radio from," I thought, "12 times the chance of safety, maybe 12 dials, and 12 TIMES the efficiency!" Experimenting on these lines I eventually found that the ideal number was 6 with 1 Master Director.

12 other Race Experts also contributed to the Pencliff invention, and Ron Hitchings gratefully acknowledges this, and for their many helpful suggestions throughout the years.

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left Florida and for several years more I did not communicate with my mother in any way.

In November, 1960, I awoke frightened and worried — recalling a scary dream. I had been in the churchyard beside my father's grave and saw that Mother's grave had been excavated. Beside the grave lay all her personal possessions. The dream haunted me for several days until I pushed it out of my mind deciding it was my subconscious guilt expressing itself.

In January, 1961, I had another dream. This time my father came to me with pleading eyes and a sad expression. He begged me to go home to see Mother. I asked him why and he said, "Come with me. I will show you."

We seemed to enter my mother's bedroom where she was lying on the bed turning and twisting in pain. Somehow I knew she was not sick with a disease but that she was injured.

"There," Father said, "please get in touch with her. Your mother needs you very much."

The next day I called home and learned that Mother had been in a serious auto accident on October 13 suffering broken ribs, neck and nerve injuries and a broken collarbone which kept her in Alachua General Hospital in Gainesville for six weeks. I was appalled when I remembered my dream of November. How badly she had needed me then!

She told me on the telephone she was getting better slowly. Now I understood my dreams and my unrest. I started making plans to return to Florida for a visit as soon as I could.

My trip home led to an understanding of my grievances and proved how right my father had been in saying Mother needed me. She needed my love and understanding more than she needed a doctor's care and once

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we were reunited her physical recovery was hastened.

What I learned from Mother led also to a little private investigation on my part when I returned to New York. With the help of a Methodist minister, Dr. Alan Campbell, and a private detective we sorted out the facts of Don Marshall's condition. After several years of psychiatric treatment he had been dismissed as incurable with the prognosis that further deterioration would occur. It had; he was impossible to live with. I began to fear his violence so I went to work one morning and never returned.

I have my father to thank for restoring me to my mother and for saving my own sanity, possibly my life. — *Bell, Fla.*

THE SCISSORS THAT CAME HOME

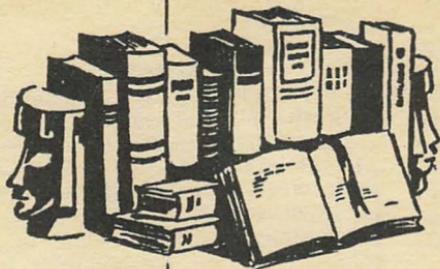
By Terry Don Sauer

THEODORE J. SAUER seemed to me a classic grandfather. He was small — only five feet, four inches — and in his early 80's. He always carried a tiny old pair of folding scissors in the pocket of his overalls as he went around our ranch west of Thornton, Calif.

On May 8, 1965, Grandpa was taken to St. Joseph Hospital in Stockton, Calif., and died 12 days later. After the funeral, going through his belongings, we noticed the scissors were missing. We checked the hospital but the scissors were not there.

One day in June my father decided to use the Ouija board to discover the whereabouts of Grandpa's little scissors. First, he and Mother asked for Grandpa. The board spelled out his name. They then asked about the scissors — but received no reply.

The next day, deciding to try again, my father reached for the Ouija board (which is kept on a high shelf in a closet) and to his astonishment, the scissors were on top of it. — *Stockton, Calif.*



New Books

ENCORE BY STEIGER

WHATEVER YOU may think of the merits of *Other Lives* by Brad Steiger and Loring G. Williams (Hawthorn Books, N.Y., 1969, 189 pages, \$4.95.) the book is a milestone for both Steiger and the psychic field. It represents the first book by Steiger issued in hard cover and marks the rare instance in which a writer who has aimed primarily at the pocket-book mass audience has been adjudged worthy of "promotion" into the higher-priced field. It is equally noteworthy that the psychic field now is respectable enough that a publisher will issue a hard-cover book by an author whose reputation lies primarily in this psychic field. The relative health of the psychic field is due at least in part to Steiger's years of painstaking propagandizing through his series of paperbacks. If this volume sells well we may look forward to future hard-cover books by Steiger.

Having said this much, I hasten to add that I found *Other Lives* a disappointment. I even found it inferior to Brad's earlier book on reincarnation, *You Have Lived Before*. I dislike it for the same reason I disliked Ruth Montgomery's *Here and Hereafter*: excessive reliance on unverified hypnotic regression. (This explains the "coauthor". Williams conducted the hypnotic experiments and thus shares the credit although Steiger

did all the writing.) The most important case in the book, that of "Jonathan Powell," will be familiar to readers of *FATE* because it was through *FATE*'s December, 1966, issue that Steiger first learned of Williams' experimental work with "Jonathan Powell." In the only other case for which verifiable facts are given, Steiger simply states that the "Ivan O'Connors" case is "in progress." Surely the manuscript would have been delayed no more than two or three weeks if names and dates had been checked before publication.

In the vast majority of the cases, however, no objective, checkable information is given. Why doesn't it strike Steiger as peculiar, as it does me, that so many of the alleged "previous lives" are in the same pattern? Typically, the previous personality is a near-hermit who lived alone in the country or the wilderness, had no contact with settled communities, could give no more than approximate dates and de-



By
David
Techter

scribed a subsistence that might have occurred anytime over several centuries. Obviously it would be next to impossible to prove the existence or the nonexistence of such entities. And isn't this precisely what the hypnotic subjects intended? Asked by Loring Williams to remember a previous life they did so—in a form that could not be verified. Didn't so obvious a possibility occur to Williams or Steiger?

After the initial presentation of the "Jonathan Powell" case Steiger uses transcripts of the hypnotic regressions less to demonstrate the possibility of reincarnation than to illustrate various implications, theological and practical, that emerge if one accepts the disclosed information as valid. One of the more important points he wishes to make is "There is no death, only change," to quote a chapter heading. Most of the characteristics of this material will be familiar to those who have read *Here and Hereafter*, *Many Mansions* or *Edgar Cayce on Reincarnation*.

The regression cases are interspersed at random intervals with quotes from various philosophers and sages who accepted reincarnation. Again, most of this material is far from new. I feel Steiger would have done better to revise *You Have Lived Before* adding chapters on Jonathan Powell rather than trying to stretch thin material into book-length form. In a sense, Brad is the victim of his own high standards. One assumes that a Steiger book will be well-written and this one is. Likewise one assumes Brad will have covered his material thoroughly and he has. With a brand-new name just these two virtues would be sufficient to warrant high praise but with Steiger we simply take these for granted and expect something more. If *Other Lives* is found wanting it is only in comparison to the excellent material Steiger previously has pro-

duced and assuredly will produce in the future.

UUA MEETS ESP

I PREVIOUSLY have mentioned Spiritual Frontiers Fellowship, a group of orthodox-Protestant-oriented folk interested in psychic elements (in particular effective prayer, spiritual healing and evidence of immortality) as they relate to the Christian church. During their brief history they have done notable work in spreading interest in the psychic to their fellow Christians and (as aforementioned) more recently they have begun publication of an excellent quarterly journal. I always regretted, however, that my fellow Unitarians continued backward in this area. Therefore, I rejoice to learn that steps were taken at the recent General Assembly in July to correct this lack. A meeting was organized at which The Rev. Larry Jaffa, both a minister and a natural sensitive, gave a demonstration. The Rev. Robert S. Slater, who had planned the meeting, admitted later that he expected only 35 to 40 persons to attend but found an overflow crowd jamming the Boston hotel room. A sizable number remained after the program to launch a denomination-wide organization tentatively titled "Unitarian Universalists Interested in ESP."

Since the July meeting this new organization has set up a Steering Committee (composed largely of New England residents) to formalize matters. A start has been made at organizing chapters in local churches. A newsletter will be issued from time to time and dues have been set at \$2.00 a year. This new group is, I believe, unique in that it has been organized within a single denomination. As with all other activities of Unitarian Universalists, however, no individual of any affiliation (or of no affiliation) who shares

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ALSO NEW

A MOVEMENT that has been little noticed by the general public is the organization of various communal colonies or “intentional communities” which are largely an outgrowth of the “hippies” and the psychedelics. In the past such utopian efforts frequently have resulted from spiritual or mystical outlooks. I was unaware until recently that there is a bi-monthly magazine, *The Modern Utopian*, devoted to these communities. It is published at Tufts University, P.O. Box 44, Medford, Mass., 02144, and the subscription rate is given as \$4.00 a year. In case you wish to “drop out” yourself, for a dollar sent to the same address *Modern Utopian* will send you a “Directory of Communities and Churches” to help you locate the nearest one.

If you don't want to go whole hog but still would like to sample the thinking of one variety of utopians you may be interested in *Feraferia*, a newspaper published by mystic-naturalist Fred Adams. This is said to cover: “Nature Oriented Poetry and Poetic Tribal Folk and Faerie Lore, Festival Forms, Magic, Esoteric Religions, Erotic Systems of Spiritual Development, Ecstasy and the Vision Quest, Divinations, Enchantments, Seasonal and Regional Nature Communion, Wildfood Gathering Information, Organic Horticulture and Ecology, Nature Blending Arts and Crafts, Research into Communication Between All Forms of Life and Nature, Golden Feast Diet, Paradisal Life Styles and Social Patterns.” That sounds like quite a lot for only \$2.00 “for one solar cycle.” The address is: *Feraferia*, 3737 Canyon Crest Rd., Altadena, Calif., 91001.

END OF AN ERA

I AM indebted for the above information to the most recent issue of *Psychedelic Review*, the 10th and, alas, final number of that worthy journal. Born in the primeval days of Leary's and Alpert's research at Harvard *Psychedelic Review* has undergone a number of changes, been kicked around from Harvard to Millbrook to New York City and finally, to San Francisco. Despite all its problems (mainly financial) the journal maintained a high level of excellence in its material. Its pages carried the words of the brilliant precult Tim Leary, Richard Schultes, R. Gordon Wasson and Ralph Metzner, who remained its editor to the end. So great has been the demand for the early out-of-print numbers that Johnson Reprint Corporation has reissued them. While perhaps not quite as impressive as its predecessors the final number has much to recommend it, not the least of which is a fascinating collection of psychedelic art.

In the lead article Robert Mogar and Robert Aldrich review the published data on the use of psychedelic agents on schizophrenic children. The wide variations in the results reported seem to correspond to differences in the therapeutic setting under which the drugs were employed. This is an example of some highly valuable research that has been aborted by the government's panic over LSD abuse.

In another review article Joel Fort and Ralph Metzner discuss the published reports linking LSD to chromosome damage. The only conclusion possible is that the evidence is inconclusive.

I liked best Nat Finkelstein's perceptive account of his trip to Mexico in search of "sacred mushrooms." There also is a thought-provoking report on the subjective experience of a psychotic breakdown which sug-

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gests that such an experience may have creative as well as destructive potentialities. There are articles by Leary, Alpert and Metzner, book reviews and poetry. The issue can be purchased for \$2.00 from *Psychodelic Review*, 290 Seventh St., San Francisco, Calif., 94103.

While I regret the disappearance of the journal, reflection makes it seem inevitable and proper. The psychedelic movement seems to have lost most of its steam. Leary has degenerated from an articulate spokesman for intellectual freedom into a self-styled "high priest" of a religious cult. The increasing severity of police pressure has driven what remains of the movement underground. Meanwhile, many of the more rational spokesmen of the beginning of the era now caution against mistaking the drug trip for all of reality. It has become increasingly clear that the psychedelic experience can be understood only in terms of altered consciousness and that the drug approach is only one way to explore the human mind. A more balanced approach is to consider the variety of means for gaining such insights. It seems especially fitting that as *Psychodelic Review* disappears it is replaced by the *Journal for the Study of Consciousness*. Four numbers of the latter have appeared to date and a report will be made at a later time.

OTHER REVIEWS

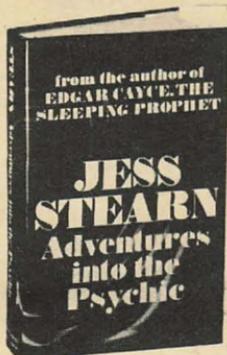
ATLANTIS, THE TRUTH BEHIND THE LEGEND by A. G. Galanopoulos and Edward Bacon, Bobbs-Merrill Company, New York, N.Y., 1969, 216 pages, \$12.50.

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the name Edgar Cayce who perhaps did more than anyone else in our time to bring the Atlantis story to the attention of the public. The authors quickly dispatch the ESP angle in these words: "... writers of all kinds, even metaphysicians, have concerned themselves with the tragic story. . ." And the jacket states, "The Atlantis myth . . . has inspired . . . an extraordinary range of wildly eccentric speculations and theories."

While *Atlantis* is subtitled "The Truth Behind the Legend" only time can determine the degree of truth in the book. Briefly, the authors' thesis is that the Atlantean civilization was identical with that known to archaeologists as the Minoan civilization which was destroyed by a major volcanic eruption centered on the Aegean island Santorin in 1500 B.C.

The authors state: ". . . There is no sunken land mass in the Atlantic; the Atlantic Ocean must have existed in its present form for at least a million years. . ." And ". . . We have shown that it is not geophysically possible for Atlantis to have been located in the Atlantic. . ." Yet according to Jess Stearn in *Edgar Cayce, The Sleeping Prophet* eminent contemporary geologists do not agree.

The authors' theories also are left open to question by their use of the *Exodus* story from the Bible to support the claim that the Greek island of Santorin (or Santorini) is the location of the sunken continent of Atlantis. They maintain, "The sea wave which helped the Exodus of the Israelites was produced by the collapse of Santorin. . ." and as a result the ancient Hebrews were able to walk on dry land. Actually, this parting of the waters is a phenomenon of nature which occurs every 200 years and Napoleon's soldiers also walked on dry land when the water parted during his Egyptian campaign.

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illustrations and includes enlightening material about Krakatos, volcanoes, earthquakes and other major disasters, we must recognize that the full story of Atlantis has not yet been told. Consequently a number of the so-called "facts" and conclusions given in this book are premature. Further, they are unconvincing and do not support the premises the authors present. — Fred Korotkin.

ALIENS IN THE SKIES, edited by John G. Fuller, G. P. Putnam's Sons, New York, N.Y., 1969, 217 pages, \$5.95.

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On July 29, 1968, six American scientists presented their views on the UFO mystery to the House Committee on Science and Astronautics. "Contrary to the attitude of the Air Force-financed-and-sponsored Colorado study," John G. Fuller points out in the introduction to *Aliens in the Skies*, "the testimony at the hearings revealed very serious concern about the subject of UFOs from scientists whose background and stature equaled or exceeded that of the Condon group."

Among those testifying were such familiar figures as Drs. J. Allen Hynek (Northwestern University), James E. McDonald (University of Arizona), Carl Sagan (Cornell) and Dr. Robert L. Hall (University of Illinois at Chicago), James A. Harder (Berkeley) and Robert M. L. Baker, Jr. (UCLA). All of them, even Dr. Sagan (heretofore a fairly hardened

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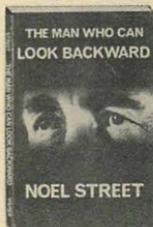
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skeptic), agreed that the UFO question is an open one and that more research is urgently needed. At least two of the group, Hynek and McDonald, were willing to characterize the extraterrestrial-origin idea as the "least unlikely" explanation for the UFO phenomenon.

As I read this interesting and well-edited book, however, I could not help feeling somewhat disappointed that even the open-minded scientist of the type represented here has been only slightly more helpful than Dr. Edward Condon in explaining and illuminating the nature of the problem. An understanding of the workings of atmospheric physics, for example, can tell us only what a UFO is *not* (e.g., a temperature inversion), not what a UFO is. And it is a mistake, I think, to measure all the "natural" explanations thus far offered against the interplanetary-interstellar theory as if no other approach were possible.

Nonetheless, whatever complaints we may have there is no denying that the July 29 hearings were an historic occasion, perhaps even a major event in the development of modern science. Although the Condon Committee did not release its report until nearly six months afterwards the Congressional hearings serve pretty well to discredit those later ill-considered conclusions and also to hasten the day when UFOlogy will be a science in its own right.—
Jerome Clark.

EDGAR CAYCE ON ESP by Doris Agee, under the editorship of Hugh Lynn Cayce, Hawthorn Books, Inc., New York, N.Y., 1969, 224 pages, \$4.95.

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other century. . ." so we have much to look forward to.

Edgar Cayce on ESP goes into matters psychic researchers already know about but don't understand thoroughly or can't explain satisfactorily. For example, whence comes the knowledge given in a clairvoyant's reading? As a rule spiritualists claim their information comes from departed souls who communicate through mediums. But according to Cayce it's not that alone. He claimed psychic knowledge can come from a person's never-forgetful unconscious mind; from the conscious mind; from the soul, the superconscious mind, the Akashic record of past lives, departed entities and many other sources.

Cayce's advice on how to develop telepathy and psychic ability is included and the book explains meanings of auras and the significance of various colors. However, Cayce cautioned against indiscriminate dabbling in or practice of hypnotism and automatic writing—which can result in spirit possession. He agreed with other clairvoyants who have remarked that irrelevant questions and antagonistic thoughts hinder good psychic readings. (He himself could not give readings when worried, ill or emotionally upset.)

The book is comprehensive in its coverage of other matters, among them controlling others' thoughts, locating missing persons, karma, luck, reincarnation, dreams, dream interpretation, prophecy, soul "diary," astrology, Atlantis, "antimatter" and other subjects all of which are just as intriguing.

The wealth of knowledge in *Edgar Cayce on ESP* is hard to sum up in a few words. Most important may be the point that from this book the reader may learn to use his unconscious mind to know himself and shape his destiny. —Fred Korotkin.

PHANTOM WALLS by Sir Oliver Lodge, Psychic Press, Ltd., London, 1969, 251 pages, \$2.60.

Phantom Walls should be in the library of everyone interested in psychical research, for it is full of brilliant, apt and quotable statements. You will want to pass it along to any of your friends who are uncertain of the implications of survival evidence. Here the evidence is analyzed by one of the most prominent scientists of his day and his compelling discussion tips the scales in favor of belief.

It is well known that communica-

tions from his deceased son Raymond, which came through the mediumship of Gladys Osborne Leonard, convinced Sir Oliver Lodge of the truth of spirit survival. In *Phantom Walls* the author does not refer to his personal experiences but he clearly states his convictions. These are interesting—but particularly challenging are his arguments, those of a brilliant physicist who attempts to conceive of life after death as it conforms to explanations acceptable to a scientist. Yet scientists are not likely to read *Phantom Walls* but persons seeking a philosophy will.



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This kind of reader probably will gain the most from Sir Oliver Lodge's convictions.

First published in 1929 the book is just as timely in 1969, discussing questions that are no closer to a scientific answer now than they were then. Parapsychologists still are looking for the repeatable psychical experiment and Lodge writes: "One may note a tendency now to try to exclude from what is called 'science' in the narrow sense everything that is not metrical and exact and repeatable at will under laws that can be formulated. That is one reason why the subject we are thinking of today is not accepted; it is not metrical and exact; we cannot always repeat things; we do not know the laws yet; there is a great deal to be found out still. . . My position is that we must be guided by facts, must gradually be led towards a theory, and never give up truths merely because we do not understand or only partially understand them. . .

"My thesis is that the spiritual world is the reality, and this life only a temporary episode," Lodge says. The body is useful only during this sojourn on earth for the purpose of starting one toward his ultimate magnificent destiny: "the evolving and perfecting of man as an immortal being of surpassing intelligence and beauty."

Sir Oliver does not go into detail about the conditions of life after death but he states that spirits testify there are many grades of existence; they are not all in one place or in one state. "There is, so to speak, plenty of room, and each appears to enter the state or condition for which he is fitted."

Lodge says also that surviving spirits are not transmuted suddenly into beings of another order. They remain themselves and changes, like all changes in the universe, are gradual. Communicants occasionally

testify that far higher beings exist and that they themselves are in the course of progressing towards higher states.

What implications does this information have for us? "If we ask what influence demonstrated survival may have upon conduct," Sir Oliver Lodge says, "we are entering the field of ethics and each must judge for himself what the effect would be if he knew for certain that his own personality, his own character would continue, that there was no getting away from it, and that it would be either a blessing or a burden for vast epochs of time.

"On the whole it would seem likely to increase his feeling of responsibility and might stimulate a desire to learn more of what has been taught by the higher of the sons of men about deep and apparently eternal things." — *Susy Smith.*

THE MIDNIGHT HEARSE AND MORE GHOSTS by Elliott O'Donnell, arranged by H. Ludlam, Taplinger Publishing Co., New York, N.Y., 1969, 160 pages, \$4.95.

The third O'Donnell collection recently reprinted by Taplinger (the original came out in 1965) follows *The Screaming Skulls* and *Ghosts: Stories of the Supernatural*.

Most of the tales in the latest volume are much shorter than those in the earlier works, a number of them being only two or three pages long. The style of writing here is more concise and restrained and shows little of the sheer sensationalism (gaping tombs, decaying flesh, horrible odors) that marked *The Screaming Skulls*.

The Midnight Hearse resembles its predecessors in that the tales are told in a personal, leisurely manner and contain little reference to dates or specific places and make no attempt whatever to account in scientific terms for any of the happenings.

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Again, the range of the stories is wide—from London to Dresden, from Scotland to Wales to Ireland and once to India. The few dates mentioned range from Elizabethan times (the Queen's double appeared to one of her ladies shortly before Elizabeth's death) to as late as 1935, although most of the tales spring from the late 19th Century.

As for content the whole gamut of ghostly clichés is represented: headless specters and vanishing ladies, haunted homes (Lord Byron's Newstead Abbey, among others) and haunted churches (Battle Abbey with its cowed monk, a Bedfordshire church with a daytime ghost); a haunted desk, a suicide pool and a weeping tomb; ghostly vehicles (a phantom hearse that appears at midnight for a university don who is indeed found dead in his study the next morning) and haunted boats; poltergeists, ghostly hounds and banshees; ghostly music, sighs and whistles. All are here, some several times over.

The Midnight Hearse has a neat format and a noteworthy illustration on its dust jacket. Under a pale moon and shrouded in the inevitable fog, a ghostly carriage and handsome pair stand before a typical English manor as a ghostly visitant drags the inert young don toward the vehicle. — *Nan Cooke Carpenter.*

ALSO NOTABLE

MASTER GUIDE TO PSYCHISM by Harriet A. Boswell, Parker Publishing Company, West Nyack, N.Y., 1969, 223 pages, \$6.95.

Another step-by-step guide for development of psychic powers, this volume ambitiously seeks to cover mediumship, the human aura, psychokinesis and telekinesis, psychism's proof of reincarnation, astral projection, the value of Ouija boards, psychometry, psychic photography, telepathy and "miscellaneous" types of psychic power and phenomena — while giving you "15 proven psychic techniques . . . to bring you the awesome power to totally change your life!"



Report

FROM THE

Readers

OUR FORGETFUL AUTHORS

I refer to "Everyone Can Be a Prophet" by Elizabeth Read in the November, 1969, FATE.

Elizabeth Read should be more certain of her facts. Ask her for her authority on the statement that Xerxes sent a messenger to the Oracle of Delphi. It was Croesus!

I quote Herodotus, First Book, *Clio*: "Croesus . . . brought under his sway almost all the nations to the west of Halys. . . . These were the offerings sent by Croesus to Delphi. . . . The messengers who had the charge of conveying these treasures to the shrine received instructions to ask the oracles whether Croesus should go to war with the Persians and if so, whether he should strengthen himself by the forces of an ally. . . .

"They proceeded to consult the oracles. . . . Both the oracles agreed in the tenor of their reply, which was in each case a prophecy that if Croesus attacked the Persians, he would destroy a mighty empire. . . . Meanwhile Croesus, taking the oracle in the wrong sense, led his forces into Cappadocia, fully expecting to defeat Cyrus and destroy the empire of the Persians . . . thus too did Croesus fulfil the oracle, which said that he should destroy a mighty empire — by destroying his own. . . ."

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In any event it is not reasonable to
 assume that the Persian (Xerxes)
 would consult a Greek oracle. Shame
 on Elizabeth Read for introducing
 error into the most discriminating
 magazine in the field—and I might
 add the best.—*Mary Jane Knisely,
 Orlando, Fla.*

GOOFY PROOFREADER!

When the January, 1970, **FATE** ar-
 rived containing my article "The
 Witches of Fairfield, S.C." I was a
 bit amused, then a bit vexed. Your
 proofreader goofed.

After first showing "Willing Haw
 'alias Martha Holley' . . ." you
 thereafter identified her as *William*
Haw. *William Haw* was a totally
 different person and far better
 known. I only hope none of his de-
 scendants find him in **FATE** and start
 writing you nasty letters.—*Lee R.
 Gandee, Lexington, S.C.*

HERE OR THERE?

I am writing to ask sympathetic
 help from American childless
 mothers. I have three handsome
 daughters aged eight, five and three.
 I am a deaf person and although I
 have a cycle shop in Kancheepuram
 I cannot earn sufficient money to
 keep them well.

I will be deeply grateful if any
 American childless mothers can
 truly help my children as well as act
 as caretaker for them. My need is
 urgent.—*P. K. Kannaiasha, 542C
 Gandhi Road, Kancheepuram, South
 India.*

PILOT-PRIEST NEEDS WINGS

A few months ago in an aviation
 magazine I read about Father Tony
 Gendusa, a Catholic priest serving in
 New Guinea in the mission field for
 more than 20 years.

The Father learned to fly before
 going there and the article described
 his greatest need—an airplane—to
 get from church to church. Some-

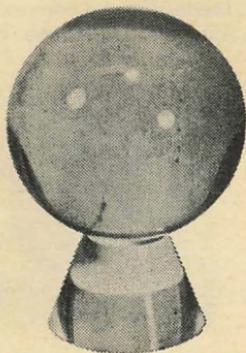
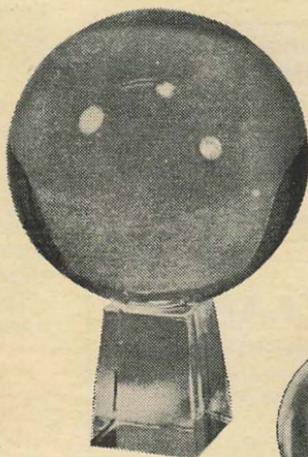
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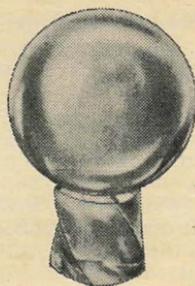
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times it takes 12 hours to get from one to another. Father Tony wrote me last week that had a plane been there for emergencies it would have saved a child's life.

I am Methodist and have nothing personally to gain but I have agreed to raise the money to send a plane to him. Jerry Mock—the first woman to solo around the world in a single-engine aircraft—has offered to deliver the plane to New Guinea.

If you could give our efforts some publicity perhaps FATE readers would like to chip in. All checks should be made payable to the Gendusa Plane Fund and sent to me.—*Charles W. Aiken, P. O. Box 1904, Greenville, S.C. 29602.*

THE MYSTERIOUS MEDALLION

Can any FATE reader shed light on my mysterious medallion? It is called religious by numismatists and nonreligious by the Vatican. The president of the Orders and Medals Society of America admits it has him stumped.

The medallion is convex on both sides and has the same design on



both sides. Its diameter is one and five-eighths inches and its circumference, five inches. Made of lead which has been gilded, it weighs two and a half ounces.

The Vatican also states that it bears fantastic symbolism which must mean something to someone. It is obviously handcrafted and it was

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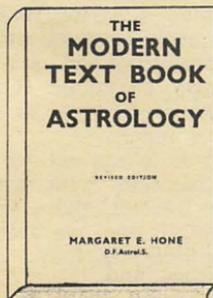
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A READER AMPLIFIES

I have just finished reading the October, 1969, FATE and I would like to offer my opinion on a couple of subjects:

(1) Reincarnation? In my opinion, "Yes!" However, I feel it is wrong to focus our hopes and expectations on future earthly incarnations but rather, let us try to live this life according to the teachings of our Saviour, Jesus Christ. Certainly life in the fleshly body of humankind is not the ultimate—any more than kindergarten is the ultimate for the growing child.

(2) Regarding whether it is right or wrong to attempt to or actually to communicate with the dead, I understand it is indeed wrong to do this. But who are "the dead?" The late Johannes Greber, author of *Communication with the Spirit World*, has left enlightening instructions in this matter—to the effect that the "dead" are those who remain separated from God or those who owe their allegiance to Satan.

On the other hand, he writes that it is not wrong to seek communication with God, or those of the Kingdom of Heaven. The early Christians knew and accepted this and were so instructed by God's angels.

I believe that it is not wrong to attempt communication with those who have gone Beyond, those who are truly more alive than we are!—*Erwin Scott, Indianapolis, Ind.*

ANTI-SEMITISM: OUT-OF-DATE

I was aghast to learn that William James, whom I have long respected, appears to have been an anti-Semite! If my interpretation is correct, then my disillusionment with the great philosopher is ineffable.

On page 105 of the November, 1969,

issue of FATE, James quotes Heine who said, "Every nation has the Jews it deserves." And he continues along this vein in other subjects. Now, if James was not an anti-Semite he is not likely to have quoted Heine who undoubtedly was.

In James' day it was easy to get away with being a Jew-hater. These days the militant Jew won't take it and strikes back with a vengeance! Israel is an international example of the "new look" in Judaism. The modern Jew, and I am one, no longer turns the other cheek. James was lucky to live in the era he did. Heine was even luckier!—Henry S. Tugender, *Oceanside, N.Y.*

WHERE SASQUATCH CAME FROM

As a 65-year-old Indian of British Columbia I have to tell you those writeups you sometimes have on Sasquatches are a big put-on.

I have lived in many parts of British Columbia, always in the bush, and never yet have I seen a Sasquatch. Also I never have known an Indian who has.

All those places you read about—Spuzzum, Agassiz, Lytton, Harrison Hot Springs, Yale in Fraser Valley where these giants are supposed to be—I have lived in. I have spent months hunting and prospecting in these wild mountains where few men ever have walked and I can tell you there are no Sasquatches.

For us Indians there is no funnier joke than to make big tracks along a lake or in the bush, then call some white people to look. Sure enough, they will take pictures, ask lots of questions and call in "experts."

The truth is, sometimes we scare little kids with Sasquatch stories. If one goes too far into the bush, we say a Sasquatch will grab him—or on a highway a Sasquatch may grab him from the trees. Always Sasquatch knows when a little kid is bad! The Sasquatch story works bet-

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ter than a stick on little kids.

I'm always surprised when white people fall for a story even a 10-year-old Indian won't swallow. Anyway we Indians have fun telling them. We mix up white ghost stories and white put-ons with Indian legend and it all comes out pretty good in the telling. — *Tommy Johnson, Haney, B.C., Canada.*

THE HEAVEN-SENT TRIPOD JACK

About six years ago on a Wednesday a tire on my car went flat. It was raining hard so instead of changing the tire I called a friend to take me around town to buy a tripod bumper jack. We had to try four different places to find one and by the time we had it the rain had let up and we changed the tire.

The next Sunday I had determined to visit my daughter in Berkeley (about 10 miles away) but I didn't go — and I'll never know why.

About 12:45 P. M. that day I was in my apartment reading when I heard a loud crash outside. Earlier I had noticed a man working under the back end of a car in the apartment building parking lot. Sure enough, the car had fallen on him.

I raced down, tore open the trunk of my own car and used my new tripod jack to lift the car up and off the trapped man.

The only other people around were his 80-year-old grandmother and his seven-months-pregnant wife.

The man was not hurt badly but the axle had fallen across his chest and he couldn't breathe. Except for a few bruises he was O. K. in a few minutes.

Why had I been impelled to buy a tripod jack four days before and why didn't I go to Berkeley? — *George Eastman, San Pablo, Calif.*

TRADITIONALLY, AN ILL OMEN

I often have heard and read that when a bird gets inside a building it

presages death for someone in that building.

Recently I attended a concert given by a jazz group from New Orleans. Just before the concert began a sparrow somehow got into the auditorium. During the concert the drummer, Samuel Penn, suffered a cerebral hemorrhage and died two days later at a local hospital.

I had told the persons I was with that a bird in a building meant death and we laughed about it then—but not later.—*Sandra Jeffries, La-Grange, Ga.*

A CLARIFICATION

Brad Steiger tells a good story and I never miss one of his books. However, in his December, 1969, FATE article on Marguerite Haymes he notes that she has led a successful life which in recent years has been dominated by "Unitology." Steiger suggests that Unitology, a "wedding" of astrology and numerology principles, followed her study with the Indian Yogi Parmahansa Yogananda.

Parenthetically, Yogananda founded the Self-Realization Church in 1920 and died in 1952. Students of his yoga lessons are led on a spiritual path that omits both numerology and astrology.

In his autobiography, Yogananda writes, "Occasionally I told astrologers to select my worst periods according to planetary indications and I would still accomplish whatever task I set myself." In the chapter entitled "Outwitting the Stars" Yogananda did acknowledge certain planetary ideas. He said a particularly useful item was an arm band made from various metals, the bands being called astrological "armulets."

To conclude that teachings of Parmahansa Yogananda were a foundation for Unitology (Steiger didn't say this) would be faulty. Self-Realiza-

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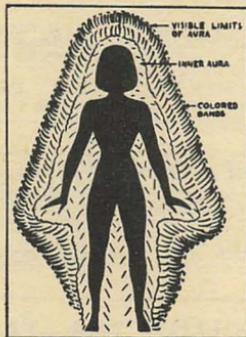


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tion leaders in Los Angeles possibly wonder why Marguerite Haymes isn't still back with them where every day could be "number one."—*Lloyd M. Peterson, Beale AFB, Calif.*

"BUT HE DID NOT TALK WITH THE DEAD!"

So Dolores Geithman of Seattle states in "Report from the Readers" (December, 1969, FATE).

Yes he did! Read *I Peter 3:19-20*:
". . . He went and preached unto the spirits . . ."

I realize "Report from the Readers" is a forum for personal ideas but let's stick to the facts. FATE is a magazine of "True Stories of the Strange and Unknown." Let it not be a store for unloading emotional junk which is best suited for Ann Landers' column.—*M. J. Almers, Vancouver, B.C., Canada.*

"AMATEURS, ORGANIZE!"

David Techner called out, "Amateurs, Organize!" in his New Books column (December, 1969).

I am an "amateur" who would like to help organize a group here in Indianapolis and the surrounding area. I also have a friend, a well-known hypnotist under whom I'm studying, who would be willing to contribute his time and talent in organizing a study group.

We would like to hear from interested persons around Indianapolis.—*Mrs. Kenneth B. Bloem, 206 East 51st Street, Indianapolis, Ind. 46205.*

'NUF SED

I read with particular interest "Our Pregnant Angels" by Dr. and Mrs. Robert Bradley in your December, 1969, issue, for we have had similar happenings in our own home.

Like the Bradleys we moved into our old English-style house seven years ago and began experiencing

(Continued on page 160)

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(Continued from page 150)

poltergeist phenomena shortly thereafter. And like the Bradleys we also have Chihuahuas.

The story did not indicate that their dog was transported out of doors by unknown means so am I correct in assuming the Bradleys themselves let the tiny animal out in freezing weather?

Need I say more?—Norma E. Gariffo, San Diego, Calif.

BELOW-PAR MOTIVATION

As a 15-year subscriber to FATE I am amazed to notice how many fine articles (such as David Techter's "ESP Made Visible" in the February, 1970, issue) attempt to *prove* to the scientific community that psychic phenomena of all types do occur.

The production of such phenomena is so simple that I see no need for so-called scientific proof. That they cannot be produced at will lies in the makeup of the human being. At the basis of every worthwhile psychic phenomenon ever recorded or experienced by man lies the *motive* that brought it about.

A "body of knowledge," be it scientific, occult, physical or whatever, *cannot produce psychic phenomena*. A human being or a group of human beings may produce it but their motivation is what brings it about. From the many case histories in FATE it would seem that a "scientific motive" is about as useless as the motive of business—material profit!

What seems to work best and produce the most is the spiritual motive. To be pragmatic, why don't we find another Cayce or another Zoe and investigate his motivation?—D. M., Marion, Ohio.

A START IN BOSTON

I would like to found a Society for Psychical Research in Boston to draw membership from here and New England. As this is a university

town I think it would be great to bring such a society to the attention of the academic world in an attempt to get better public acceptance of psychic phenomena.

Who knows? Maybe someday there will be a Professor's Chair here similar to Dr. Tenhaeff's at the University of Amsterdam.

I wish to stress this is not a rendezvous for witches, Black Mass devotees or crocodile-tooth eaters. I plan a serious businesslike approach, for I believe the so-called "strange" just ain't as strange as we make out and that psychic phenomena has its own sense of order.

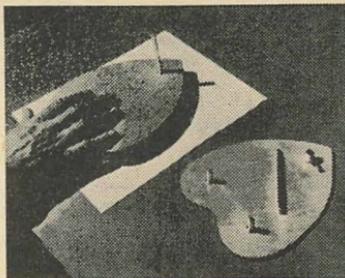
Einstein once said that "... God doesn't play dice with the Universe. ..." I firmly believe in order and if we can get well-trained minds to search and to face the presently-known psychical phenomena, we may just begin turning the occult into a legitimate baby instead of the bastard it now seems to be.

I would like to have a brief outline of the life and experience of any person who cares to join me because, frankly, I'll do my utmost to frighten away the cranks and any others whose personal hang-ups lead them to seek refuge in the so-called darkness of the occult world.—*Pascal Tchakmakian, 11 Harris St., Brookline, Mass. 02146.*

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