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JUNE 1970 50c

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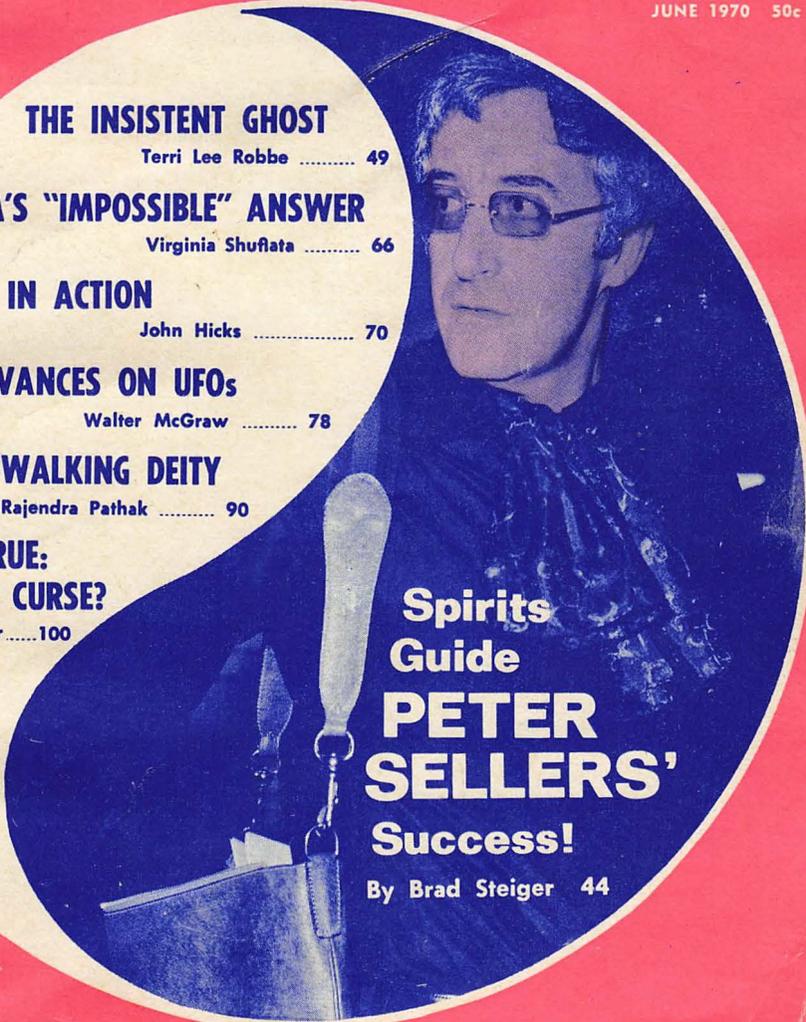
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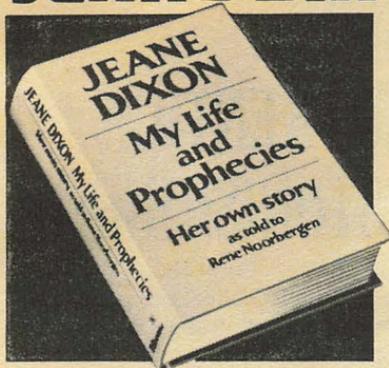
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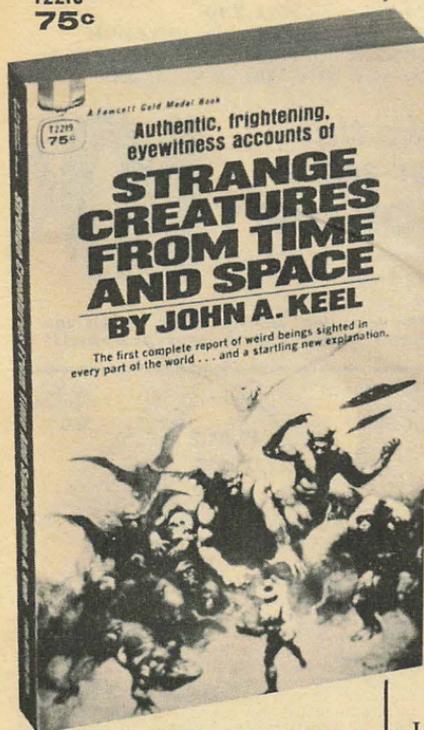
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# *I See by the Papers*

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## QUOTE OF THE MONTH

*It appears that people cannot exist without a major belief system. They seemingly must subjugate themselves to some higher force. It gives man security to believe in a stronger force.*

— Prof. Michael Goldstein of UCLA in interview with Dick Kleiner, NEA



Curtis Fuller

## THE PROBLEMS OF WITCHCRAFT

**W**E HAVE observed with concern the growing interest of the daily newspapers in what is loosely called "witchcraft." Self-styled "witches" are making all sorts of magical claims with very little evidence that they even know what they are talking about and the newspapers are publicizing these with a mindless reaching for the sensational.

There is no doubt that the winds of change are blowing around the world and the interest in "witchcraft" is one of many casual or cultish responses to the gropings of human beings toward . . . what?

Professor Goldstein's explanation, quoted at the head of this article, is certainly a partial explanation. But he sees other factors contributing to what he calls "the rise of occultism" in

the United States, according to Dick Kleiner in one of a series of articles distributed in February by the Newspaper Enterprise Association and published by many newspapers.

Goldstein also sees a parallel between the beginning of the Dark Ages and what is going on today. "In both cases," he told Kleiner, "there was a 'disintegration of the established value system.'"

At the onset of the Dark Ages, he explains, the Roman culture which had dominated Western Europe and the Mediterranean basin for centuries was disintegrating. It was challenged by the Christian value system and eventually replaced by it. But now our Christian value system — especially our Puritan values — are disintegrating.

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As government becomes stronger, as cities grow, people come to feel they are mere pawns of society. They no longer look to conventional religions which science has tended to destroy but to new movements, especially to the world of magic, which will give them new means of controlling their fates.

At present, Goldstein told Kleiner, the move toward the occult is not serious. "People are playing with mysteries but most of them really can't buy the whole thing. It's still just a game."

**THE VIEW FROM FATE**

**T**HE GROWTH and success of FATE Magazine through the years is, of course, a response to the kind of thing Goldstein is talking about. We disagree with his diagnosis partially but not essentially. Although Christian values did replace Roman values, for example, we doubt this could have taken place if the Roman governmental structure had not been forcibly destroyed by barbarians. But today the attacks of orthodox science against religion and more especially the effects of technology and urbanization which have eliminated the old community social controls and substituted nothing — the very

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rapidity of social change itself — are destroying the fabric of our old beliefs.

One response to this is the popular nonsense of “witchcraft.”

Real witchcraft is an enormously complicated subject. Recently we were asked by a researcher for some guidelines and we responded with a series of questions:

(1) Is modern “witchcraft” *really* a direct lineal descendent of ancient pre-Christian beliefs which were driven underground by the church and maintained through the continuation of “covens” with historic roots?

(2) Or was ancient “witchcraft” *really* an invention of the church which used it as a tool in its struggle against paganism? By identifying the pagans as “witches” and “magicians” allied with the Devil, the church destroyed the pagans when it became strong enough to do so. Such conflicts began perhaps in the 11th or 12th Century and continued through the Inquisition and the later witch-burnings.

(3) Was “witchcraft” in many of its forms introduced by the Cathars and other Eastern European people, many of them weavers, who spread their beliefs in Western Europe as they migrated bringing their skills with them?

(4) Were many of the claims of

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witchcraft, such as riding broomsticks to meetings of the covens where all manner of or-  
giastic practices occurred, in ac-  
tual fact hallucinations induced  
by rubbing the body with certain  
drugs? If so, many of the witch-  
craft revels never occurred ex-  
cept in the minds of participants  
who never left their own rooms.  
Research in Germany and pub-  
lished in FATE in December, 1960,  
gives strong evidence that this is  
one explanation.

(5) Are the so-called "witches"  
really mediums or psychics  
masquerading under another la-  
bel today because it happens to  
be popular?

(6) Are so-called "witches"  
really a bunch of phonies with no  
occult or psychic powers at all?

I believe there is some truth in  
all of these speculations. I re-  
peat, "witchcraft" is tremen-  
dously complicated. As generally  
used today the term is a catch-  
all for many things and it needs  
to be redefined. Our counsel to  
FATE readers is to remain as  
skeptical as possible of all  
claims including those of witch-  
craft, of Professor Goldstein, of  
science . . . and of the editors of  
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L EST I confuse you I wish to  
redefine my own viewpoint



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on this particular matter. I agree  
with Professor Goldstein that  
people cannot exist without a  
major belief system.

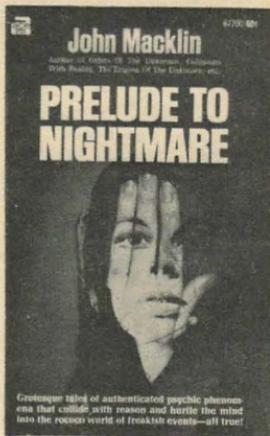
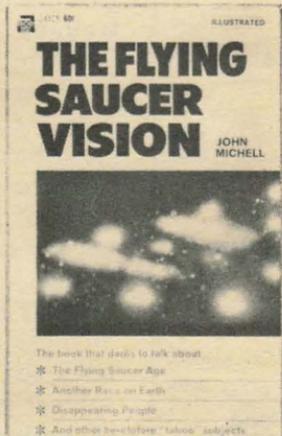
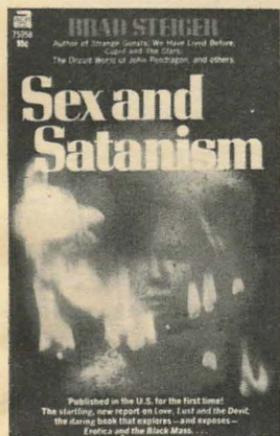
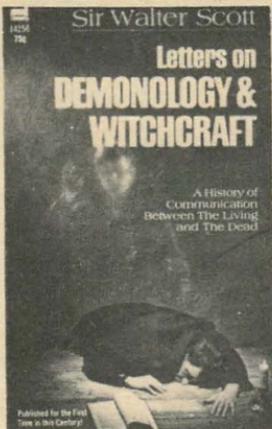
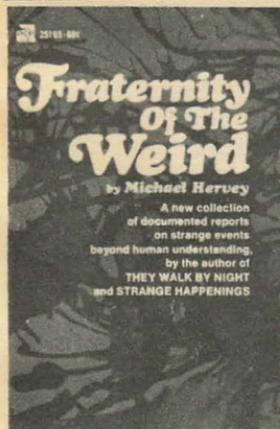
I believe that orthodox sci-  
ence — the rationalistic science  
of the 19th Century — has pretty  
well destroyed our religious be-  
lief system.

And since I believe that human  
beings must have a religious be-  
lief system I in this column and  
the editors of *FATE* in this mag-  
azine have devoted a consider-  
able portion of space to explor-  
ing avenues that could lead us  
toward such a belief system.

We do not believe we have  
found it by any means. But we  
do believe that the search must  
continue and that one of the  
great tools of the future will be  
the very science that has des-  
troyed our previous religious  
belief system. The new physics,  
such new disciplines as parapsy-  
chology and the new religious  
concerns of the humanistic psy-  
chologists offer scientific support  
to religious beliefs. Where or  
what all this will come to we  
cannot say, but how much better  
to have a religion based upon  
evidence rather than upon blind  
belief alone.

We think highly of the follow-  
ing quotation from C. F. von  
Weizsacker who wrote in his  
book, *The History of Nature*:  
"There is no honest retreat from

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rational thought into naïve belief. It is an old saying that the first sip from the cup of knowledge cuts us off from God — but in the bottom of the cup God waits for those who seek him.”



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LET'S TAKE A look at a potpourri of reports from the shadowy world of witchcraft — that catchall of many claims — and see what common elements we find running through them.

Hypnosis is surely one; so is psychological conditioning or training. Recently a Rome dispatch by Adrian Milne of the *San Francisco Chronicle* foreign service, stated that Prof. Aldo Brabanti has been sentenced to nine years in prison for the crime of “plagio” — a crime virtually unknown outside Italy.

And what is plagio? It is defined by the Italian penal code as “exposing a person to your influence in such a way that the subject is reduced to a total state of subjugation.”

Professor Brabanti was found guilty of controlling the minutest details of the lives of Giovanni Sanfratello, 27 and Piercarlo Toscano, 26, who became students of his in their late teens. He forbade them to read newspapers, to watch television and

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could even stop them from raising their eyes from the ground, the prosecution held.

The parents of the young men brought the charges against Brabanti, claiming it took long periods of psychiatric care to release their sons from his "bondage."

Is this witchcraft? In ancient times it certainly would have been so considered. Under Roman law a person could be accused of enslaving another's personality — as distinct from physical enslavement. In medieval times this concept was broadened to include the casting of spells.

But with what we know of modern psychology and of hypnotism we see nothing "supernatural" about such control. It can be explained in psychological terms. Is it "witchcraft" if it is explainable by science and has nothing to do with covens, the devil or similar hocus-pocus?



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But some other very strange

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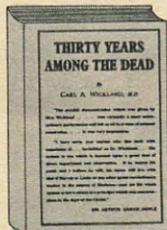
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matters are reported from that country where the church is strong enough to make divorce illegal but not strong enough to prevent "wizards" and "magicians" from making enormous sums of money practicing their occult trades.

Not long ago the first national assembly of witches, sages, warlocks, magicians, wizards — you name 'em — convened at Palermo, Sicily, to establish the Italian Union of Magicians. One hundred members attended in person and another 100 by telepathy, or so they claim. A fellow operating under the name of Rolando Fausto of Rome was elected president. Whereupon, according to Charles Foley of the *London Observer*, the Wizard of Tobruk walked out in fury, attacking the election and withdrawing a dinner invitation he had extended to the company — presumably because he had expected to be elected president himself.

Fortunately for the Union the Wizard of Tobruk was elected a Grand Master, along with several colleagues, and harmony was restored. A magical solution indeed!



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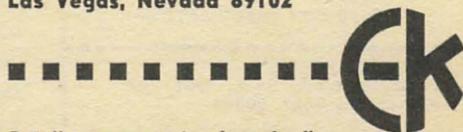
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A Roman Catholic priest recently returned to Rome from the rebel country said in his opinion they did. Because the witch doctors would bring around charms and "tell the men things like, 'This is not a good day to fight' or 'This is a good day to shoot.' "

\* \* \*

From Addis Ababa Michael J. Ryan of the *San Francisco Chronicle* staff (which apparently has instructions to dig out any good "witchcraft" story within hearing) reported the results of a "bush-league" football match in Zambia. One of the teams, The Tigers, had hired a Lozi witch doctor — purple beads around neck and wrists — to guard their goal.

"The attacking forward fumbled his shot and a roar drowned the referee's whistle and signaled another voodoo victory for the men in the black-and-yellow-striped jerseys.

Ryan also reported a story from Tanzania about an old male lion that had taken to killing children now that its teeth had worn off and it no longer could bring down stronger game. Instead of calling in the game warden to kill the lion the headmen of the villages hired a witch doctor for a fee of 10 goats. Wearing ostrich plumes and a mask, he spread bits of lion skin in a small circle and with gray



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mud sealed the neck of a beer bottle he was brandishing. He then announced that the man-eater had been captured and was inside the bottle and would eat no more people. The bottle was buried and "the raids ceased from that hour."

\* \* \*

A small slate-colored stone is used to cure venomous snake bites in parts of Africa, according to Jane Tully, an instructor in Black Humanities at Sante Fe Junior College, Gainesville, Fla. Miss Tully recently returned from five-and-one-half years of teaching in Africa and she insists that a certain kind of small round black stone will adhere to snakebites on human flesh "like a leech" and suck out the deadly venom. Once it has sucked out the venom the stone will release its grip, drop off and be ready to be cleansed and used again. It is cleansed by being soaked in milk "to remove the poison," washed under clear water and dried for reuse, according to Ken Anderson of the *St. Petersburg Times*, who interviewed Miss Tully.

She insists it is only necessary for the stone to come in contact with blood for it to go to work. Where swelling and redness already have begun to appear the stone may bring relief in minutes. When it has done its work it releases itself.

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Miss Tully has seen the stone work many times but denies that it is witchcraft or native superstition. All she insists is that it works.



#### THE TEMPLE AT CNIDUS

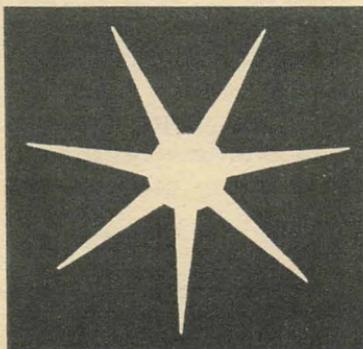
**T**HE GREEK city of Cnidus, on the southwest corner of the Turkish peninsula bordering the Aegean Sea, across from the Island of Rhodes, has been all but lost to history. Yet it once was a magnificent place.

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sive walls and towers overlooked two harbors and the smallest of its two theaters seated 4,500 spectators.

But Cnidus' greatest claim to fame was the statue of Aphrodite by Praxiteles. It was larger than life, framed in a temple with high cliffs behind it and according to Sanka Knox of the *New York Times*, "the blue sea stretching away to distant islands in front of her."

This statue was the first nude Aphrodite by a Greek artist and was so famous that 52 copies of the original or copies of the copies are known to be still in existence.



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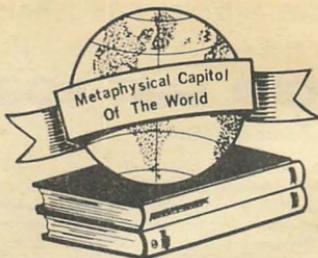
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Evidence collected by Iris C. Love, assistant professor at Long Island University and director of the expedition to Cnidus, indicates that a ship belonging to Ptolemy IV of Egypt carried on board a copy of the Aphrodite and its unusual round temple.

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**B**ECAUSE THERE are large chambers in the pyramids of Cheops and Sneferu it was hoped that similar chambers might be found in the pyramid of Chephren, the Second Pyramid of Giza, although extensive efforts to locate such chambers in the pyramid's mighty mass have proved fruitless over many centuries.

Recently a cosmic ray apparatus was used in an attempt to locate such chambers and a lengthy report on the results of this was published in the February 6 issue of *Science*.

The report, signed by such men as Luis W. Alvarez of the University of California, stated that more than a million cosmic ray muons have penetrated an average of about 100 meters of limestone on their way to the cosmic ray detectors. The theory



Shown with marble Aphrodite, goddess of love and beauty, Miss Iris C. Love described to Archaeological Institute of America her Cnidus expedition in summer, 1969, and partial unearthing of long-lost Fourth Century B.C. temple of Aphrodite. (UPI Photo)

was that the muons penetrating the limestone would show higher speeds than expected if they passed through an existing chamber or empty space. Apparently this didn't happen and the conclusions are that no large chambers can exist in the pyramid above the known Belzoni Chamber where the experiments

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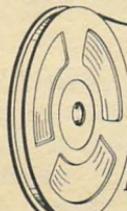
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were conducted. Further tests will be made to see if small chambers exist.



**RUSSIAN VIEW**

**T**HE RUSSIANS have been doing some fascinating research which looks suspiciously like ESP research on the capabilities of the human brain. But they insist these capabilities have perfectly natural explanations and some of their findings obviously offer alternate explanations for psychic effects. Their whole work suggests the need to reevaluate some of our ESP experiments.

In one Russian experiment described by *Izvestia* a driver wearing a blindfold and black velvet sack over his head drives down a main street, then turns the car into a side street. Seated beside him is a woman with her hand on his shoulder. The entire procedure is filmed and a microphone picks up every sound. The car even has a military escort.

The woman does not speak during the car's journey and as far as the motion picture can detect her fingers on the driver's shoulder are motionless.

The idea behind this experiment, explains *Izvestia*, is not to prove ESP — perish the thought — but to prove that the blind-

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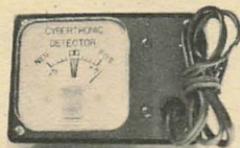


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folded driver can be guided through a maze of city streets by the "elusive unconscious tremors of the woman's fingers communicating to him where he should go and what he was to do with the car's controls."

The Russians call these unconscious movements "ideomotor movements." A better American word for it probably would be "subliminal" movements.

The driver was a man named Bronislav Drozhin, a senior lecturer at the Gorky Teachers' Training College and "not particularly experienced" as a driver. Yet *Izvestia* insists that Drozhin did not make a single mistake.

He explained that he was able to accomplish his task by feeling the woman passenger's unconscious ideomotor movements. "I can react to pulse and breathing frequencies," Drozhin says. "Perhaps I also use some other sources of information. But it all takes place in my subconscious."



## LET'S REEVALUATE

**T**his candid and somewhat naïve Russian report carries a message that needs study. It clearly warns us that a lot of ESP experiments with very high positive results may be explained by such subliminal move-

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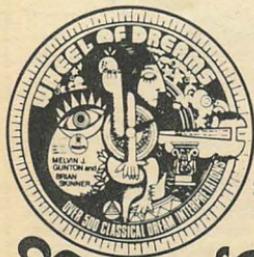
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versity of California at Riverside, has been studying a species of nematode called *Alphalenchus Avenae* and is amazed to discover that it manufactures alcohol when it is under stress due to lack of oxygen. It then goes into a state of suspended animation in which, presumably, it can live indefinitely. We hesitate to describe the nematode's condition under these circumstances as pickled because we don't know what the mechanism is. When it comes out of its suspension, however, the nematode consumes the alcohol which has embalmed it and resumes its normal functions — whatever they are.

Nematodes are tiny animals that live in water or soil. They are less than a hair wide and a sixteenth of a millimeter long but they do perform an important ecological function in the soil.



MILESTONE

AIR CHIEF Marshal Lord Hugh Dowding who, as commander of the Royal Air Force during the Battle of Britain saved England during World War II, died Sunday February 15, at the age of 87. Lord Dowding is the hero of the current motion picture "The Battle of Britain." He was a former FATE contributor. — Curtis Fuller.

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# DEAD GI'S RING SPELLS L-O-V-E

Marine PFC Roger Nesbit, 20, killed in Vietnam in February, 1969, left silver ring with father.

Copyright 1970 Joseph P. Lippincott

"A little miracle" has shaken the residents of a northern Michigan town out of their piney isolation.

By Jingo Vachon

**T**HE PARENTS of a young Marine private killed in Vietnam believe their dead son is communicating with them through his Marine Corps ring.

It all began after February 13, 1969, when Mr. and Mrs. William Nesbit, of Newberry, Mich., received the tragic news so many other parents of servicemen have received. Their 20-year-old son, Roger, a Bronze Star winner, had been killed in South Vietnam's Quang Tri Province.

Just before he was shipped

overseas Roger gave his ring to his father. It is a massive silver ring with the classic eagle, anchor and globe cameoed on top. William Nesbit began wearing the ring and sometime after the graveside ceremony a year ago, in May, 1969, a strange thing happened as he sat with his wife at the kitchen table.

Mary Jane Nesbit was looking sadly at the ring on her husband's hand when she thought she saw something different about it. There *was* something!

She made some sort of surprised remark and her husband, glancing down, saw a brown thread coming out of the top of the ring!

Nesbit, a lean spry redhead, says, "The wife and I were sitting at our kitchen table where I spend most of my time these days, when she looked down at the ring which I always wear on the third finger of my left hand and said something like 'Oh, Bill, what's that on the ring?' I looked down and saw this brown thread coming out of the top."



The Rt. Rev. Msgr. Wilbur Gibbs, pastor of Newberry's St. Gregory Church, tends to favor likelihood that Roger is communicating.

The boy's parents, Mr. and Mrs. William Nesbit, resent the term "magic ring." The phenomenon has brought them renewed faith.

After that other members of the family began to see the threads. Mrs. Nesbit says, "Very soon after that the threads started coming out in different colors and shapes and began spelling words. They would stand up on top of the ring, then bend over to form letters. The first week they spelled 'L O V E' just like that."

According to a notebook Mrs. Nesbit keeps the threads appeared on an average of once a day for four months. They spelled "Roger," the dead son's name, his sister's name, "Barbi," and "Ma." They spelled "Glori," the name of another of Roger's sisters, and in August they formed the number "13" perhaps in memory of the day the Nesbits received the tragic news of Roger's death.

On August 13 the threads, which

Photos by the author



analysis shows to be top-grade flax, formed a map of Vietnam; on Thanksgiving Day they drew a man's profile; on Christmas a mass of gold-colored threads came out but formed no particular shape.

Only two of the threads have been saved because, according to the Nesbits, the others dissolve before they can be cut from the ring. These two threads, placed in a plastic pill container by the Nesbits for safekeeping, are a dark brown. A piece of thread one-sixth of an inch long was given to the *Detroit Free Press* and taken for testing to Detroit's Allied Testing Laboratories. Pierre LeClerc, director at the laboratories, stated that "almost without doubt" the thread is a piece of dyed flax.

"It might be taken to have a religious significance of sorts," says LeClerc, "since in the past flax was very commonly used in making clerical vestments. But these days the coarse material is used largely in table linens and ropes."

Flax grows like wheat and has a similar tubular structure. It is yellow in its natural state but the test thread apparently had been dyed brown.

Motion pictures of the ring, taken in color with a Super-8 camera show different sorts of stuff: At times a long thick

white waving thread sticks out like an upturned root from the top of the ring; at other times the ring appears to be wrapped in waving tentacles. One relative of the Nesbits has taken about five reels of movies but quite naturally the family will not part with these even for a short time; they fear something might happen to them.

The Nesbits' parish priest, The Rt. Rev. Msgr. Wilbur Gibbs, 34, pastor of Newberry's St. Gregory Church, says, "It would be so easy to laugh this off as a hoax except that so many people, like myself, have seen these strange threads, seen them wave and then disappear in front of our eyes."

Monsignor Gibbs, a man with warm friendly eyes and a boyish smile, won't say the threads are caused by supernatural powers but he won't say they aren't either.

"I am keeping an open mind," he told me, "I saw the threads on two occasions, the first time for about three minutes, then saw them disappear. They were flossy, gossamer-type stuff like the kind you see on cotton candy. The second time I saw them for about 25 minutes. They were more like cotton thread and there were more of them. They were also much longer.

"I think, quite frankly, that

## ABOUT THE AUTHOR



JINGO VACHON, born in 1918 in Toivola, Mich., grew up among the Finnish people who lived along the wild coast of Lake Superior. Roaming the virgin timber, fishing the clear streams and skiing, she was inspired to write poetry from an early age and published her work over a period of 25 years. After marriage at 21, she took up portrait painting and writing about the land and people she knows so well. Her stories and articles have been published in national magazines and newspapers. The mother of eight children, she now lives in St. Ignace, Mich.

this ring *could* be a source of communication between Roger and his parents," he added.

Among the many friends who have visited the Nesbit home and seen the phenomenon is retired army Sergeant Lloyd Webb, 50. He says, "We were sitting there in the dining room, my wife and I and the Nesbits, and I was skeptical about the whole thing. I had known Roger and liked him a lot. He was a nice quiet intelligent kid and I felt awful about his being killed. But I wasn't about to believe all this guff about a ring and things.

"Well, all of a sudden the ring started sprouting this soft wavy stuff and, boy, did the goose-bumps jump out on my arm! Well, I looked at it sitting there on Bill's finger and suddenly a thicker thread came out and started to form something. We all looked at it, wondering what it

was and suddenly I knew — it was the outline of a map of Vietnam.

"Then from Bill's bedroom we heard this loud noise, a crash like. We all jumped up and went in there and saw that the Nesbits' flag which had been leaning in a corner of the room had toppled over onto the floor, against all the laws of gravity.

"We looked back at the ring and the threads were all gone. Bill took the ring off his finger so I could look at it and I must have gone over that thing for an hour but I'll be darned if I could find anything unusual about it."

So the ring is not the only mystery around the Nesbits' home. A sudden loud explosive noise in their living room surprised them on February 26, 1969, the day they buried Roger's body in the Newberry cemetery, and in Octo-

ber, while the family was in the kitchen, the phonograph in the empty living room turned itself on and began playing a song.

The neat frame home also has been the scene of strange nighttime noises. "We heard poundings on the downstairs doors," says Bill Nesbit, Jr., 29, the tall, lean older brother of the dead Marine. "We'd go down and nobody was there. Then one time Dad was awakened by something thrown over his head."

It was about 4:00 A.M. when Bill, Sr., felt fur tickling his chin and thought the family cat had joined him. But it was the fur collar of his own coat which had been hanging in the kitchen. The rest of the family were asleep and it remains a mystery as to who tossed the coat over him.

At about this same time the ring began sprouting *green* threads.

Nearly 100 persons now have seen the ring spinning threads, according to the Nesbits.

But the people of Newberry, Mich., a pretty town with a population of 2,800, remain divided between "believers" and "disbelievers."

Mrs. Matthew Surrell, a registered nurse whose husband is director of Newberry State Hospital, is among the believers. "How can you dismiss this as pure chance or coincidence?"

she asks. "I saw threads and I saw them disappear before my eyes. I would have to classify myself as a believer."

Dr. J. B. Rhine, who devoted years to investigating extrasensory perception at the Institute of Parapsychology at Duke University, and who now heads the Foundation for Research on the Nature of Man in Durham, N.C., is among the doubters.

"When the Nesbits first contacted me by mail about this I was very impressed and thought it could be a very significant phenomenon," Rhine says.

"But after having gone to the house and questioned them about this, I'm beginning to have my doubts. The ring did not perform while I was there but that is not so important as what I found out about the surrounding circumstances. The Nesbits, for instance, are not inclined to subject the ring to extensive scientific examination.

"I do not want to say that a form of mass hysteria is going on there but people today are very apt to jump at anything that has to do with the occult."

At this point it is not clear exactly what Dr. Rhine's attitude is regarding the ring. One source quotes him as saying, "I have not abandoned my interest in the case. I am unable to say how the threads were produced

and I want to make further studies of how this all occurred." Another source has him saying the exact opposite: "I'm afraid I shall have to disassociate myself with the whole business in Newberry."

Bill Nesbit says, "I would be willing and happy to allow extensive tests on the ring on condition that I go along. I don't want to let it out of my sight."

\* \* \*

**I**T WAS NOT UNTIL January 4, 1970, that this amazing story became known to the newspaper reading public. On that day the *Detroit Free Press* splashed headlines of the story, together with photographs, across the morning paper.

The Associated Press picked up the story and soon it was part of the news of the day all over the nation.

Since then letters have poured into the Nesbits' home from all over the world, from persons who have had different or similar psychic experiences, from other bereaved parents of dead GIs, from parapsychologists, and a few — two percent, the Nesbits say — from crackpots.

The Nesbits have appeared on TV with the ring and have other invitations to appear on other stations.

Mrs. Nesbit is writing a book, telling the story of their unusual

experiences in minutest detail. She says, "We have been misquoted. Certain things have been exaggerated and twisted in the newspapers. For instance, I resent having it called a 'magic' ring. Some people reading this envision the ring as an Aladdin's lamp, whereby rubbing it brings instant results. I want to write the story myself so it will be factual in every sense. I want people to know the whole truth and perhaps it will give others faith.

"We certainly feel that our son is trying to communicate with us," Mrs. Nesbit said. "These threads usually come out when my husband is feeling especially bad, as if to assure us that Roger is around."

She added that the phenomenon surrounding her son's ring "has been a great comfort to us."

Bill Nesbit, Sr., said early in January when the story first became public, "I want to bring this to the public's attention now, after many months of keeping it quiet, because of what it could mean for other families whose sons have been killed in the war.

"This experience has washed all the bitterness and misery out of me. I know that my son is alive somewhere and that he is communicating with us and I want others to know about it."

One of the world's most admired actors  
throws new light on his versatility by revealing that his  
characterizations are spirit-guided.

# *PETER SELLERS* *is a* *MEDIUM*

By Brad Steiger

WHETHER HE IS portraying a bumbling French detective with an undraped Elke Sommer clutching his trench coat, a timid librarian contemplating an extra-marital affair, or the dual roles of power-mad German scientist and harried American president fretting about how to "stop worrying and love the bomb," Peter Sellers always has been able to construct nearly flawless tragicomic masks which enable him to impersonate an enormously wide variety of characters down to the most subtle nuance. Now in a biography by Peter Evans, *The Mask Behind the Mask*, actor-comedian Sellers reveals that he is a clairaudient medium who has been able to hear clearly the spirit voice that guides him in

achieving his remarkable characterizations.

Sellers, pointing to the center of his skull, told Evans he hears a "clear, clear voice, as if someone is speaking, but in here. And not through here (his ears)."

The spirit entity that Peter Sellers is convinced speaks to him has been identified by him and by medium Estelle Roberts as Dan Leno, a comedian who died 65 years ago. Biographer Evans writes that Sellers declares this with ". . . that brand of calm quiet conviction that intelligent zealots use, the ones who don't care a damn whether they convert you to their cause or convince you of their right."

The famous British medium Estelle Roberts is given credit



In 1964 Sellers suffered near-fatal heart attack but he and his wife, Britt Ekland, Swedish actress, knew he would recover. Sellers "knows" he will live beyond his 75th birthday.

UPI Photo

for convincing Peter Sellers there is life beyond the grave. The comedian met Mrs. Roberts through her son Terry whom he had known for many years. Sellers was brought to the medium by his questing, impatient mind which demanded to know more of the spiritual world than he felt was revealed by orthodoxy. In April, 1959, Sellers was accompanied to a seance by fellow-comic Spike Milligan, an old friend who starred with him on the "Goon" television shows in the 1950's.

Milligan recently told the Spiritualist publication *Psychic News* that Mrs. Roberts at once brought forward a man whom they recognized. "It was Larry Stevens, a talented young writer

of the early 'Goon' shows who had died suddenly and on the threshold of a deserved fame."

Sellers became convinced the medium was relaying messages which dealt with information about which she could have known nothing. "He (Stevens) used words and whole phrases that we only used together. It was . . . convincing."

Peter recalled that he had had a strange feeling all of his life that some person on the "other side" was taking a special interest in him and guarding him against danger. Mrs. Roberts attests that Sellers is psychic and would himself make a "very fine medium."

The actor does not see himself developing any great mediumis-

tic abilities beyond his direct communication with Dan Leno. "Whether the powers I have become more acute as I grow older I obviously cannot tell," he mused, "but I think not. Because I don't, to myself, appear to be that kind of person."

Sellers did reveal, however, the rather "mystical" manner in which he achieves his great insight into characters whom he is to portray on the screen. Other actors may use the Stanislavsky method of "becoming" a character but Sellers admits to employing a "mediumistic method," of laying himself open, saying, "I want a character to inhabit my body . . . I want a spirit to take charge of me so that I can produce what I hope to produce."

According to the actor, he has been aware of a "whole new thing" occurring to him when he has made such an invocation. "I think that in there somewhere is the beginning of the advanced form of mediumship, although I think at that point you must start thinking in terms of spirit guides, because if you didn't know your way around in that area, you could get taken over by all kinds of wrong things."

For a time Sellers conjectured that either the spirit of Joey Grimaldi, the famous pantomime clown, or the fighter-actor Daniel Mendoza served as his guide. It

was at the seance conducted by Mrs. Roberts that the old-time comedian, Dan Leno, came through to express his special interest in Sellers' comedic gifts. Further research indicates that the similarities between the style of the Edwardian comic, which was considered bizarre and free-wheeling in its day, and Sellers' style in "The Goon Show" of the 1950's are many.

Biographer Evans theorizes that Mrs. Roberts may have picked up Sellers' private conviction that he was being aided by an entity on the "other side" through telepathy and then translated this through some unconscious paranormal activity into the alleged spirit personality of Dan Leno.

"One must seriously consider Sellers' own powerful, perhaps unique, creative energies," Evans writes. "For this factor, allied to his formidable memory capacity as a trained actor, could create illusions of enormous and inexplicable reality; indeed, a phenomenon easy to attribute to some outstanding paranormal force."

Sellers himself, Evans observes, discusses Spiritualism with a respect that falls short of unction and with an authority that, while not dogmatic, speaks with care about a subject that is of extreme importance to him.

When Estelle Roberts ostensibly brought through Larry Stevens in 1959, Sellers believed he had found at last a solace that was "more than mortal, an answer that seemed to resolve his religious desolation."

Before Sellers met Mrs. Roberts, he had been a regular client of the British clairvoyant Maurice Woodruff. It was Woodruff who told the actor that he would meet and marry someone with the initials "B.E." Sellers was already married but he made the gossip columns on both sides of the Atlantic when he met the Swedish starlet Britt Ekland and began an almost classic Hollywood-type courtship of the youthful beauty.

In 1964 shortly after their marriage Sellers suffered an attack of coronary thrombosis which stopped his heart eight times.

"I knew that I would not die," Sellers has said since. "I have long held in mind a premonition that I shall live until I am 75 and will die in my sleep shortly after that. I *know* that."

Author Peter Evans wonders whether or not the world of the occult actually can open up the reservoirs of talent for a man like Peter Sellers. Sellers himself, in addition to telling how he utilizes mediumistic techniques in his film characterizations, described how he receives psy-

chic impressions which guide him in his day-to-day existence.

Shortly before the interview, Sellers told Evans, he and his 13-year-old son, Michael, were staying at the actor's country place. Michael asked permission to go horseback riding with a friend. Suddenly the voice inside Seller's skull warned: "Don't let him go; he'll have a bad accident."

Sellers felt paralyzed, helpless. He did not want his son to go riding but he did not wish to spoil his fun either. The actor admonished his son to be especially careful, then prayed.

The two boys had not gone more than a 100 yards from the stable when a dog ran barking across the road and startled the horses. Both Michael and his friend were thrown.

"Michael, very fortunately, was guided down and fell correctly," Sellers said, "but his friend was kicked and quite badly hurt. I felt terrible."

Although a good many of Sellers' thousands of fans may be surprised by the revelations about the versatile actor's paranormal beliefs and interests as set forth in *The Mask Behind the Mask*, the comedian certainly never has made a secret of his intense interest in the psychic world.

In 1967 he told *London Sunday*

*Express* columnist Roderick Mann he had talked with the spirit of his mother in a seance with Mrs. Roberts. "My mother even knew that I had her ring in my pocket," Sellers said, "and she thanked me for some flowers that I had sent to Golders Green on Mother's Day."

In a still earlier interview with journalist Kenneth Tynan, Sellers proclaimed that his sittings with Mrs. Roberts had given him "an overwhelming faith in Spiritualism and reincarnation."

Mrs. Roberts has said that the naturalness of spirit communication is what has made Sellers so enthusiastic about his Spiritual-

ism. "Peter is working out his own salvation in his own way," she added.

Sellers says he knows some people may dismiss his claim that a spirit voice speaks to him "inside his head" just as readily as they may dismiss the precepts of Spiritualism as "being a bit dotty." But, at the same time, the multitalented actor asserts with calm assurance that he has received the answers that have helped him to resolve his religious desolation and the inspiration that enabled him to develop one of the world's most successful and highly respected screen careers.



## SQUIRRELS ON THE MOVE

*By Carl D. Cato*

**I**N SEPTEMBER, 1968, an estimated 20,000,000 grey squirrels in the eastern United States suddenly began a mass migration. The overall pattern encompassed an area of several hundred thousand square miles in several states. No reason for the migration was apparent, nor did the squirrels move in a definite direction.

As they spread from Vermont to Georgia the squirrels died by the hundreds on the highways and in their futile attempts to swim the many lakes and reservoirs blocking their way.

Motorists claim the squirrels they encountered were wildly

erratic: "dancing along the highways, jumping high into the air, zigzagging along the pavement," as if highly agitated—especially at sight of an auto.

Four teams of scientists, alerted by the Smithsonian Short-Lived Phenomena Center in Washington, D.C., sped to the migration areas. However, their on-the-scene reports and detailed later studies came up with no natural explanation for the squirrels' behavior.

All of consequence the scientists learned was that approximately 90 percent of the squirrels were not yet adult and the majority were females.

**O**N A HILL in Woodland Hills, Calif., stands a ranch-style house. Roses climb its front fence and sprawl down the ivy-covered slope to the front sidewalk. The house looks well-cared-for and inviting. However, I'll have to admit that when I first entered it in the early spring of 1969 I was there almost against my will.

Since 1966 my three children and I had been happy and contented in a beautiful home in Northridge, Calif. But I had remarried and the old house was too charged with my old way of

**THE**



**INSISTENT GHOST**

By Terri Lee Robbe

When we realized a demanding ghost also occupied our new home the trick was to learn what she, he or it was after.

life for the comfort of my new husband Howard, a sensitive, psychic person. He felt we would get off to a better start if we moved into another home in which he had a greater part. He was concerned with building a firm relationship with the children and it isn't easy to come into a family of two teen-aged children and a six-year-old. Reluctantly I agreed to start house-hunting.

I disliked leaving my group of friends who came weekly to our house for an evening of psychic study. We practiced meditation, delved into ancient Huna magic, hypnotism and even tried table-tipping and seances. We had many wonderful experiences. Some in the group said

they felt a "presence" in the room and one woman often smelled gardenia perfume, a scent no one of us wore. Aside from the "spirits" who may or may not have attended our seances we had no experience with ghosts.

I procrastinated in my house-hunting until one morning Joe White, a close friend of my oldest son Mike, came rushing in shaking a newspaper in my face. The two boys attend Pierce College and Joe is pretty much one of the family.

"I've found just the right house for you," he said exultantly. "Let's go see it right now!"

"Now just a minute, Joe," I said. "I've got a lot to do today."

"Excuses! Howard's right!" Joe yelled. "You really don't want another house. You're glued to this old place! Everyone is excited about moving except you." He threw the newspaper on the kitchen table. I knew I was whipped.

I went to dress for the excursion I felt certain would be a wild goose chase. But it wasn't. That morning I saw the lovely Woodland Hills house for the first time. We had called the owner, Mrs. Linnie Dawson, and she promised to meet us there in half an hour. She neglected to tell us she had told a dozen other people the same thing! Joe and I were the first to arrive, when we found the front door locked we moved around to the side of the house to peek into the windows and on to the backyard. That's when Joe let out a yell.

"Look at that pool! Man, oh, man! Kathy and Mike are going to love this place!"

I was excited myself. Soon the kids would be out of school and my two older children, Kathy and Mike, loved to swim. Little Tina already had begun to pester me to allow her in our neighbors' pool back in Northridge. Joe had that "I-told-you-so" look on his face as we sat on the

front porch waiting for Mrs. Dawson.

Then other house-hunters began to arrive and soon at least 10 different families were waiting. Feeling a little nervous about the competition I reached into my purse for a cigarette—and discovered I had left my checkbook at home.

"We might as well leave, Joe," I said. "I didn't bring my checkbook and I don't have enough cash to make a deposit even if we get the house."

"You did it on purpose." Joe looked me straight in the eye.

I got up from the porch and went over to lean against the door of the attached garage. I lighted my cigarette and started to deny that I had left the checkbook on purpose—but suddenly I couldn't speak. With a sensation like electric shock I was glued to the garage door! My face must have turned white because Joe leaped to his feet and reached to support me. As he pulled me away from the door the strange immobility immediately left me.

"What's wrong?" Joe asked.

"Why, I really don't know. I had the strangest sensation—as if I were being pulled right through the garage door!"

Joe is an electronics major and immediately began to look for a loose connection or wire that might have shorted. But as I sat down on the porch again I *knew* I was going to live in that house. *I had to!*

As I mulled over the mystery of this sense of sureness, Mrs. Dawson drove up. The waiting groups converged on the front door all seeking first chance at renting the house. Joe started to pull me along but I slapped his hand away.

Amused by his startled expression I said, "It's all right, Joe. No matter how many people look at this house *I'm going to live in it!*"

Joe didn't say a word and we waited in silence until the last people

were leaving. Then I stepped up and told Mrs. Dawson we would like to go through the house, too. She smiled and motioned for us to enter.

It was ideal for our family. The entire house was carpeted in a lush soft green and from sliding glass doors in the dining room we could look down over most of the San Fernando Valley. Joe was mentally moving everyone into their quarters: Mike would have his own room, Kathy and Tina could share the large bedroom and the master bedroom for Howard and me was lovely. Joe said we'd paint Mike's room yellow because it was Joe's favorite color and he intended to spend a lot of time with us.

We chatted with Mrs. Dawson about the house and I sensed a vague desperation in her voice. I asked her the rent figure and before answering she gave me a long steady look.

"I've been asking \$290.00, but I'll rent it to you for \$275.00."

I explained that I had forgotten my checkbook and couldn't give her a deposit. I was afraid she would say that if a prospective tenant came before I returned she would rent the house but instead she said, "That's all right. Suppose you and your husband meet us here at six this evening to sign the lease."

We took the children with us that evening and true to Joe's prediction they all loved the place.

\* \* \*

**M**OVING IN on the first of April was a happy adventure. We began redecorating and I soon understood Howard had been right about starting anew. The family was happier and more united than we had been since the new marriage.

Little Tina was delighted with everything. The kitchen had a door opening into the garage and she would prop it open and ride her bike or crazy-cart in circles inside while I worked. It was easier to keep an eye

on her there but after a few days I decided it was time to take her toys into the sunshine and that she should begin to play with other children on the block. But each time I took her toys outside she carted them back through the house and into the garage. When I asked why she answered simply, "It's more fun in here, Mommy."

Monday, the beginning of our third week in the house, had been an unusually busy day. When the children were bedded down Howard and I settled down in the living room for a last cup of coffee.

"Terri, have you noticed anything unusual about this house?"

Without looking at him I said, "Yes, it's too quiet—almost as if it were dead, as if there were no life in the very air. I can't define what it is."

"I feel it too," Howard said. "Do you think it might be the acoustics or simply that it's smaller than the old house?"

"I thought it was just my own feeling but it's probably like you say. After living in the other house I suppose it will take us a little while to get used to this one."

We decided we were just tired but that very night things began to happen. I slept restlessly and awoke listless and tired. When Howard came home I was snappy and sarcastic. I hadn't prepared dinner and I informed him highhandedly that I didn't want to spend another penny fixing up the house.

Gently he nodded, probably thinking I was upset over something one of the children had done.

With each passing day I felt more tired. All the joy I had found in doing simple little things now seemed turned to anger. I spent more and more time in bed and screamed at the children over things that amounted to nothing. A deep unhappiness clamped down on me.

Howard was patient but it was he who found Tina riding her bicycle in the garage at six o'clock one morning. When he told me I grew very angry about it and once more put her toys in the front yard. She called me a "mean mommy" and promptly dragged them back to the garage.

A week had passed since I started feeling so odd and now I went completely out of control. I couldn't sleep at all and during one of those endless nights, two days after the last "toys in the garage" incident, I awakened Howard at 2:00 A.M. and insisted that he clean the garage. I would not be quieted until he had the garage as spotless as the house.

When he finished he sat me down and talked turkey. He said I must go to a doctor. I apologized about the garage business and agreed that maybe I was overwrought.

Three days later I had done a little planting and when Howard came home from work he found me in bed, completely exhausted, with mud drying on my hands and face.

"Terri, you're sick and I'm going to take you to the doctor right now!"

"I'm not really sick," I protested. "I don't hurt anywhere. It's this house, this damned house! I can't sleep, I can't get Tina to stay out of the garage—and I'm beginning to feel things."

"What kind of things?" Howard asked.

"Oh, footsteps in the kitchen and down the hall. I feel as if someone is here with me, watching me all the time. Watching and waiting. I know it sounds stupid but I feel it and I can't fight it off!"

I was crying helplessly as Howard put his arms around me. "No, it isn't stupid at all. I've been feeling and hearing the same things. Now try not to worry and we'll figure it out."

\* \* \*

**T**HE FOLLOWING day I felt better, well enough to make a date

with Lillian Johnson, one of the women in our study group in Northridge. When we met her first words were, "Terri, what on earth has happened? You look terrible!"

She sat quietly listening as I told her the whole miserable story.

When I had finished Lil asked if I had thought of calling the landlady and simply asking her if anything tragic ever had happened in the house. I admitted I hadn't.

"Let's call her right now," Lil said.

"What good would that do? I know the house is haunted but Mrs. Dawson would think I was out of my mind."

Lil insisted and as I picked up my purse to leave I promised I would make the call in the evening when Howard was home.

I fully intended to call Mrs. Dawson that evening but when I reached home I changed my mind. I was feeling better after talking to Lil so I cooked a nice dinner and tried to be cheerful. Howard noticed the difference the minute he walked in that evening.

We talked for hours about how foolish I had been and agreed that from now on things would be fine. We went to sleep happy—but in exactly 30 minutes I woke up screaming. I insisted Howard turn on all the lights. It was five minutes after one but that didn't matter. I went to the telephone and dialed Mrs. Dawson's number. When her sleepy voice came I knew I sounded irrational.

"Mrs. Dawson," I demanded, "tell me what is wrong with this house!"

She was silent a moment and then asked me what was wrong.

"This house is what's wrong," I yelled. "It's trying to run us out. I can't sleep and I'm hearing terrible things. I'm beginning to hate this place. Please just tell me what is wrong with the house!"

"All right, Terri," Mrs. Dawson said. "Ask Howard to pick up the

extension phone and I'll have my husband Tom on ours. We'll tell you what we can."

Howard was already on the extension and he said only, "Go ahead, Mrs. Dawson."

"You're the fifth family to live in that house in the past few years," she began, "and you're the only ones I didn't tell.

"A few years ago we rented the house to a couple named Jim and Shelly Lava who soon became very good friends of ours. We often played bridge or baby-sat for each other. Shelly was in pain most of the time because since she was very young she had worn a steel brace of some kind in her hip socket. They came to California because warm weather seemed to ease her pain. Then, somehow, the socket slipped and Shelly was told it was riding on the rim of the brace and only an operation would correct it. She would have to go back east for the operation."

Mrs. Dawson paused and I knew she was crying. Slowly she began again.

"Shelly did go back for the operation in late summer of 1967 and it was a complete success. She called us after surgery, bubbling with happiness, worried only that she had to stay in the hospital for six weeks away from her children. She was a vibrant happy person and a devoted mother. Tom and I promised to help Jim with the children. He was to get them off to school each morning and be home at night with them." Mrs. Dawson's voice faltered.

"Let me tell them the rest, Linnie," Tom Dawson cut in. "Two weeks after the operation when Shelly called home one night her little girl answered. Shelly asked where Daddy was and the little girl didn't know. Shelly showed no alarm and told her daughter she loved her and would call her back in a little while. Then Shelly asked the operator to

call her home every hour until someone answered. In the meantime she called Linnie and me and asked us to pick up the children for the night and of course we did.

"It wasn't until seven o'clock the next morning that Jim answered the phone and Shelly knew he had been out all night. Instead of staying in the hospital for the six weeks Shelly somehow got herself out and took a plane home.

"On a Friday night, four days after she had returned, Jim again stayed away from home all night. Of course we don't know what passed between them when he did come home but her mental anguish was clear when she called Linnie and in desperation confided that Jim had not explained his absence.

"The following Monday, probably heavily doped with pain-killing drugs Shelly sent the children out to play and started to iron one of Jim's shirts."

Now Tom's voice weakened and Linnie began to speak. "Shelly must have left the shirt on the ironing board — without even turning off the iron — and in the garage somehow she managed to climb onto the washing machine against the wall. She tossed a rope over the center beam in the garage and hung herself."

Linnie was crying freely as she blurted, "Her little girl found her and the little boy saw her like that, too!"

Tom said he had been the one to suggest they not mention this tragedy to us in the hope their luck with the house would change. "I can see that we were wrong," he said ruefully. "I suppose you'll be moving now. All I can say is that we are sorry."

I sat speechless as Howard said, "No, Mr. Dawson, we won't be moving. I think I know what to do." The phone clicked and Howard came into the kitchen where I sat immobilized, still clutching the telephone. Tears

were flowing down my face as he gently picked me up and carried me into the living room and put me on the couch. . .

\* \* \*

AS I CARRIED Terri to the couch her body felt relaxed in my arms. The hysteria and fear were gone.

"Don't worry," I told her. "Try to rest. I know what I have to do and I won't be long."

I started to walk away and heard her murmur, "Possessed! I've been possessed."

I remembered how glazed her eyes had been the past week, her weakness, the flashing temper. She had been drowning in psychic pain—not physical but real psychological pain.

"So now we know," I thought to myself as I took the huge wooden cross from its place on the wall. Terri watched my every move but she seemed quiet and calm.

"Don't worry anymore," I said. "I'm going out to the garage to have a talk with our 'spirit.' It will all be over by morning."

I took a deep breath and headed for the garage. Except for a small light on the stove in the kitchen and the lamp in the living room the house was dark. I felt the tension that had gripped the house easing around me. Opening the garage door as wide as I could to let the light from the kitchen stove in, I took a kitchen chair and seated myself directly under the beam from which Shelly Lava had hung herself.

For a moment I sat in quiet contemplation, the cross clutched in both hands. Soon I began to hear little sounds around me, first in one corner and then another. I knew she was there!

"Shelly," I said aloud, "I know you're here and I want to talk to you. I want to tell you that I understand what happened and I want to explain it to you."

Before I finished my sentence all hell broke loose in my body. I felt an overwhelming sorrow as I realized Shelly had entered my body and was venting the pent-up emotions of a troubled spirit. She eased up after 30 or 40 seconds and I said, "Shelly, calm yourself and listen."

A moment later I knew she had left my body, for she started banging into things and seemed to be circling me. Strangely, I felt no fear as I continued speaking.

"You were angry with your husband, Shelly, confused and hurt. You had taken too many pain pills; you didn't know what you were doing when you hanged yourself. You didn't want to do it but that's what happened.

"It's been more than a year now and you're still here, still confused, still trying to hang onto something that's gone! You can't come back, Shelly. There's just no coming back."

Now another surge of emotion slammed through my body; it felt like pure electrical energy. I couldn't control the tears that poured down my face. Her thoughts were hitting my consciousness.

"I want to come back. I want my children. I want to live again. Please, please help me!"

I spoke again. "I've just talked with your close friends Linnie and Tom, the people who own this house. Remember? They've told us what a wonderful person you were, a loving mother and wife, full of happiness and laughter despite your constant pain." I paused and the quiet told me she was listening.

"These are the things you so desperately want to regain, Shelly. But you're reaching backwards. Look what's happening; you're standing still; you've become stagnant. Look at your body, Shelly. The brace is gone! You have a perfect body now—perfect and beautiful."

I paused just long enough to notice

the garage remained silent as if she were waiting for me to continue.

"There is only one real death, Shelly, and that is to stand still. You have a lot to learn about life on your plane now. You will discover beauty and love and happiness right where you are. And one day when you are ready you'll choose some young husband and wife as your father and mother — and *you will come back* — the right way, as a child."

I now leaned forward, concentrating intently. I had to reach her and *make her understand.*

"You have tried to live life over by entering my wife's body, Shelly. You have torn her to shreds — but it's a losing battle. She will not give you that body! You have claimed her youngest child as yours but Tina is not your child. It is evil to make the child suffer by keeping her with you in this cold damp garage!"

I raised the cross over my head. My own emotions were running high. I began to shout. "I order you to stop! And if you do not I will call upon the wrath of God to stop you. He will defend us, despite your bewildered innocence, for *His law is truth!*"

Slowly I lowered the cross, glanced up at the beam and sat in silence. My eyes began to water again but this time with warmth as Shelly's thoughts poured through my head.

"I'm sorry. I didn't mean to cause so much trouble . . . I didn't understand. I'm so sorry."

My heart went out to her. "Stop grieving, Shelly. The best thing you can do now is forget what happened here. Start communicating with persons on your own plane. They are the ones who can help you."

Happiness flooded my body as I felt that she understood. Only one question remained as I nailed the cross on the garage wall and walked back into the kitchen: Would she obey me?

Terri was asleep on the couch and I tried not to waken her as I carried her back to bed.

\* \* \*

HOWARD STAYED home the next day and I was glad not to be alone. Yet I had no feeling of fear; rather, I felt free again. Delightful energy flowed through my body.

Tina went into the garage and began to ride her bike. With the first turn she fell off and skinned her knee. She slammed the garage door and said, "I don't want to play in there anymore, Mommy."

The Dawsons called early that morning and asked if they might come over in the evening and bring another couple with them — Bob and Betty Edwards who had stayed in the house for seven months right after Shelly died. Linnie felt we might be interested in what they had to say.

Mr. and Mrs. Edwards had known about the suicide before they rented the house. In fact, they had been interested in buying the house and had placed a deposit with the Dawsons. It was the Edwardses who had put in the lush green carpeting.

They had given little thought to the tragedy until one night Bob Edwards awakened feeling thirsty. The house was dark and he tried to make his way up the hall without lights so as not to wake the children.

In his own words, "I was about halfway up the hall when suddenly there she stood. I could see her as clearly as I can see any of you. She was blocking my path and coming towards me. I let out a yell and ran back to the bedroom. The next day we moved!" Mr. Edwards, who then was working with the Atomic Energy Commission, explained that he still is not convinced of the reality of "ghosts" but he wouldn't live in our house for all the money in the world!

\* \* \*

HOWARD AND I now felt quite different about the house. We

knew Shelly was going her own way. What she always had been trying to say was that she didn't mean to kill herself and she wanted it known.

Still, we too soon left the house in Woodland Hills. We had moved in on April 1, 1969, and on June 7 we were on our way to Naples, Fla., where Howard was offered a job too good to turn down.

We removed the large wooden cross from the garage the day we left and that was the last time we

spoke aloud to Shelly. We told her she was welcome to come with us and that we consider her a friend.

We believe she did come with us, not to hinder or harm, but to continue gaining confidence. I believe she wants me to tell her children what really happened. I can't bring myself to do this but I truly believe that when this story is in print it somehow will reach their hands and Shelly's mission then will be accomplished.



## FINANCIAL WARNING FROM A SPIRIT

*By Sally Remaley*

**F**EW WRITTEN accounts of spirits' concern with finances exist but there is some evidence that deceased persons are concerned with money matters affecting loved ones left behind.

One example of such concern involves my good friend, Ludmilla Skurenko, an artist. Not long before her husband George's death in 1967 an acquaintance convinced the Skurenkos they should convert their savings into stocks.

Soon after George Skurenko suffered a massive coronary and died "Milla" told me she felt his presence in their apartment.

"Then I heard his voice," she said. "His words were, 'I am very troubled about our finances and I am extremely worried about the stock market.'"

Milla told me the same message was repeated aloud several times.

"He sounded sad and unhappy," she recalled, "and this made me apprehensive."

Finally she asked him, "What shall I do, George?"

"I don't know," he replied. "I don't know. But our stocks . . . I'm so worried . . . I see trouble ahead."

"I had no idea what to do," Milla told me, "nor if he wanted me to do anything. Then he was gone, as suddenly as he had made his presence felt, and I heard no more."

Knowing little of money matters, Milla did not interpret his words as a specific request or advice that she sell the stocks. She did nothing except brood and worry over her late husband's visit.

The following day each of their stocks dropped a point and continued to drop regularly after that. Today they are practically worthless.



# True Mystic Experiences

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

## THE TALKING SNOWMAN

By Myrtle Aldrich

**I**N 1892 in Burnside, Ill., I was only 10 when I saw through my bedroom window a figure which in the moonlit yard looked like a snowman. It frightened me and I called my father, Leander Weir. He said, "It's only your imagination. Forget it and go to sleep." He was mistaken; I was to see the snowman again.

When I grew up I married Dr. George Aldrich and we lived in LaHarpe, Ill., from 1908 until 1932. That year we were trying to decide whether to move to Roseville, Ill., and one night I awakened with a feeling of great anxiety. I got up and reached for my robe which was on a chair near the window. Looking out, I saw a snowman, just like the one I had seen when I was young and a voice said, "Go." A few weeks later we moved and it proved to be eminently successful for my husband professionally and for me.

In 1939 we wanted to buy a house in Roseville but found none that suited our needs. One night during our house-hunting period we returned home late from a movie. My husband retired immediately but I wanted to have a look at the paper. It lay on a table near a window. When I looked out there was the snowman. A voice spoke the word, "Main." Did this mean we should look for a house on Main Street?

The next day at a club meeting my friend Tessa Beaver who lives on Main Street told me a



Myrtle Aldrich

house in her neighborhood was for sale and it might suit us. The house was just what we wanted so we bought it and I am still living in it.

The snowman didn't appear again for a long time — not until just before the November, 1960, presidential election. I had attended a Democratic banquet in Monmouth, Ill., honoring Judge Otto Kerner who was running for governor of Illinois. On retiring I put out the light, raised the window shade and in the yard I saw a snowman with two heads! And heard the sound of words, "Kay, Kay."

I felt certain "Kay, Kay" meant Kennedy and Kerner would be victorious so I boldly wagered for the Democratic Party. I was almost alone in my belief because this county has a strong majority of Republicans.

After the Democratic victory my friends asked, "What made you so sure all at once? I replied, "The gift of premonition, if it can be called that." But privately I remembered the snowman.

The last time my snowman appeared he did not speak but the sight of him was reassuring. In 1966 I fractured my hip and after three weeks in the Monmouth hospital I seemed to be doing fine and I could get around in a walker. However, three weeks after I left the hospital my hip

began to pain so torturously that I had to return to the hospital. There I stayed 13 days getting bad bedsores and no improvement in my hip. One night I asked the nurse to turn me over and as she did I saw my snowman through the window. I heard no voice but a sense of restful calm came over me. I felt something would happen soon and it would be for the better.

The next day my niece who lives in Galesburg, 15 miles from Monmouth, came to see me. Appalled to learn of my condition she returned home and told her mother who immediately called a bone specialist, Dr. Duane A. Willander, and arranged for an ambulance to take me from Monmouth to St. Mary's Hospital in Galesburg. Having seen my snowman I knew this was the right move and so it proved.

X-rays showed an elbow pin had been used to set the fractured hip and it had broken. I learned that a hip pin is much longer and to use an elbow pin on a fractured hip was unthinkable. Dr. Willander replaced the inadequate pin and I was able to stand on my leg in three weeks. — *Roseville, Ill.*

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" . . . FOR HIS OWN"

Edna M. Warne

**W**HEN THE telephone rang shrilly a few minutes after

midnight on April 30, 1969, I was awake and reading in bed. My 14-year-old son Charles was asleep in the room next to mine and I jumped up quickly to answer the phone lest it awaken him and my husband Clarence. When I spoke into the phone no one was on the line. Not even a hum could be heard.

As I replaced the receiver I was looking toward the kitchen and all at once there appeared a dark shadow of a large stooped man slowly walking toward me. First I called softly to my husband but he didn't hear me. Overcome with fear I screamed. Clarence rushed into the living room but when I said, "Look! It's going into Charles' room!" he said he could see nothing.

Then Charles called out, "Mother, don't scare me like that. The telephone woke me up too."

Soon I calmed down and we all went back to bed. My husband fell asleep but I lay awake and thought of my oldest sister, Florence Lambert, who lives alone in Man, W.Va. I thought this might have been a warning that she was ill — but never did I dream this "thing" had come for my only son.

That Wednesday evening, April 30, about 6:30 I heard Charles crying. When I ran into

his bedroom I found him sitting on his bed.

"Mother," he said, "I can't lift my feet from the floor. I am dead up to my waist!"

We rushed him to the Man Appalachian Regional Hospital where I was permitted to go with him to his room. I helped him get into bed and he asked me to pull his legs straight. Then he talked calmly for a few minutes before saying, "Good night, Mommy. Tell Daddy good night for me."

He then seemed to go to sleep — but he had fallen into a coma from which he never awoke. Three doctors, Dr. Soriano, Dr. Garcia and Dr. Sally Mendoza worked over him using oxygen equipment but he slept on until about 1:30 P.M. on Thursday when they rushed him to St. Mary's Hospital in Huntington, W.Va. He died about five minutes after reaching there. The autopsy showed brain fever and traces of lobar pneumonia.

After his funeral on May 4 he came home brokenhearted to an empty cold house. That night we couldn't sleep so my husband and I began to go through his things. We found a letter he had written dated Monday, April 28, two days before he was taken ill. Here is part of his letter:

"Dear Mom and Dad, I love you very much but I just can't

go on. Don't worry because God has taken me for his own. . . ."

We had no warning that Charles was going to be taken from us but God had revealed it to him in some mysterious way, then gave us two more days with our only child before He "took him for his own." — *Lyburn, W.Va.*

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### SIXTH SENSE?

By Emily Welch

**I** HAVE NO way of knowing if my experiences reflect an extra or "sixth" sense. But *something* is at work.

The first time I felt certain was in the spring of 1936. I was sitting at the piano in our Port Arthur, Tex., home playing a new piece I was determined to master. My husband was at work and my only child, eight-year-old Billy, was at school. As I concentrated on the page of music I suddenly saw blood spattering it.

Startled into near panic I jumped up to look in a mirror. I had no blood on my face or hands but I felt the blood had come from a face. How could it spurt onto the page at eye level?

When I returned to the piano I found the page clear — no sign of the blood spots. Yet I couldn't dismiss a feeling of apprehension. All day I waited for word from school in fear that Billy had been hurt. When he came home

at 3:30 P.M. I sighed with relief but I met him at the front door and looked him over quickly. A drop of dried blood on his collar caught my attention.

"What happened today, son?"

"Why?" He blinked big brown eyes. "Who told you?"

"Nobody — but *you* tell me."

"During play period we were playing baseball and one of the boys made a hit. When he took off for first base he slung his bat and it socked me in the nose. I nearly bled to death, Mom. They took me to the nurse and she put ice on the back of my neck and after while my nose stopped bleeding."

Suddenly I recalled an experience years before. Billy had been less than two years old when his baby sister arrived prematurely on October 26, 1929. We named her Jocelyn Yvonne but the doctors warned me she had been injured during delivery. Her lung had been slightly punctured when her collarbone had been broken and the doctors told me even a slight cold might be fatal to the tiny little girl.

When the baby was about six weeks old she kept me up all one night with her cries. By morning I had quieted her and sat holding her in my arms when my 16-year-old sister, Cora Lee Johnston, who was staying with me to help care for Billy, came in to

ask me about the baby.

"I don't know," I said. "I have been seeing a little white casket and snow all over the ground."

In our warm climate I remembered actually seeing snow only once in my life. Cora looked frightened and I tried to reassure her — and myself. But within less than a week the temperature had tumbled from our 65-degree norm to eight above zero — and Baby Joy died, having lived one month and 24 days, and was buried in a little white casket. Two feet of snow covered the cemetery.

Yet not all visions have heralded impending tragedy. In March, 1961, I read cards for my niece Molly Fann who then had two small boys.

"I see a baby girl in the family," I told her. Some 11 months later on January 29, 1962, Molly gave birth to a baby girl.

Another niece, Martha Willbanks, asked me to read the cards for her one day in 1966. I told her she would meet an engineer and a romance would develop. Two years later she had met and married Bill Stratton and made two trips around the globe with him. He is Chief Engineer on a ship and her lifelong desire to see the world had been fulfilled.

In July, 1955, I had a precognitive dream which was fulfilled

but not exactly. In my dream I saw my husband Bill in the morgue with his head bandaged in flesh-colored adhesive tape. I was told he had been run over by a switch engine at the Gulf Refinery where he worked. While the dream struck me as a warning I refrained from mentioning it to my husband, superstitiously afraid it would come true.

A week later we were called to Louisiana to attend Bill's brother's funeral. Leslie Welch had died on the operating table when undergoing surgery for a brain tumor. When I walked to the casket it came as a shock to see my brother-in-law lying with his scalp completely encased in wide pink adhesive tape. — *Port Arthur, Tex.*

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### "MISSING IN ACTION"

By Dorothy Carlock

**M**Y HUSBAND Sam and I had been married only a year when he was sent to Europe in



Dorothy Carlock

November, 1944, with an infantry regiment from Camp Atterbury in Ind. I had no word from or about him until January 14, 1945, when a War Department telegram came notifying me that Sam was "missing in action."

Four nights later I had a dream in which I seemed to hear the words, "Write to your husband. He is a prisoner of war in a camp in Brandenburg, Germany, near the River Elbe." I was reassured somewhat and wrote to him immediately.

On March 1, 1945, in another dream it seemed I was reading a telegram from Sam. It was in odd language but in essence it said everything had been all mixed up but was all right now.

I half-awakened and turned over in bed. When I opened my eyes I saw my husband dimly as if he were standing near the bed. Later I learned Sam had appeared also to his father and had shaken his hand.

Sam was released in Germany on May 1, 1945, and returned to our home in Clinton, Iowa, six weeks later. Then I learned he had been in a prison camp in *Neubrandenburg* and it was on a river. — *Clinton, Iowa.*

#### COULD KURT HEAR ME THINKING?

By Carolyn Mattingly

ONE DAY IN 1966 my sister Judy Wilson, my mother

and I were sitting in our apartment in Bloomington, Ind., discussing names for children. Judy was planning to have another child.

Her two children, Kurt, aged five, and Katrina, four, were



Carolyn Mattingly

playing in the next room while we talked. I was desperately trying to remember where I had put a list of children's names I had made up a few years ago (as young unmarried girls will).

Under the chitchat I kept turning over in my mind where in the world that list could be. Suddenly Kurt stopped what he was doing, went to a kitchen drawer and took from it a piece of paper which he gave to me. Without a word he rejoined his sister at play.

The paper bore the list of names I had been racking my brains to find. — *Riverside, Calif.*



The light can be photographed — with this kind of poor-quality result.

# Mexican Mystery Light

Baffling "luz peculiar," feared and revered by primitive  
Seri Indians, defies investigation.

By Bill Mack

**B**AHIA KINO used to be a sleepy little Mexican fishing village. But progress has changed Kino. Motels, restaurants and beautiful ocean-view homes have made it one of the most popular Gulf of California resorts. Despite this rapid growth of the picturesque little town one thing remains the same — the mystery light of Kino.

This light, generally seen on warm summer nights, has baffled amateur investigators and qualified scientists alike.

My own introduction to the eerie phenomenon came during a fishing expedition to Kino. I parked my camper truck on the beach and because of the long drive I had made to reach my favorite spot I went to bed quite early in the evening. About 10:00 P.M. I was waked from a deep sleep by a strange bluish light coming through the camper window. It looked electrical in origin and reminded me of a similar light I once witnessed during a severe Japanese earthquake.

But the Japanese light had had a simple explanation; it was caused by snapped trolley lines arcing out on the concrete. It had been a true electric blue.

But Kino Bay is a long way from having trolleys — at that time there weren't even telephones — and the light source was approximately 300 yards from my camping spot, originating smack in the middle of the desert growth. It appeared to be about 50 yards long and I estimated its phosphorescence extended about 25 feet into the air. There it sat, just a blob of blue light!

Baffled, I got up and walked somewhat apprehensively toward and into the strange luminosity. But although the light was intense there was nothing there, only the usual cactus. There was no odor, no particular sensation and no apparent source.

Again the next morning I explored the area as thoroughly as I could. While I was probing the desert Juan Beltran, one of the local fishermen, walked over to where I was searching and asked if I were trying to find the source of the *luz peculiar*. From Juan I learned the light has been seen for years and was greatly feared by the primitive Seri Indians who live in the area.

Juan also told me two young men who said they were from

the University of Sonora in nearby Hermosillo had investigated the light intensively, using instruments Juan was unfamiliar with. Juan did not know what, if any, conclusions this pair had reached. A later check I made with the University did not turn up any official report of the investigation.

Some weeks later I discussed the strange light with William Belden, a geologist in Tucson, Ariz. He is familiar with the phenomenon and with an investigation conducted by a group of science students from the University of Arizona. It was not a University-sponsored project but was undertaken by the students who probably were not without ulterior motives as the fishing and swimming are great in Kino's crystal waters. Nevertheless, they did spend three days probing, digging and testing with an assortment of instruments, including a Geiger counter and spectroscopes. They were hampered in their work by the non-appearance of the strange light and so had to concentrate their efforts on the site.

This is another perplexing problem posed by the light. It always appears in the same spot. As far as anyone knows its location never has varied an inch.

The informal conclusion of the young Arizona scientists was

that the light results from ionization of the air which occurs only under specific atmospheric conditions. But, like everyone else, they did not know why it appears only in the one spot.

I made two more trips to Kino to check further the mysterious light source and perhaps confirm a theory I had devised. I was disappointed. The light failed to materialize. For my pains I heard only the "you should have been here yesterday" story so familiar to every investigator, tourist and fisherman.

But on my third trip approximately a month later I hit pay dirt, or more correctly pay light. The light began to glow about 11:00 P.M. on a still, sultry night. Starting slowly it seemed to build in intensity until it reached its peak glow at approximately 11:45. The light remained visible for nearly two hours during which time, armed with a compass and metal detector, I made several tours around it.

I had reasoned that if the ioni-

zation theory was correct and if the light appeared only in that spot something large and metallic might be the collecting agent. Secretly I had hoped to find a meteor although the ground surface showed absolutely no indication of ever having been disturbed. But, like everyone else's, my efforts were doomed to failure. Neither the compass nor the metal detector were affected in any way by the ghostly glow.

This light can be photographed. I made several exposures with a twin lens Yashica-Mat camera and was rewarded with a set of pictures of extremely poor quality which could be duplicated by holding a dull orange light bulb in front of the camera. The light showed as a tiny glow in the center of an otherwise intense black.

Maybe the Seri Indians are right and the light is a spirit. From what I've been able to find out they have just as much evidence as any of us other investigators!



#### IN TUNE WITH THE SUPERNATURAL

**T**HE FRENCH ARTIST, David Tuszynski, best known for his tiny uncanny etchings and miniature India ink drawings, lives a life attuned to the supernatural. During World War II in Poland he always carried with him a photograph of his mother. One day a sudden gust of wind tore it from his hands and as it skittered across the field he was unable to retrieve it. Later he learned his mother had died on the very hour of the day the wind snatched her photograph.



At time of this story author and her sister Montine Blackwood lived only a few blocks apart and the women enjoyed unusual rapport.

When I tried to get a description of the man I would marry — good-looking? Tall or short? Blond or brunette? — I received . . .

## OUIJA'S “IMPOSSIBLE” ANSWER

By Virginia Shuffata

**T**O MY UTTER disgust, my sister Montine Blackwood started delving into occultism in the late 1920's. She and a group of her friends led by Mrs. Esther Osborn (a newcomer to our neighborhood in Mamaroneck, N.Y., who claimed she was psychic and went into trances to prove it) consulted Ouija boards and held seances which I scorned as sheer nonsense.

Montine is five years older than I and for the most part we enjoyed a rapport that is unusual between sisters with such an age disparity. Of course she tried to convert me to her new interest. To oblige her I sat in on one of the seances with what I hoped was an open mind. But when the table started tapping out glib answers to Mrs. Osborn's questions a bad case of skeptic poisoning

convinced me that her knees were responsible for the inanimate object's silly antics. I did not voice my suspicions, however, lest the combined wrath of these communicants with the other world should focus on me. After all I was hopelessly outnumbered.

Then one spring night in 1927 Montine insisted that I sit across from her at the Ouija board, our knees touching and the board resting on our laps. With her fingertips and mine on the planchette and her interested friends looking on I tried to get a description of the man I would marry. Would he be good-looking? Tall or short? Blond or brunette? Would he have curly hair?

The pointer (guided by my sister's hand, I felt sure) — sometimes slowly and hesitantly, sometimes rapidly — spelled out "yes" to the first question, "tall" to the second, "dark" to the third and "yes" to the fourth.

I've always liked games and I was beginning to enjoy this one. Next I wanted to know the name of my future husband. The pointer moved to the letter "S" and there it stopped every time I rephrased the question.

"When will my wedding take place?" I queried next. When the board answered "this fall," any lingering doubt I might have had

about my obdurate stand against this "nonsense" was dispelled.

In the first place I intended to enter college in the fall — if my parents, Etta and Albert Roberts, and I could agree on where. Further, I firmly believed in long engagements. The only tall man in my entourage of possibles was sandy-haired and none of them had curly locks. There wasn't an



Author Virginia Shuflata

"S" among them nor was there a young man in the bunch with whom I even considered spending the rest of my life much as I enjoyed their company and friendship.

Jumping to my feet in disgust as the board clattered to the floor I stared at the startled women before me.

"You're all a bunch of nuts!" I exclaimed inelegantly — and stalked out of the room.

Shortly after I was ostracized from my sister's circle of friends by unanimous vote Montine and I boarded the train for a shopping spree in New York City. Walking through Grand Central Station we saw a poster announcing a convention of clairvoyants under way at the Commodore Hotel. Montine begged me to go with her to see what the professionals were like. I was drooling over the prospect of combing the shops for a new outfit but as usual my sister had her way and off to the Commodore we went.

Each seer operated in a different booth, one of which I entered with tongue in cheek and a nasty determination to make it as difficult as possible for this particular fraud. I knew of thought transference because I had seen it demonstrated to my satisfaction in a theater once, so I made my mind a complete blank. This man certainly wasn't going to get any help from me!

If I am conveying the impression that at the age of 17 I was an opinionated, pertinacious, pig-headed young upstart, believe me — it's only because I was.

The man I was determined to expose as a charlatan closed his eyes and started to speak — earnestly and haltingly, as if he

were trying to understand and transmit a message from a third person.

"There is someone who wants you to tell your mother not to worry about him or grieve for him. He says to tell her he is all right and very happy."

"Well, now," I thought, "that's a safe enough message to give anyone." At the moment I couldn't recall a death in my immediate family but I was sure Mother easily could pinpoint someone among the dear departed as the source of this comforting message.

The clairvoyant continued, as if the invisible communicant were groping for a way to penetrate the wall of disbelief my mind had erected, "This man called you 'Dickie-Bird' when you were a child."

My derision gave way to astonishment! Instantly I recalled the visit of my maternal grandfather, Albert Bailey, from Atlanta, Ga., in 1915 when I was very small. Mother had a canary at the time and vowed I was the only one in the family to whom he'd respond when I lisped, "Sing for me, Dickie!"

Grandpa was so taken with this that he promptly dubbed me "Dickie-Bird." Other members of the family didn't follow suit, however, and Grandpa died shortly after returning to Atlan-

ta. Thus for years I hadn't even thought of the nickname he had concocted.

My skepticism a bit subdued, I left the clairvoyant's booth.

If this weren't enough to make a believer of me, soon thereafter I went with my family to spend the summer as usual in our summer house in Kent Cliffs, N.Y., where I met a handsome young man named Ken Sheldon. He was six feet, two and a half inches tall and he had a mass of dark

curly hair. We fell madly in love and dated all summer.

Because my parents objected to such a serious romance at my age and we well knew we'd never have the opportunity to see each other once I returned to Mamaroneck and he to New York University, we eloped.

In November, 1927, we were married by a Justice of the Peace in Greenwich, Conn.—“this fall,” as the Ouija board had predicted.



#### ESP HITS AND A MISS

CRAIG SMITH writing in the December 12, 1969, issue of the *Seattle Post-Intelligencer* reports undeniably concrete evidence of ESP at work.

The night of November 2, 1969, 18-year-old Susan Peterson couldn't sleep. For the next three days she was ill, suffering chills and fever, and she couldn't sleep without pills. A week before she had written to a friend, "I have this horrible feeling . . . I think something bad is going to happen to someone close to me."

On the fourth day, November 6, Susan and her father, retired army Maj. Theodore H. Peterson, were notified that Michael, Susan's 21-year-old brother, was "missing in action" in Vietnam. A month of agonized waiting dragged by and then the night of Tuesday, December 9, neither

Susan nor her father slept very well. Later Susan said, "I expected something to happen but I didn't know whether it was good or bad news."

On Wednesday morning, Theodore Peterson had left for Hazen High School where he teaches business education when an army captain arrived at the Peterson home. When she saw the uniform, Susan thought, "Oh, God, they've found Mike and he's dead!"

Here her ESP failed. The captain said Mike and another crewman had walked into a South Vietnamese military outpost after being released by the Viet Cong. He was alive and well though his helicopter had been shot down the night Susan's harrowing premonition kept her from sleeping—November 2.



I HAD SEEN IT before! At some other time, in some other life? Who knows?

I had visited New Orleans only once before, 15 years ago for only three days, but in that short time I had fallen in love with the "Crescent City." I have lived all over the United States since then and finally settled in Carmel,

Reality and unreality blend in the creative writer's mind — but how can he account for his creation when he finds it has existed all along? *Deja vu*? Or another time or life cycle?

## Welcome . . . to the Past

By John Hicks

Calif., to write. It took me two years to finish *The Long Whip*, an historical novel about the New Orleans of 1858. Half the characters in the book are fictional, half are real; half the scenes grew out of my imagination, half from historical fact until the real and the unreal were blended and all became "reality" for me.

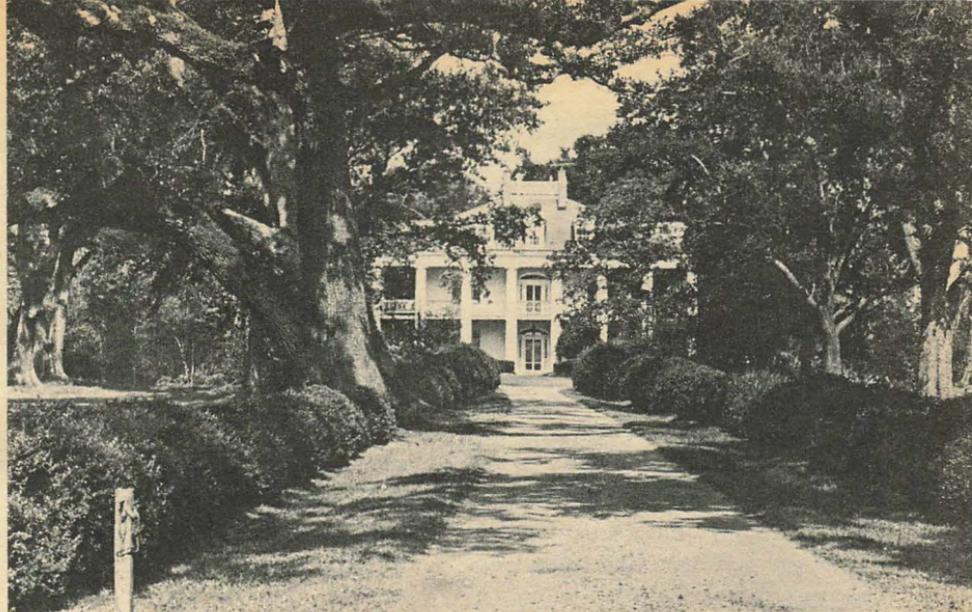
My novel was finished and on its way to the publisher before my second visit to New Orleans in October, 1966. My excitement grew as I neared the city. I was going to see Congo Square, the St. Louis Cemetery, Exchange Alley. I might even be able to find the actual site of the first Grand Opera House in the South and the area where 10,000 free blacks had lived during slavery times.



Author Hicks at work.

But my excitement was tinged with apprehension. Would I be able to find that wonderful, ribald, scintillating siren of a city I had imagined in my 400 pages of intermingled fact and fiction? My facts had been carefully researched and assembled but how accurate was my fiction?

This question raced through



"As I walked up the gravel path to the rear of the 'big house' my heart pounded."

my mind as I drove slowly up Rampart Street, an ancient map of Nouvelle Orleans beside me on the front seat of the car. I located the *Place Publique*, later called Congo Square, where so long ago slaves had danced to the wild rhythms of the bamboula drums on Sunday afternoons. For me the "No Parking" signs, neon lights and Coca-Cola ads all vanished, automobiles transformed themselves into carriages and for the moment the people who strolled through the park moved sedately, in their antebellum dress. It was 1858!

Later, imbedded in the outside wall of the hotel I had selected quite by chance, a bronze plaque informed me I was standing on

the site of the original New Orleans Grand Opera House. The place had found me!

Then from the doorway of the Old Absinthe Bar I gazed across the street, watching the construction going on there. The entire block had been leveled, the block in which I had placed the home of Etienne Le Grand, one of my fictional characters.

"Gonna be a new hotel," the bartender drawled from behind the bar. "Spouse t'be 'bout 20 stories high."

I sipped my elegant Ramos gin fizz and frowned.

"Lookin' fer somethin' particular?" he asked.

"No," I finished my drink, "just looking." How could I tell

him I was looking for something that existed only in my mind?

"Where's Exchange Alley?" I pointed toward the river, "That way?"

He nodded. "'Bout a block an' a half."

One block toward the river, one to the right and there it was! Exchange Alley! In one of those very buildings Ben Franklin, the fictional slave-hero of *The Long Whip*, learned the deadly arts of combat from Monsieur Girod. Although I never had seen Exchange Alley before, even in pictures, the buildings stood beside me like old friends. I walked in the somber shadows and heard the ghostly clash of fencing foils, the rhythmic softness of a French accent and the reckless laughter of Monsieur Girod.

"You feelin' a'right, suh?"

I turned. A small Negro man leaning against a center lamp-post peered at me, his aged face wrinkled with concern.

"Yes . . . uh, yes. I'm fine," I stammered, coming back into the present. "I was just admiring the old buildings."

"Yassuh." His face broke into a grin. "Dis heah's Exchange Alley. Back in de ol' days, used t'be lotsa teachers down here — music, singin', even had duelin' teachers."

"I know . . . I know." I offered him a cigarette.

"He stared at me solemnly as he took one, then accepted a light.

"Oh . . . then you been heah a'fo, suh?" he asked.

"No. I was in New Orleans once . . . a long time ago . . . for a couple of days, but I didn't get down this far. Why do you ask?"

He rubbed his grizzled chin.

"Nothin', suh . . . nothin'."

He turned away and started down the alley, then stopped and stared back. "You sho' does look familiar," he mumbled. Then he rounded the corner and was gone.

As he disappeared the scene froze for a split second, etching itself on my consciousness — the sun-streaked alley, the brownish-grey two-story buildings, the small figure disappearing around the corner . . . *déjà vu* . . . I had seen it all before!

From that moment each wall, each courtyard and house in the *Vieux Carré* held a thousand "memories." "Ghost" people walked with me beneath filigreed balconies, beside ancient brick houses plastered over with age-greyled cement. The rattle of a shiny phaeton pulled by a matched pair of greys filled the air. Voices, smells, sounds — 110-year-old reminders surrounded me. I knew them all!

Down a side street a tiny shotgun house was under the



"My fictional characters, like ghosts, walked with me beneath the filigreed balconies."

silent guard of two latticed front doors, weathered and split by the sun and rain of years. The spirit of an exotic *place* lingered somewhere deep within its shadows.

The old *Place D'Arms* was filled with blue-coated Yankees — occupation troops, General Ben Butler in command — and the stately Pantalba Apartments on St. Ann Street opposite Jackson Square frowned down.

Later I held my breath as I stood in the bedroom of one of those apartments,\* a room I had imagined in minute detail two years before as I sat at my typewriter in California. It was all there . . . even the full-length mirror.

\*Pantalba Apartments are now an official historical site and open to the public from eight to five o'clock on weekdays.

The next morning my fantasies lay just below the surface of my consciousness as I drove north toward the township of Luling. I had selected Luling for my book from an atlas simply because it was a day's horseback ride — about 30 miles — from New Orleans. There were other towns I could have chosen but I had chosen Luling.

Would it have the ferry my story demanded? Was there an old river road like the one in my book?

There was. As I twisted and curved along it the blacktop changed to deep choking dust, the Fords and Chevies became phaetons and surreys. But even my imagination could not dispel the huge Monsanto Chemical

plant, the shiny Kaiser Aluminum plant, the towering Union Carbide factory.

Finally I reached Luling! A general store, a filling station, a few houses, but also down a small dirt side road . . . that feeling again . . . there was the ferry tied up against the dirt embankment!

Taking the river road on north I began to search for my fictional plantation, *La Maison Grand*. I drove slowly although there were no other travelers on the road now. The oaks and sycamores loomed large, the moss hung low in grey tendrils. The sun vanished behind a cloud bank and the humidity became oppressive.

On my left an ancient plantation house came into view, nestled in a grove of gaunt oaks. Rotting boards warped and curled away from its sagging walls. Weeds and brambles clawed up its dirty columns. This derelict *never* had been *La Maison Grand*!

A mile farther down the road I passed another plantation. This one was bright and well-cared for. Two ornate and graceful outside staircases swept upward but, again, it was not *La Maison Grand*.

Discouraged, I decided to look for a turnaround and head back to New Orleans.

But just beyond the next curve

I swerved to the side of the road, jerked the car to a halt and scrambled out. My fingers traced the regular outline of the simple wrought-iron fence as I stared beyond it in disbelief. Through an arch of giant oaks, there it stood — Etienne Le Grand's magnificent plantation, *La Maison Grand*!

Camera in hand, I followed the curving side road, keeping the stately mansion always in sight for fear it would disappear into the past of 1858. "The quarters for the house servants would be just over there; the field slaves' shacks off to the right beyond those trees." My head felt light. *Déjà vu!*

Walking along the neat gravel path leading to the rear of the "big house" my heart pounded.

"Good mawnin', suh. Welcome to Oak Alley." The soft voice startled me.

"Good morning," I managed to reply. "Did you call this . . . Oak Alley?"

"Yes, suh," the large Negro woman smiled. "You come t'see the house?"

My gaze wandered the length of the long back porch.

"Or maybe ya come t'see Miz Stewart?"

"Oh, no . . ." I focused on the woman again, "I came to see the house."

"We don't usually open fer

showin' til one . . . but we don't never turn folks away. You come right on in an' ah'll git ya a guidebook. My name's Sarah."

I followed her into a wide center hall that ran full length through the heart of the house to the magnificent front door. I knew this hall; I knew this house — so well.

Sarah held out a small pamphlet.

"That'll be one dollar, suh."

I gave her the dollar and glanced at the pamphlet.

"Now, if you'll follow me . . ." Her voice became that of a tour guide.

I hesitated. A bedroom off to the left on the ground floor? It was in the wrong place. That room should be Etienne Le Grand's study!

"You been here befo', suh?" Sarah asked.

"No. It's just . . . uh, no."

"You looked 'round lak you was huntin' somethin'."

"If you have the time, Sarah, I'll explain . . ."

She nodded patiently while I told her about *The Long Whip*, about the strange "coincidences" I had experienced in New Orleans the day before, about my feeling, now, that Oak Alley was really *La Maison Grand*.

"Well, suh, Mister Hicks," she smiled, "ah don't know 'bout

N'Orleans, but ya might a seen a picture of Oak Alley somewhere. . . or ya might a seen the movin' picture they made here once."

"No. . . I don't think so, Sarah. But it's certainly not supernatural because I made a mistake about the rooms."

"How's that?"

"Well, for instance. . . that small bedroom. . . in my book that room was a study."

"Now ain't that funny, suh?"

Her eyes crinkled a bit at the corners. "That sho' nuff used t'be a study. . . we jus' brung the bedroom furniture down so's folks could see it without havin' t'bother Miz Stewart, upstairs."

Used to be the study! A slight chill skittered up my spine.

"Another thing, Sarah, in my plantation house the kitchen was detached, on the outside, over there."

"Used t'be, Mister Hicks, but we 'modernized' long time ago."

"And the dining room was up there."

She grinned. "Yes suh. . . gotta be nex' t' the kitchen."

As we got closer to the front door I mumbled, "And the parlor's right here." I had become the tour guide.

We stepped out onto the front veranda. Huge white columns rose above us and a leafy canopy of 100-year-old oak trees stretched a quarter mile to the river.

"Sarah, I notice in your booklet, the owners of this plantation were Germans. . .the owner, in my novel, was French."

"If you'll look on the back, Mister Hicks, you'll see. .this house was built by a Frenchman, Mister San Roman. Now don't tell me that was the name of your. . ."

"No," I laughed, "my Frenchman's name was Le Grand. He called the plantation *La Maison Grand*. . .not Oak Alley."

She pressed a cotton handkerchief against her upper lip. "Well, suh, ah'm glad fer that. You was beginning' t'sound spooky. Tell me some mo' 'bout yo plantation."

"Let's see. . .oh yes, I made it a sugarcane plantation."

"That's right. Mos' of 'em down here was." She chuckled.

"And up that way," I pointed north through the arbor, "about a mile or two was a bayou. . .I put it there so barges could bring the cane out to the river.

"I called it Bayou Sec," I added.

"Back durin' the Depression," her voice was low, "the River Authority filled up a slough 'bout two miles up thataway. . .don't recollect it havin' no name."

We looked at each other, silent for a moment.

"When the Civil War broke out," I said as we walked out into the ankle-deep St. Augustine grass, "Le Grand and three of his slaves put all the family heirlooms in a trunk one night. They buried it in the only patch of high ground near the plantation house." I pointed out through the line of impenetrable oaks. "Out that way. They marked the place with a small pine sapling but that I'll have to change. I haven't seen a pine tree between here and New Orleans."

Without a word Sarah beckoned me to follow. A hundred feet beyond the line of oaks, in the exact direction I had pointed, stood an ancient pine tree, dead and stark against the morning sky. Centered on a bush-covered rise, it was *the only pine tree on the whole damned plantation!*

Sarah and I stared silently. At last I mumbled, "Don't let me catch you diggin', Sarah."

"No, suh," her voice was a mere whisper, "don't let me ketch you, neither."

Both of us laughed nervously.

"You sho' you ain't never been here befo', Mr. Hicks?"

"Not in this lifetime." I looked at the dead pine again. "But I have seen it before. It's *déjà vu*, Sarah, *déjà vu!*"

# *Fingers of Fate*

By Harold Helfer

A mother and daughter both suffered attacks of appendicitis at the same time in London. Mrs. George Hicks and her five-year-old daughter shared the same ambulance and went into the operating room in quick succession.

When Henriette Springel, of Liege, Belgium, left home to work in Brussels her parents sold her bedroom furniture. The dealer who bought the furniture found a photograph of his friend, Camille Lange, in one of the dresser drawers. On the back the girl had written "The only man I ever loved." The dealer gave the photo to Camille who followed Henriette to Brussels and married her.

In September, 1968, in Philadelphia, Pa., an ambulance rushing an elderly heart patient to the hospital was struck a glancing blow by a black Cadillac at an intersection. The patient was Alex Cutler, 76, father of Dr. Jack Cutler, driver of the Cadillac. Both were headed for

Einstein Medical Center by different routes.

Three times in less than a month the Delta, Colo., Memorial Hospital listed Mr. and Mrs. James Edwards as the parents of a newborn child. And there was no mistake. The first and third Edwards couple were from Delta and the second farm nearby Paonia. The three families are not related.

Discovering her car had a flat tire Mrs. L. G. Copeland, Temple Terrace, Fla., called a filling station. She had to wait 30 minutes before the repairman arrived. She learned the reason for her wait was that the man had been out on a call to change another flat tire on another car — for her husband.

In Rome Luigi Sparapini wrote a suicide note and prepared to jump from the balcony of his fifth floor apartment. But he never took the fatal plunge — he died on the balcony of a heart attack.

*As I was going up the stair  
I met a man who wasn't there.  
He wasn't there again today.  
I wish, I wish he'd stay away.*

THESE IMMORTAL lines by Hughes Mearns might well have been writ large above the ornate portals of the Hotel Sheraton-Plaza's ballroom in Boston. It was there, on December 26 and 27, 1969, that the prestigious American Association for the Advancement of Science held its symposium on "Unidentified Flying Objects." The "man who wasn't

followed by rain made Boston a mess in which one could scarcely journey or even wade. One of the symposium participants never did arrive and several of them were not yet in Boston at the time of the press conference, thus only a few of the harder (or luckier) participants were available for questioning.

Each of these followed the time-honored custom of introducing himself, modestly giving his credits and then roughly summarizing his paper. The last of these, Dr. Lester Grinpoon, Associate Clinical Professor of Psychiatry, Harvard Medical

## SCIENCE ADVANCES ON

Unsatisfied with brush-off, prestigious American Association for Advancement of Science symposium takes issue with Condon Report.

By Walter McGraw

# UFOs

there" (literally) and who refused to "stay away" (figuratively) was, of course, Dr. Edward U. Condon, University of Colorado Professor of Physics and the Project Director of Colorado University's "Scientific Study of Unidentified Flying Objects" commissioned by the United States Air Force.

His absence was noted very early on, even before the beginnings of the symposium itself, as a matter of fact. During the morning prior to the symposium's opening session at 2:00 P.M. on the 26th there was a press conference which was greatly curtailed by the unfortunate Boston weather. A combination of snow, freezing then thawing temperatures,

School, and Director of the Massachusetts Mental Health Center in Boston, said he would take up the matter of why people have become so emotionally involved with UFOs and "why even the organizing of this panel was accompanied by a great deal of emotionalism."

It fell to Dr. Thornton Page, Fisk Professor of Astronomy and Director of the Van Vleck Observatory, Wesleyan University, and a NASA Associate, to explain the organization of the symposium. It had, he said, originally been planned for the 1968 AAAS meeting in Dallas but had been postponed because the "Colorado Report" had not been released at that time. A delay of a year was

agreed on to allow the participants time to study the Report.

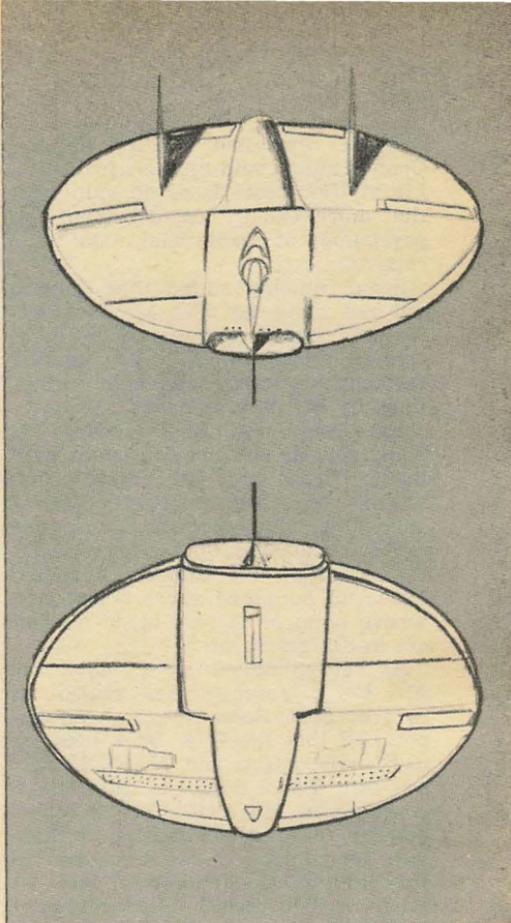
But what was Grinspoon referring to? Well, some "conservative scientists" had objected to the idea of the symposium being held under AAAS auspices but "clever action" had resulted in the formation of a panel headed by Dr. Page and they had, with difficulty, put together an interdisciplinary list of speakers who would represent a cross section of scientific views on UFOs.

"We had hoped to have Condon speak here at the symposium," Page went on. "Unfortunately it is a psychological fact that he is too emotionally involved to do that, so he is not here . . . will not appear and he doesn't want to have anything to do with it. And he made a big effort to prevent us having this meeting here this afternoon and tomorrow. He wrote, in fact, to the Vice-President of the United States to try to stop us."

Page explained that Condon felt false conclusions would be drawn from the fact that the AAAS was holding this kind of a meeting when the last word had been said with the Colorado Report's contention that "study of UFO reports is not likely to advance science. . ."

Another panel member, Dr. Carl Sagan, Director of the Laboratory for Planetary Studies and Associate Professor of Astronomy at Cornell University, pointed out that many scientists (he corrected himself after saying "conservative scientists") were afraid the weight of the news coverage would go to those who believe in the extraterrestrial intelligence (ETI) theories on UFOs so that the AAAS would appear to be coming out in favor of terrestrial visits by "little green men."

As to whether or not the Condon Report has put an end to the need for scientific discussion of UFOs there were, naturally, a variety of an-



swers. Two of the speakers not at the press conference were Dr. James E. McDonald, Senior Physicist at the Institute for Atmospheric Physics and Professor of Meteorology at the University of Arizona, and Dr. Donald H. Menzel, Paine Professor of Astronomy at Harvard and Director Emeritus of the Harvard College Observatory. It was pointed out that these men hold (and would express) divergent views on the Condon report: Menzel for and McDonald against.

Dr. William Hartmann, Assistant Professor of Astronomy and Staff Member of the Lunar and Planetary Laboratory at the University of

Arizona, who had worked on the Condon study, said he feels just looking at UFO cases is of no value but that much can be learned about the psychology of people who make UFO reports.

Sagan quickly added that Condon did not state he was against UFO research but that research in interesting areas should be funded through ordinary channels rather than by the government.

Page said the Report really is many reports and not consistent with itself. There are, he pointed out, within the Report itself several statements that "disagree with the major conclusions and recommendations written by Condon himself." However, he added, there is one area where none of the scientists present are in disagreement.

As recommended by Condon, the Air Force recently has closed its Project Blue Book. It has been announced that the Blue Book files are to be moved from the Wright-Patterson Air Force Base to the USAF Archives at Maxwell AFB at Montgomery, Ala., where access to them will be controlled by the Office of Information, Department of the Air Force, in Washington. However, Page had learned this applies only to non-classified files; classified files will stay at Wright-Patterson. He made further inquiry to find out what happens to classified files; classified files will stay a time they either are declassified or burned. So it seems much of the Blue Book material will be kept out of the hands of scientists and then possibly destroyed.

Page stated he believes this is not beyond the realm of possibility because of a personal experience he had in 1953. He was one of five scientists who composed the Robertson Panel put together by the United States Central Intelligence Agency to evaluate potential dangers to the country from alleged UFO sightings.

At that time he found that all the original data gathered prior to 1942 had been destroyed because a report based on that data had been written. He pointed out that scientists do not study controversial data by looking at someone else's conclusions but by going to original sources.

Dr. Allen Hynek, Chairman of the Department of Astronomy and Director of the Lindheimer Research Center at Northwestern University, stated that as the result of his having been an UFO consultant to the Air Force for 21 years he is in a position to know that the "hard core" cases are classified. The net result of this, he made clear, will be that only unimportant, explained cases will be available for study at Maxwell AFB while the ones with any pertinence to the question will be held in secrecy and then possibly destroyed.

The scientists at the press conference seemed to agree that if the Air Force's own commissioned report said that UFOs are of so little import that they warrant no further government research there can be no reason for keeping any files about them classified. Page, during the last session of the symposium, announced that "representations" possibly would be made to the Air Force to have the Blue Book files preserved, declassified and opened up for study.

The seriousness with which the "Special AAAS Committee" (which included both the retiring AAAS president and an AAAS vice-president) took the news of the possible destruction of the Blue Book files illustrates how some AAAS members feel about the Condon Report being the "last word" on the subject of UFOs. However, during the three symposium sessions the Report was referred to often and in complimentary terms as a "most complete and useful document," "most thorough" and "a collection of interesting and valuable data."

Off the record many found much in the Report to quibble about. One feeling was summed up by the suggestion that Condon had found himself doing a job he did not believe in on a subject about which he had preconceived ideas. He had followed, it seems, what the humorous science publication *The Journal of Irreproducible Results* calls Gordon's Law: "If a research project is not worth doing at all, it is not worth doing well."

As for the feelings of scientists in general, AAAS president Walter Orr Roberts, in his opening of the first session of the UFO symposium, estimated that the vast majority were neutral, knew little about the subject and felt that such terrestrial problems as pollution, overpopulation and human medicine deserved much higher priorities. Judging by the relative attendance at the various sessions he was right.

Perhaps most typical of the view held by most of the speakers was the one expressed by Dr. Franklin Roach, Visiting Professor of Astronomy at the University of Hawaii and Professor Emeritus of the University of Colorado, who had been the principal investigator on the Condon project. He pointed out the huge distances involved in traversing from even the nearest of our neighboring planetary systems (100 million times the distance to the moon) and the time such journeys would take. On the other hand he feels intelligent beings must exist in other parts of the universe and he does not rule out the possibility that they *could* visit our own planet. He pointed out that such visits would be impossible with the space technology we have today and that some experts say they could be accomplished only by metaphysics (magic). However, he also pointed out, two considerations must be kept in mind. First, look at the tremendous speed with which our own

knowledge of space technology has grown in the last 50 years, since 1920. And as time goes on the rate of growth seems to accelerate. His second point concerned the astronomical view of time which deals with billions of years—to an astronomer a million years is only the blink of an eye. It is conceivable that there are in the universe intelligent beings who have been developing their cultures for at least a million years longer than we have. We cannot even imagine what their knowledge of physics might encompass in relation to materials and energy sources now unknown to us. It is conceivable that with what Roach called their "megaphysics" (what our physics may be like a million years from today) they could overcome the time and space problems involved.

He concludes it is conceivable we could be visited by intelligent beings from other inhabited planets in the universe but no UFO evidence indicates to him that this already has happened.

Sagan said much the same thing. His paper seemed to repeat much the same things stated in other papers. One would imagine he could have avoided this repetition since he was a coauthor of the official summary of all the papers submitted prior to the meetings. Incidentally, he was the only participant to give the subject of UFOs the cute treatment usually employed on it by pseudosophisticated cub reporters. He dealt with what he called "the Santa Claus hypothesis" and compared UFOs with "reincarnation, the philosophers' stone, *elixir vitae*, psychokinesis, precognition, telepathy and time travel" as things it would be nice to believe in if it were not obviously impossible to do so. One listener wondered out loud why he had not included in his list "the infallibility of physical scientists." Then for some strange reason (since

the panel of speakers was, indeed, interdisciplinary including a sociologist, a psychologist and a psychiatrist) he turned to his own psychological musing as to why so many have accepted the extraterrestrial hypothesis (ETH) as an explanation for UFOs rather than choosing to believe them to be "projections of mankind's collective unconsciousness, time travelers, visitors from another dimension, angels' halos, apparitions from the spirit world . . . or harbingers of divine wrath." He concluded that in this a-religious age many persons have a psychological need for the emotion-rich concept of benign visitors coming to solve our problems. He judged this to be "politically" dangerous since if we believe this we will tend not to try to help ourselves.

Grinspoon, a psychiatrist, read a paper he prepared jointly with Dr. Allan D. Persky, Junior Associate in Medicine, Psychiatry, at Harvard, in which they point out that, unlike other areas of scientific interest, UFOs generate an emotionalism usually associated with politics, morality and religion. They attribute this to the anxious times in which we live and, on the part of a fraction of the community, a growing tendency to temporary and transient mental disturbances, a tendency to suffer illusions or delusions under stress. He said UFOs provide universal symbols and the saucer shapes so often described may be a throwback to infantile impressions of the mother's breast at feeding time. Another universal symbol, the phallus, may account for the cigar-shaped UFO reports, he said.

Sagan later pointed out that the cigar-shaped craft usually are described as "mother ships." Still later *New York Times* science editor Walter Sullivan pointed out that on TV "mother ships" always are portrayed as being round but then he

allowed as how the broadcast industry is "always pretty careful about things like that."

Grinspoon went on to say that anxiety also may influence the reactions to UFO reports displayed by many scientists who are concerned about death and immortality. "For some of those who vehemently defend the ETH, it symbolically represents a denial of the finite nature of life. On the other hand, those who have need to deny anxiety about death and immortality may attack the hypothesis with considerable passion."

Prof. Robert Hall, Chairman of the Department of Sociology of the University of Illinois at Chicago, also admitted "scientists, too, are human" and pointed to many historical cases where they refused to accept the possibility of new discoveries and ideas but rather "denied evidence" and used "illogical arguments" and "buck-passing." The latter technique, he said, can be seen today by the physical scientists saying of UFO reports that "there is no physical phenomenon." He disagrees with this while admitting that many UFO reports could be the result of honest mistakes, "delusions and illusions" and "mass hysteria." He pointed out that "the night sky is full of ambiguous stimuli" and that many varying phenomena may be responsible for UFO reports around which there has grown "a system of belief."

But he also said "many people (including intelligent and reliable witnesses) have reported flying objects. . ." and that some of the "hard core UFO reports stand up better than many a court case." He concluded that "there is clearly a phenomenon of surpassing importance here" which warrants further scientific research.

In this he clearly agreed with Hynek who said that after screening

"thousands of reports" over a 21-year period and after the "interrogation of hundreds of witnesses" he is convinced that a minor but impressively large number of the reports "do not specify any known physical event . . . or any known psychological process." After talking to these witnesses you find it pretty hard to call them crazy, he added. He concluded by saying "that sufficient strong reason exists to merit the serious attention of the scientific fraternity to the UFO phenomenon even though the final solution of the problem may be as far off as the explanation of an aurora borealis was in 1800. The present evidence should constitute a challenge and an invitation to inquiry for . . . 'the first requirement of a scientist is that he be curious; he should be capable of being astonished and eager to find out.'"

McDonald was the only speaker who stated he found the ETH the most probable explanation of the UFO reports, just as he was the only speaker to go all out in an attack on the methodology used to research the Condon Report. He pointed out that he has talked to witnesses quoted in the Report and found that salient details of their stories have been omitted. In other cases the witnesses involved were not even interrogated by study investigators. He cited, in detail, four cases where he feels his more complete investigations uncovered details that invalidated the conclusions reached in the Report. He said he has many more such cases.

He also was the only speaker to criticize the panel of the National Academy of Sciences which endorsed the study's findings. "I fear," he said, "that this particular instance will ultimately prove an embarrassment to the National Academy of Sciences."

Menzel and Hartmann were, of

course, in sharp disagreement with James McDonald and Allen Hynek. Hartmann stated bluntly "all of the UFO reports can be due to mistakes and hoaxes." He criticized Hynek and McDonald on the ground that they present as evidence only lists of cases where information is insufficient to come to the ordinary answer that would be otherwise forthcoming and said "we cannot go on giving lists of unanswered puzzles as substitutes for unanswerable arguments."

Menzel was even more critical of cases that have been, at one time or another, cited by Hynek and/or McDonald. In his paper (read for him by Roberts because he had a bad cold) Menzel was the only symposium member to attack personalities. He accused McDonald of being "skilled enough an interviewer to get any evidence he wants." Of Hynek he said that a study of the cases that impress him "may throw light on Hynek but not on science." He did, however, express gratitude to McDonald for once having objected to what he (McDonald) called having his cases submitted to the "Menzelian approach" of critical analysis. "I'm flattered to be an adjective," Menzel said.

The Menzelian approach in this paper, predictably, was to cite possible natural answers where Hynek and McDonald claimed none could be found. Among others, he spoke of the Washington, D.C., airport case which he long has explained away as anomalous propagation saying, "After all it isn't surprising to find bubbles of hot air over Washington."

He concluded by saying he was happy with the Condon Report and with the closing of Project Blue Book. He also feels that Report has killed popular interest in UFOs and "I hope the silent majority will rise up against giving more money for investigation" of UFO reports.

Walter Sullivan also feels that the public interest in UFOs has declined and is still declining.

McDonald and Hynek later were asked if they wished to offer any rebuttal to Menzel's paper and McDonald cited in detail one case where he and Menzel had come to very different conclusions. He mentioned point after point that he claimed Menzel had ignored and ended by saying there are many other cases he also could rebut.

In his roundup of the symposium Dr. Philip Morrison, Professor of Physics at the Massachusetts Institute of Technology, said of McDonald's cases, "They're the sharpest I've heard."

Morrison also spoke on the nature of scientific evidence and warned against the prejudice and emotionalism to be found in both camps. He made it clear that he neither believes in ETH nor would he support a request for more federally-funded investigations of UFO reports but "there are things we don't understand" and "I would like to consider a link by link study" of a UFO report that has been solidly investigated, he said.

Perhaps the strongest point Morrison made was his comment on the many references made by speakers to the paranoia evident in attitudes toward UFOs. Even the Air Force and the Scientific Establishment have displayed unwarranted fears which led to unnecessary mysteries and rumors. If the Air Force had not classified many of the cases, scientists, given the whole story, could have explained them easily and quickly. And if scientists had looked at UFOs more dispassionately many public misconceptions never would have grown up.

The only justifiable fears seem to be those of solid citizens who are reluctant or unwilling to detail their UFO experiences because they are

afraid they will be held up to public ridicule and be considered kooks by their friends. Dr. R.M.L. Baker, Jr., senior scientist at the Computer Sciences Corporation and lecturer at the Department of Engineering at the University of California at Los Angeles, said, "People are scared to death to talk about these things."

Morrison said he regrets this because science needs all the data it can get. He also cited the need for more public education on the needs and methods of science.

This brought the symposium full circle as this had been the subject of Page's opening paper in which he pointed unhappily to the rejection of the physical sciences by America's youth and their increasing choice of the social sciences and the humanities as college majors. In a much criticized experiment Page added an elective course to the Wesleyan catalogue "Science 101: Flying Saucers." The course was oversubscribed and Page is "convinced that the students learned a good deal of astronomy, physics and biology" from the carefully worked-out investigation that the course made into the many realms of *UFOlogy*.

Page noted that Condon devoted the last half page of his "Conclusions and Recommendations" to the "mis-education in our schools, which arises from the fact that many children are being . . . encouraged to devote their science study-time to the reading of UFO books and magazine articles." Page said he finds that by exploiting an interest the students already have he then can lead them to both an appreciation of and some basic knowledge in the sciences.

Sagan added that the younger generation also is interested in astrology, ESP and the ideas of Velikovsky mostly, he feels, because it thus hopes to outrage the Establishment. Hence his own acceptance of the ideas

that the AAAS should not ignore an area where youth can say science is trying to ignore controversial subjects.

But Page's approach was much more positive. "For a number of reasons a large faction of students and the public is interested in UFOs. Teachers should capitalize on this in teaching courses of broad appeal; scientists in general should take advantage of public interest in correcting public misconceptions about science."

It is hoped that the actions of the Special AAAS Committee will help in this endeavor. If it does succeed it will be because people recognize that a man with Hynek's credentials at last was able to point out in a national scientific forum that the Report written by the man who wasn't there but who would not stay away "constitutes as good an argument as any for further study of UFO reports . . . if you read the text and not just the press digest."

It is proposed that the papers pre-

sented at the symposium be published in book form. Perhaps this will do something to alleviate a problem that came up during the Hynek-Menzel clash. Menzel complained that he could find no writings on the subject of UFO reports by Hynek save in those "respected scientific journals *The Saturday Evening Post* and *Playboy*." Hynek already had complained that no major scientific journal would accept papers on UFO reports by any scientist so that "scientists must read about UFOs (in popular magazines like FATE) like small boys look at four-letter words on a back fence."

Is it possible, now the Condon Report is out of the way and the late unlamented Project Blue Book is buried (but let us hope not burned), that more scientists will look into this mystery—a mystery that goes back not 22 years but for centuries? If so, this would do much to restore youth's confidence in the physical sciences and in "correcting public misconceptions about science."



### THE HOMING ELEPHANT

**T**WO NIGHTS BEFORE Christmas, 1968, not a creature was stirring in Coal Valley, Ill., except a one-ton elephant who was banging at the door of Larry Dorland's house. Dorland, caretaker at the local zoo, leaped to his feet and ran to the window to determine the cause of the racket. He found himself staring at Kathy Sh-Boom, a shaggy-eared four-year-old, usually content in her pen a quarter-mile away.

He led Kathy back to her

compound and discovered a fire had broken out in an adjacent furnace room. He called firemen who quickly extinguished the blaze. The damage came to about \$1,000 not counting Kathy's singed ear.

Dorland said Kathy had opened a 30-inch door into the furnace room, wiggled her 40-inch girth through it, then opened another door to escape the heat. In the cool of the night she headed straight for the caretaker's house.



What brought magnificently equipped coach and four  
into sleeping Irish village in the dead of night?

**M**Y FATHER Paul Shaw, a surveyor for  
H. M. Customs and Excise, was sent in  
1906 to Ballyhaunis, a small town in western  
Ireland. He took with him his young English

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#### ABOUT THE AUTHOR

Maureen E. Wakefield was born in Herne Bay, Kent, England, her family home between her father's trips in the King's service. Mrs. Wakefield's stories and articles have been widely published in both the United States and England. Her magazine and newspaper articles have been honored with numerous awards.

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# The Midnight Hearse

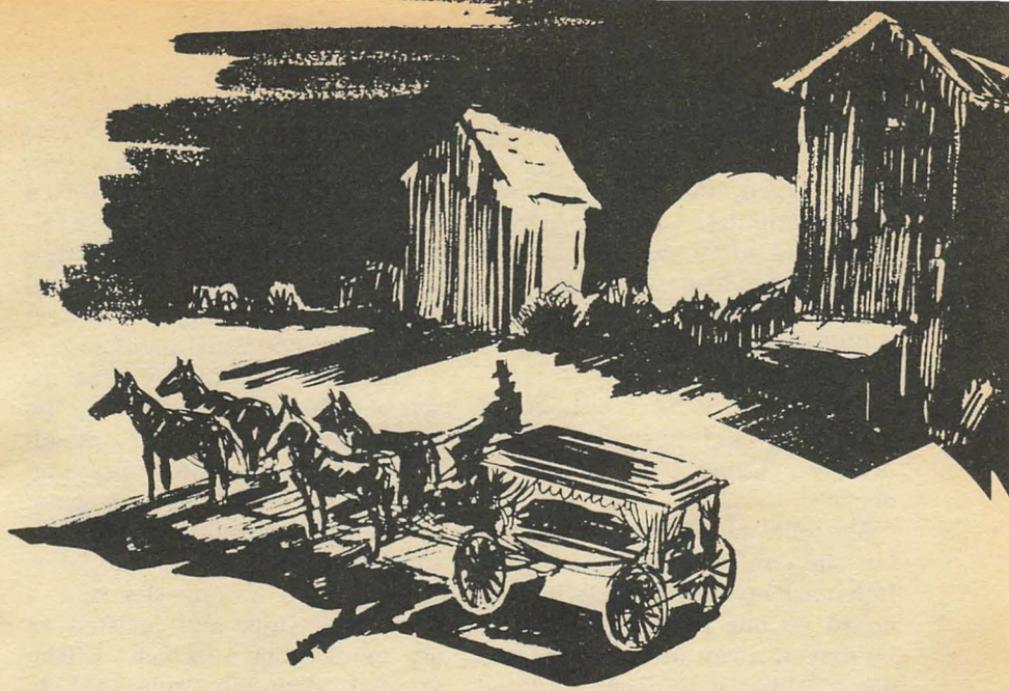
By Maureen Wakefield

wife as he often did on his frequent trips away from their home in Herne Bay, Kent, England.

Uncertain as to how long his mission in Ireland would last they took rooms in McCrory's Hotel, the one inn in the quiet little town, instead of renting a house. Life there was far from dull, they found. There were parties, dances and race meetings — and of course the long winter evenings around a cozy fire given over to story-telling.

My mother took a lively interest in the new country and its people but she was inclined to laugh off the tales of ghosts and spirits and supernatural happenings so enthusiastically embraced by the Irish.

Nevertheless, she herself on more than one occasion returning from a dance or party saw that horses would not cross a certain bridge outside Ballyhaunis. If forced they



reared in terror. To lead the horses past the spot the men had to get out of the coach and blind-fold them. It was commonly said the bridge was "haunted."

Mostly, however, Mother called the tall tales "Celtic twilight." Then one night about the middle of April she and my father retired early. It was an unseasonably muggy night and in the fashion of the times the room was almost hermetically sealed with heavy drapes and dark blinds at the windows. My father, after an exacting day, fell asleep promptly but Mother could not. As she lay beside him she suddenly heard a vehicle approaching — the steady clip-clop

of horses' hooves, creaking carriage wheels, jingling harness sounding clearly across the utter and complete stillness of the sleeping town.

"Like a hearse," she thought.

She heard its steady advance. As the vehicle turned into the town square the noises became clearer. Then to her astonishment the horses halted before the hotel entrance. This was an irresistible temptation to my curious mother! She got out of bed, awakening my father at the same time, and padded in her bare feet to the window. Pulling the blind aside she stared down at the street below. Bright moonlight flooded the square making

the night as clear as day. She saw before the entrance a vast black coach, the coachman sitting motionless on his perch, whip held erect, and four black horses standing patiently between the shafts.

"What is it *doing* down there?" she wondered aloud.

"Whatever it is it's none of your business," my father said crossly. "Come back to bed at once."

She obeyed with reluctance — but she confesses she must have fallen asleep very quickly for she heard no one leave the hotel to be driven away in the coach nor did she hear if someone alighted and entered the hotel.

The next morning she tripped downstairs determined to disregard Father's "stiffness" and get to the bottom of this odd affair. What important guest had arrived at the hotel so late at night? She had seen the truly magnificent equipage which must have belonged to a person of rank and wealth.

Greeting Mrs. McCrory, the proprietor's wife, Mother asked innocently, "What was that huge black coach doing outside the hotel last night?"

Mrs. McCrory turned pale and hastily crossed herself. She muttered something unintelligible and hurriedly withdrew.

The McCrorys' inn was a mod-

est family-run hotel and Mother had had free run of it as a welcome guest. But now she felt a tension in the air. When she followed uninvited into the family's private quarters she halted on the threshold sensing for the first time that she was intruding.

The McCrory family was assembled in the living room, the parish priest was there and all were on their knees praying. Some of the elders were in tears. More puzzled than ever Mother sought out the oldest daughter, Eileen, with whom she had a firm friendship, and insisted on an explanation — which Eileen seemed strangely reluctant to give.

"Sure, 'tis only an old superstition," she said uneasily. "The death warning for the McCrorys."

Mother knew many Irish families of pure Milesian descent have their family forewarnings of sorrow — the banshee, sidhe or some other faery. She realized the McCrorys must believe the great black coach she had reported seeing was a supernatural phenomenon and that to them it must represent a traditional family omen. She continued to question Eileen and learned that few persons ever saw it and some only heard it. It seemed extraordinary that someone of another nationality and family

— an alien, so to speak — should have glimpsed the phantom.

For once Mother was tongue-tied.

Throughout the day there was much coming and going. Family members clustered behind closed doors speaking in hushed voices. Then, on the evening of April 20, 1906, Mother had a fresh sensation to ponder.

Ill tidings traveled slowly in those days; the English newspa-

pers arrived late the day after they were published. And when they did come on the late train, their screaming headlines broke the news of the great San Francisco earthquake, April 18, 1906.

Three days later the McCrorys received a telegram they seemed to have been expecting. The body of their son, Andrew, who had been serving as a priest in California, had been found in the ruins left by the quake.



#### LASSIE COMES HOME

**P**ANCAZIO SCORANO left his German shepherd, Lassie, with his parents in Brindisi, Italy, when he went to work in Turin 745 miles away. The dog walked the distance in four months and found her master in the northern Italian town.



#### THEY CALL 'EM "FISH"

**T**HE CREW OF the French trawler *La Belle Poule*, fishing in the English Channel about 30 miles off the Cherbourg coast, found their catch harder than usual to pull in one day in November, 1968. When they went to the rail to investigate they found they had the 1,120-ton British submarine *Alaric* tangled in their nets.



#### ROCKET ALERT: CANINE STYLE

**R**ESIDENTS OF Saigon have become accustomed to the nightly boom and crash of heavy weapons fire but they always know when Communists rocket fire is beginning. The dogs start barking. Vu Ngoc Tan, director of the Saigon Zoo, told a United Press International reporter that the rockets emit an ultra-high-frequency sound which pains a dog's ears but cannot be heard by humans. Thus a chorus of yowls alerts the city's residential areas when the rockets are coming.



# The Indian Devtia

## FIRE-WALKING DEITY

When possessive gods dictate, the devtias dance . . . and cure  
maladies that stump 20th-Century medical science.

By Rajendra Pathak



Rajendra Pathak is an Indian citizen aged 24, a physicist and economist who has lived in Germany since 1964. He writes of his farm home where he has had long acquaintance with mysterious Indian customs.

PAN SINGH was 11 years old in 1953 when we engaged him to work in our household as a servant. My family still lives there on our farm at Haldwani, a small town on the plains at the edge of the Himalayan foothills, 200 miles from the capital city, New Delhi. Pan Singh was a strong healthy boy when he came to us and he remained with us for a number of years. Now he is back in his village of Damwadhunga where he farms a bit of land he has acquired. He has grown into a tall lanky young man, wiry and tough like all the people who live in the Himalayan foothills of India. I have never known him to be sick a day.

But one night in February,

1961, when he had been with us for eight years, I was working late in my room and had asked Pan Singh to bring me toast and coffee. I did not look up when I heard him entering the room in his usual quiet manner. But suddenly there was a sharp intake of breath and a dull thud as the coffee cup fell to the floor. Looking up, startled, I saw a strange sight. Pan Singh sat on the floor in a half-crouch, his face twisted in pain. His body and limbs were unnaturally bent and he seemed to be suffering. My efforts to question him about what was wrong were useless. Between tightly drawn lips he kept repeating, "Yes, yes."

He continued to sit there writhing for about five minutes. I was going to summon help when suddenly his tortured movements ceased. A look of relief spread over his face. He shook his head like a man just waking up and looked very disconcerted indeed when I asked him what had come over him. He tried to make a joke of it but I demanded a proper answer. I knew he was not epileptic and there was something unnatural in the sudden changes that came over him.

Finally he said, "I used to be a *devtia* (a word which describes both the phenomenon and the man performing it) but now my deity is angry with me."



"Dangriya" sits with wife before whom is a "thali." In devtia dance he beats "hurka" (he's holding one) which sounds like drum beaten under water.

I had heard of this mysterious phenomenon but always had been inclined to laugh it off.

The word *devtia* in Hindi means god or deity. Hinduism and its offshoots have many deities and it is common for people to have a patron deity called *Isht*. When a man says that he is a *devtia* he means that a deity is capable of coming into him and acting through him at certain times. So much for the theory, fantastic as it sounds!

Although scarcely believing, I always had been intrigued by the stories of the incredible feats of *devtias*. Now, having witnessed this strange performance in my own room my interest was more thoroughly aroused. I decided to investigate the phenomenon for myself.

Not everyone can become a

*devtia*. The initiation is possible only for those possessing special psychic powers. A *devtia* must live very cleanly, for instance never going into a house where a woman is having her menstrual period — for such a woman is considered impure.

It seems that Pan Singh had become skeptical on this particular point and, as he said, his deity was angry. If the deity becomes *very* angry the *devtia* (the man) may go mad or die. I have heard of two cases where persons reputed to be *devtias* have died of unaccountable causes — although at the time I put the idea of paranormal punishment down to superstition.

Today Pan Singh retains his interest in *devtia* but only goes to those seances where he knows the deity who will dance is not the one who comes into him. (Every *devtia* has a special deity and *only* this deity can come into him.) Pan Singh no longer wishes to lead the rigid life necessary to a *devtia*; he prefers to live, eat and drink as he pleases.

A *devtia* has the power to help people who are troubled by things for which there seems to be no proper explanation or treatment — especially by unaccountable illnesses, unbroken chains of bad luck, etc. Of course the suppliant must also help himself by praying to the god.

Sometimes an offering of sweetmeats or baked wheaten bread fried in butter is made. There are sweetmeats made especially for such offerings; they are mostly manufactured of pure sugar and are called *batasa*. Or it may be thought necessary to sacrifice an animal to the god. The animal chosen for the sacrifice depends on the god and on the person making the sacrifice. For instance, pigs and poultry are sacrificed to the Goddesses Durga and Kali. (Kali is always depicted as being vengeful. She has a great number of arms and wears a necklace of the heads of the sinners she has killed!) A buffalo is suitable as a sacrifice to either a goddess or a god but a goat is sacrificed only to a god.

There also is a prescribed manner in which the sacrifice must be made. A curved knife called a *khukri* is used — this is the knife used by the famous Gurkha soldiers of Nepal in hand-to-hand combat — and the ceremony usually takes place in a temple or at a crossroads — where spirits always are supposed to be around.

I asked Pan Singh to take me to a *devtia* dance — for such is the seance called where the *devtia* performs. These dances are fairly rare but he told me he'd keep a lookout and luckily about three weeks later came to



Villagers in remote sections of India practice sacrificial customs (usually goat), hold ceremonies of gratitude in unpretentious temples devoted to favorite deities: Gola, Ganganath and others.

Pan Singh, who came into author's home in 1953 and eight years later revealed that he once had been a "devtia," enabled Rajendra Pathak to witness the ceremonial "dance of the devtia."



tell me to be ready at 10:00 P.M. that night.

The *devtia* dance was to take place in the neighboring village of Tanda. On the way there I learned more about *devtia*. Those persons who want the help of the *devtia* in clearing up some problem send him a handful of rice. And as the seance progresses an assistant hands these rice grains to the *devtia* without — this is important — telling him who sent them.

At the start of the ceremony

the *devtia* sits cross-legged on the floor. Special drummers called *dangriya* beat out an hypnotic rhythm and the *devtia* gradually sinks into trance. When he is deep in trance he begins to throw the rice into the air, shouting out the name of the person who has sent it. Then he describes the subject's problem and suggests what he may do about it. While the *devtia* remains in trance he is oblivious to his surroundings and absolutely immune to pain.

When Pan Singh and I arrived at the village we entered a spacious thatched hut. Inside about a dozen people sat cross-legged on straw mats. The atmosphere was thick with the smoke of *hookahs* (Indian water pipes) and cigarettes. In the center of this meeting place a huge fire — about six feet long and three feet wide — burned, sending glowing sparks upward to the blackened ceiling. And before this fire sat the *devtia*, calmly smiling as he talked with someone. He was wearing a cotton shirt and a loincloth.

We greeted him and because I was interested in knowing what kind of man he was I tried to engage him in conversation. I learned his name was Gobardhan and that he was a farmer from the next village. He struck me as being quite intelligent.

Suddenly the subdued chatter in the room died out as one of the two men sitting near the *devtia* started beating his drum. Pan Singh beckoned me to sit down. "It's starting," he whispered.

The drum, called a *hurka*, gives a strange tone, like an ordinary drum beaten under water. This may be due to the strange shape of the drum which is about 20 inches high and looks like two cones placed together at their tips. The drum stands on one cone base and the other cone

base is beaten with the flat of the hand. As the characteristic beat of the *hurka* — one beat followed by a double beat — got under way the *devtia's* assistant started to beat a metal plate with a wooden stick. This metal plate was a *thali*, the ordinary metal dinner plate used by the people living in the Himalayan foothills.

I watched the *devtia* closely. I saw him begin to concentrate on the *hurka* beat and by the time the plate with its strange metallic clang had joined in the rhythm he had closed his eyes. As the rhythmic beat of the drum and plate continued I noticed his body began to jerk in time with the rhythm. At first this was not so marked but slowly it increased until within a couple of minutes his body was shivering and shaking as if with an attack of malaria. This rapid transformation of the young farmer I had been talking with a few minutes before was amazing. He had worked himself into a frenzy but somehow his movements seemed to be involuntary. It was as if someone pricked him, causing him to jerk increasingly. The violence of his movements now made the perspiration run down his neck. An assistant came and pulled off his shirt. Now, when wracked by a particularly violent attack of shivering, the *devtia* began to

shout out words I couldn't understand.

"The *devtia* is in his body," Pan Singh breathed in my ear.

The assistant now brought the small vessels of rice grains. Holding each one in turn with a trembling hand the *devtia* shouted out a name and then in the same staccato manner, ordered the man to slaughter a goat or make some other sacrifice during a certain festival in July.

I asked Pan Singh how he knew the name of the person who had sent the rice.

"He doesn't know. It's the *devtia* speaking through him."

Although I was impressed it still was difficult to believe him. Later I wasn't so sure though; an alternate explanation is equally difficult.

Meanwhile I noticed an assistant was placing iron spoons in the fire. These spoons were about a foot and a half long and shaped like a hemisphere. They are used for stirring big pots in kitchens where large amounts of food are cooked. I couldn't figure out why they now were being put into the fire — but I soon had the answer. When all the rice was finished the *devtia* did something which taxed my belief. I thought I was dreaming or that the smoke was playing tricks on my eyes. He delved into the glowing fire with his hand, brought out a

fire-red piece of coal and put it into his mouth! This is impossible, I thought to myself. I moved up to within three feet of the *devtia*. He still munched the burning coal. I expected disaster to overtake him at any moment but nothing happened — although I could hear his saliva sizzling in the heat. Even as I stared in disbelief, he again reached into the fire and drew out a big iron spoon — now red-hot. He started to lick it, to rub it over his chest and back. His assistant retreated for he didn't want to come in contact with that deadly spoon. I expected to smell burning flesh each time a little puff of steam came from his mouth as he continued to lick the spoon. But the red-hot iron might have been a lollipop for all it affected the *devtia*.

And the show was not over. Now came the climax!

Helped by an assistant — for the *devtia* seemed to have difficulty getting up — he was brought to the edge of the fire. There he stood unsteadily for a minute and then walked — *walked into the fire!* I could not restrain myself. I cried out, "For God's sake, come out!"

Someone took hold of me. Knowing the man would be a charred hulk before he could cross that fire I gazed in horrified fascination. But the *devtia*

emerged still walking upright at the other end of the six-foot burning pit. He stood there swaying a bit and I waited for him to collapse. But instead he turned slowly and walked back into the roaring fire and through it, to emerge again and sit down where he had sat before. I stared at his feet which looked unharmed. I reached out and touched his soles. They were just a bit warm — nothing more. There was no sign of a burn anywhere on the man's body.

When the "dance" ended four hours later and the *devtia* had become perfectly normal again I was no wiser. I had seen something that stunned my senses.

Since then I have seen many of these *devtia* dances. Near Padli, a small village in the Himalayan foothills about 200 miles from New Delhi, these dances with their fire-walking ceremonies can be seen every year between June and October. But to this day I have no explanation for this incredible phenomenon — the dance of the *devtia*.

Since then I also have heard quite a number of dramatic stories involving *devtia* but I will relate only two which I know from personal experience. The first concerns Rami Datt Joshi, a bus conductor whom I knew well because I often traveled with him. I always asked after his

family's welfare and one day he told me this story:

At one time he had worked for the bus company called K.M.O.U. (Kumaon Motor Owners' Union). Kumaon is the name of a hilly tract of country covering about 5000 square miles. Only once a week did Rami get home from his trips to his village, Kaladhungi. On one of these occasions he found his six-year-old son extremely ill. His wife and his mother had tried all the home and local remedies but the boy's condition remained unchanged. The ladies of the house were planning to arrange a *devtia* dance to find out the cause of the boy's illness but Rami, who is more practical, insisted on taking his son to the civil hospital in the next big town of Nainital. There the doctor diagnosed his illness as malaria, which is rare in the hilly regions. But after a month's stay in the hospital the boy's condition was not appreciably changed and as a last resort Rami's wife went to a well-known temple of the deity, Gola, and promised in her prayers to offer a sacrifice if the boy got well. After a week or so the boy's fever abruptly vanished. Rami of course attributed this change to the good hospital care and his wife attributed it to divine intervention. Filled with relief and thanksgiving the fami-

ly returned to their village.

But within a month the boy was sick again. Back he went to the Nainital hospital. The malarial fever had returned and this time even six weeks in hospital didn't help — nor did another visit to the temple. Rami's resources were running out; he could not afford to let his son remain any longer in the hospital. Anyway, the doctor explained, a stay at home wouldn't be much worse if good care was taken. So with the medicines prescribed by the doctor the family returned to their village.

Weeks went by and the boy's condition gradually deteriorated. Rami wanted to gamble his last savings on another hospital stay but his wife persuaded him to organize a *devtia* dance for the deity, Gola. Rami was desperate and anyway thought to himself it would do no harm and would give his wife peace of mind.

At this seance a man, or rather Devtia Gola through him, danced. As usual in such cases, he danced until he was almost spent and only then did the *dangriya* — the man who plays the *hurka* drum — begin to ask him questions.

He asked, "Why in this village is a poor family plagued by ill luck? Why does their little boy suffer? Can he be cured?"

The *devtia* replied, "That fam-

ily must suffer because it has wronged me. I, Gola, must have my revenge."

"How have they wronged you and what is the cure?" the *dangriya* persisted.

"I was promised a sacrifice but it never was offered. The cure follows the fulfilment of the promise. But that sacrifice is not to be here but in another village far from here. In this village I also reside," came the reply.

By the end of the *devtia* dance Rami's wife was almost hysterical. She suddenly realized that the promise she had made in the temple of Gola in Nainital never had been carried out. She had forgotten it! So Rami hurried his wife back to Nainital where a goat was quickly sacrificed in the name of Gola. Exactly six days later their child's fever waned. In another two days it had disappeared completely.

Today Rami's son is 11 years old. He remembers only two sicknesses in his life — the two times he had malaria before the *devtia* prescribed his cure.

The second case in which I knew the participants is that of Thakur Ram Singh, a milkman who still lives on our farm at Haldwani. He is tall, broad-shouldered and wears an imposing handlebar moustache. He is the type of man who respects tradition although he doesn't

hold much with the supernatural. I might explain it is a common practice in our region for some milkman who owns not more than six or seven cows and water buffalo to rent a bit of land from a farmer. And Thakur Ram Singh not only sells the milk of his animals, he also trades in cattle on a small scale.

Last November, in the course of one such transaction he went to the village of Chandui, which is 30 miles from our farm. There he bought two female buffalo and a cow. On the return journey he made camp one night near a river. This was necessary because in our area trucks are unknown for the purpose of transporting animals and an owner must travel at the pace at which his animals can walk.

Thakur built a big fire around which he spread his blankets. His animals were tied to stakes on the perimeter of the fire. Around 11 o'clock, as Thakur was smoking his last *Bidi* (Indian cigarette) before sleeping, he noticed that one of the animals was becoming restive. Thakur went to the spot with his stock and lantern. He wasn't going to risk an animal being bitten by a snake. But despite an intensive search no snake or prowler could be found in the vicinity. Meanwhile, the cow was pawing the ground and acting

extremely aggressive. The odd part was that the cow acted as if it were being threatened from one particular direction. However, within a few minutes the cow quieted down and Thakur went to sleep and thought no more about the incident.

But back at home during the following weeks Thakur saw that the animal didn't eat and seemed generally unwell. The veterinarian was called and injections given without result. Thakur was perplexed until one day a fellow milkman on a visit mentioned that the animal had a *jhasak*. This means it was suffering from a shock. The remedy, he said, might be obtained through a *devtia*. So, eventually, a dance was arranged and the *devtia* said the animal was haunted by a *bhut* or a spirit which it had picked up at a cremation ground.

At first Thakur didn't understand but inquiry revealed that the riverside camp where he had halted overnight had once been a burning *ghat* (cremation ground). The *devtia* had recommended burning mustard at the very spot so Thakur journeyed there, burned the mustard and came back to find his animal even more ill. After two days more the animal seemed almost mad with pain. The hurriedly-called vet couldn't explain it, nor

did his medicine help. But suddenly after another two days the animal started eating and in another day was normal.

Thakur prefers not to talk about this case of the cow's miraculous cure but he does now have more respect for *devtias*.

## HAUNTS THAT LIVE IN SHIPS

By Ewing D. Dodgson

CURTIS FULLER's story of the haunted *U.S.S. Sullivan's* (September, 1969, *FATE*) reminded me of my own experience on a haunted ship in a haunted shipyard.

In 1966 the *U.S.S. Garret County*, an LST, was being converted at the Todd Shipyard in Alameda, Calif., for duty in Vietnam. At that time I worked for a patrol service which guarded the shipyard and also this vessel. I had the graveyard shift and when all of the shipyard gangs left promptly at midnight my partner and I were alone on the vessel. My partner was at the gangplank and I was on roving patrol with a time clock. One of the keys for the clock was in a forward starboard compartment deep in the ship at about the water line. Every time I entered this compartment I heard voices and a muffled hammering on the hull. I never could find any explanation for these sounds, for there simply was no one aboard except us patrolmen.

On other occasions, patrolling the deserted yard, I heard odd sounds—iron pigs being noisily stacked, and in a warehouse the sound of footsteps on gravel and of an empty barrel rolling. All these sounds I checked, without result, for no workers were around and there were no bar-

rels nor gravel around this particular warehouse.

These events soon made me edgy and I asked for other duty on the waterfront. My transfer was granted but I had to work out the rest of the week in the shipyard. I certainly was not prepared for my final experience there.

Again it was about 5:00 A.M. and I was on my last round of the yard. Everything had been peaceful all night but I was glad daylight was near. We made these yard rounds on a bicycle and I had parked the bike and gone into one of the buildings to make a clock punch. Coming out of the building a moment or so later I ducked instinctively as I saw the bike hurtling through the air directly toward me. It struck me and knocked me down. I fell flat on my back all tangled up with the bike.

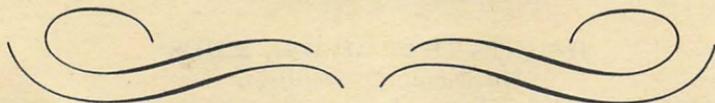
I finished the round and reported the "accident" but I certainly couldn't make an entry in the log to the effect that a ghost had thrown a bicycle at me.

I received an injury to my spine which still bothers me. I wanted to take my case to the California Industrial Accident Commission but my attorney said that with the evidence I could produce I would be "laughed out of court." I suppose he's right.

# Dreaming True

**BLESSING**

**and CURSE**



Dreams revealing the future may be quite common . . . and probably it's just as well some of us don't remember them!

By Jean Gallagher

SCIENTISTS investigating the nature of dreams have yet to come up with an explanation for such mysterious premonitory dreams as mine. To have a dream, then to see it unfold in real life, detail for detail, days or sometimes years later, can be uncomfortable. One such dream cost me two friendships. But on the other hand my very first meaningful dream may have saved a life.

I was 13 years old in 1944 and living with my parents Mark and Mary Louise Walters in Massena, N.Y. Our house was about 50 feet from the Grass River, a tributary of the St. Lawrence Seaway.

One July night I went to bed early but woke up crying about 12:30 A.M. Mother came to see what was wrong and I told her

there was a man lying helpless on the other side of the river. He was shouting for help, I said. When she told me to go back to sleep I got hysterical.

"That man will die if we don't get help to him," I insisted. To satisfy me she put on her coat and together we went out on the porch to see if we could hear anyone shouting. We couldn't but I wouldn't go back into the house. My father was working the night shift at the Alcoa plant so I insisted we go next door to my brother Charles' home to ask him to go down to the river.

Charles thought I was crazy but he got dressed and went down to the river. He came back quickly and told us he could hear a faint call for help. He notified the police and we waited until we

saw flashing lights on the other side of the river.

The next morning Mother called the police who told her the man had been fishing and had had a stroke. Partially paralyzed, he couldn't climb the steep riverbank. They had taken him to a hospital.

In January, 1946, I had a dream which was to play an important part in my life two years later. I dreamed I packed a trunk and wearing dark clothes, I rode on a train for miles and miles. When I reached my destination I was taken to a three-story building where I could not stay. Then I was taken to a two-story house about 200 feet from the main building. Using a side entrance I went up some winding stairs into a kind of hall where I found one door off to the right and two doors to the left. I entered the one on the right and found myself in a bedroom with a blue chair and twin beds with a screen between them. Two doors led from this room. I opened the door on my right and entered another bedroom which had two beds and an old-fashioned dresser with washbowls and pitchers on it. I remember thinking, "Washbowls aren't around in this day and age."

Two years later I decided to become a nun. I wanted to enter an order engaged in social work

and I found one with its motherhouse near Omaha, Neb. I packed my clothes in one of my mother's trunks and had it shipped ahead, then left Massena dressed in a black shirt and sweater. I traveled 2,000 miles by train to Omaha where Sister Jennifer, one of the nuns from the convent, met me and took me in a cab to the motherhouse.

We entered the main building, a three-story structure, where I was greeted by Mother Norbert, the head of the order. After a hearty lunch she told me that all the dormitories were filled and I would have to be put up in the house the priest, Father Jerome, occupied. The upper story was used by nuns who came to the motherhouse for retreats and there was a separate side entrance. Sister Jennifer volunteered to sleep there too until they could make room for me in the dorm.

We walked about 200 feet to the priest's house and entered by the separate entrance. As I walked up the winding staircase I felt the strange sensation of "having been here before." But of course that was impossible.

Sister Jennifer told me to take the bedroom on the right. She would be across the hall and would call me in the morning. When I entered the room and closed the door a peculiar chill

came over me. I *knew* I had seen this room before! I sat down in a blue chair and as I lay my hand on the arm I was shaking. Then it hit me: this is my dream! Here is the blue chair, the twin beds and the screen. Half-unbelieving I slowly looked to right and left and there were doors on both sides. I thought, "I'm being silly. These doors open into closets." But slowly and reluctantly I opened the one on the right — and found a bedroom. I opened the one on the left — another bedroom. Everything was exactly as it has been in my dream right down to the last detail of washbasins and pitchers.

\* \* \*

**A** FEW MONTHS of convent life taught me that it was not for me. I felt I could not be a worthy nun so I returned to my home in Massena.

I often visited my sister, Janet Foster, in Buffalo and at a cocktail party at her house I met Theodore Gallagher. We corresponded and visited back and forth in Massena and Buffalo, then decided we were in love. We were married in 1951 and lived in Buffalo where he worked.

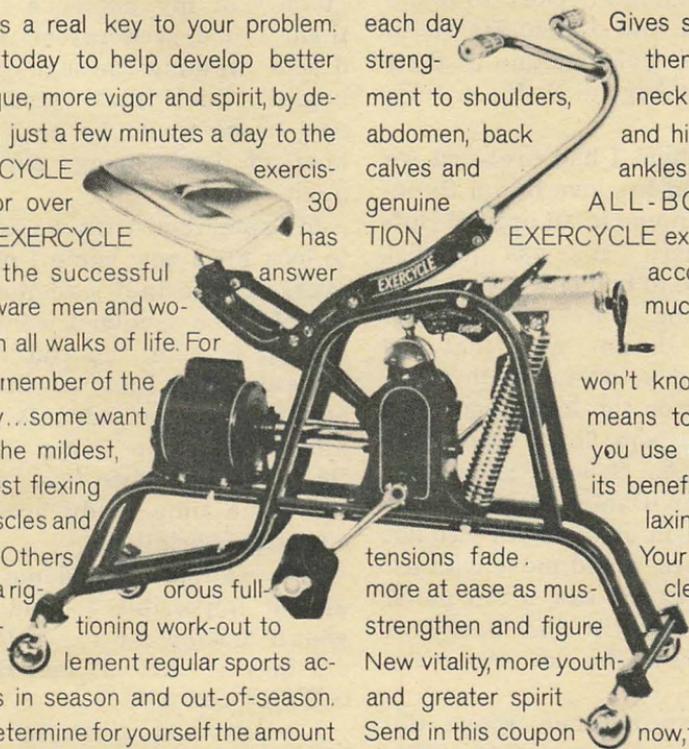
I had no remarkable dreams until the summer of 1954 when I awoke suddenly from a terrible nightmare. I had seen my mother and dad lying in a pool of blood after a car accident. At

4:00 A.M. I was wide-awake and fearful when the phone rang. It was my sister Rene calling from Massena. My mother and father had been coming home from Cornwall, Canada, on slippery roads and had hit a tree. The accident happened about 15 miles from Massena at one o'clock that morning. My father's ribs were broken and his face was lacerated and Mother also was bleeding from cuts on her legs and face. They were taken to Massena Meyer Hospital where both had to have blood transfusions. Only after weeks in the hospital were they finally well again.

Another terrible dream came in 1964. I dreamed my brother Wilfred Walters was mourning the death of his youngest son Joseph. The Saturday evening before Easter, 1965, I had the same dream and I awoke crying about 2:30 A.M., my body wet with perspiration. I wakened Ted and told him about the dream, then took aspirin and tried to get back to sleep. When the phone rang at 3:30 in the morning I dreaded the news I knew I would hear. It was my sister Katherine Davidson crying so hard she barely could tell me 19-year-old Joseph had been killed in an auto accident. His father, Wilfred, was so distraught he couldn't even talk on the phone.

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THESE ARE only a few of many dreams that have come true. The latest came true October 23, 1968. The dream was so outstanding I decided to relate it to Bob and Janice Harrison, friends we were visiting at their cottage in Angola, N. Y., in July, 1968.

I told them I had dreamed we were going to move into a three-bedroom home in an area of Buffalo where it was almost impossible to buy one of this type because the houses sold so fast. But my dream was that we would find a two-flat with three bedrooms on the lower floor and a two-bedroom flat above. Then our tenants, Grace Randal and her father Daniel Randal, who had lived in our present two-flat for 12 years, would move with us. In my dream I saw a red panel truck parked in the backyard and I knew the lot was very deep.

Now my husband spoke up. "This is really something. You know we'll never find a house like that and we both know the Randals will never move from the old neighborhood."

The Randals had been in the neighborhood for 38 years. At one time when Grace approached her father about moving he threatened to take a room at the Y.M.C.A.

Bob and Janice were making a

big joke at my expense and saying, "Let us know when we are getting our first million!"

I didn't try to overcome the guffaws of my audience to tell them I had seen myself in the dream walking through greenhouses which must mean the new house would be near some kind of landscaping establishment.

In September when we decided to look for a new home I phoned every important realtor in Buffalo. The section I wanted to live in is near the end of the Genesee City Line so that we would have the advantages of almost suburban living without the higher suburban taxes and at the same time ready access to city transportation.

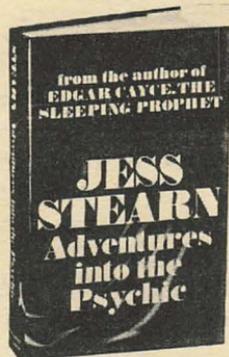
The realtors all told me, "It's almost impossible to find what you're looking for . . ." If they did they would call me. But no call ever came.

I really had given up when about 10:00 P.M. October 23, I was reading the *Buffalo Evening News*. Under "Homes For Sale" I came across a listing of a home in the area I wanted to live in. With little hope I called the number and Mrs. Tornson, the owner, answered. She had not listed the house with a realtor but hoped to sell it herself. She described the house and it so fitted our needs that the next morn-

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ing we went out to see it.

It was exactly as I dreamed. When we went into the backyard there was the panel truck in a garage and I noticed the lot was very deep. When my husband saw the truck he looked at me in a peculiar manner.

On the way home I told Ted I would approach the Randals about moving into the upper apartment. I also told him we would be in the house for Christmas because in my dream I had seen a Christmas tree in front of the fireplace. He remained pessimistic.

That evening I approached Grace and she said the house sounded very nice but she doubted that her father would move. I told her there would be no harm in asking. When he came in she told him about the house and upper apartment, then came rushing downstairs. Mr. Randal had said yes! She hardly could believe he had raised no objection.

The following day we applied

for the loan and arranged for our lawyer, Mr. Trevers, to handle the transaction. My husband asked him if we'd get into the house for Christmas and he replied, "Definitely not."

As it turned out he was wrong. On December 12, Mr. and Mrs. Tornson called to say they were going into their new home and we could move in before the final closing. We moved on December 20 and our Christmas tree was in front of the fireplace.

When Bob and Janice heard about our new home they came over to see us. However, they haven't come back again. They may have thought I was "strange" because my dream came true. I guess we have lost two friends.

Every detail of the dream came true. There are five greenhouses within a stone's throw of our backyard and I plan to go through them soon. I know what they look like, however, because I walked through them in my dream.



#### MAN'S BEST FRIEND

**P**OLICE CHECKING on the burglary of a clothing store in Detroit, Mich., in June, 1968, found a dog in the store. Surmising the burglar had fled so rapidly he had forgotten to call his dog, the police commanded him to "go home." He obeyed, the police followed and arrested his owner on a charge of breaking and entering.

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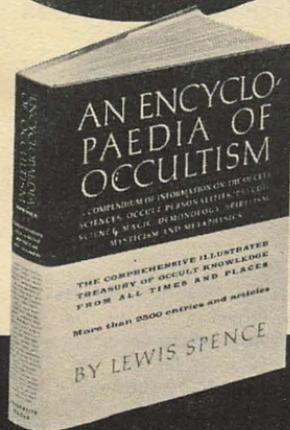
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## TO DIE . . . IS TO LIVE!

By Constance M. Kluna

AT THE MAYO Clinic on March 7, 1958, a surgical staff of 18 headed by Dr. Kirkland, chief Mayo surgeon, and Dr. Henry Ellis, Jr., performed a rare and extremely delicate heart operation which after its successful completion was the subject of a post-operative clinic attended by 75 medical representatives from the United States and various foreign countries.

The 28-year-old patient from Ord, Neb., suffered from a defective mitral valve believed to have stemmed from rheumatic fever in 1942. Its failure brought on a progressive heart enlargement until the organ grew so tremendous as to fill both sides of the chest. The purpose of the operation, in layman's terms, was to correct the defect in the cardiac valve which has the all-important function of guarding the orifice between the left auricle and ventricle and preventing the return of blood to the auricle.

The operation at St. Mary's Hospital, a part of the Mayo Clinic, took from 7:30 A.M. to 1:30 P.M.—and I was the patient.

It must have been in the recovery room, still deeply anaesthetized, that I became aware that my mental activity had heightened to an extraor-

dinary degree. I saw myself clearly as a little girl, a young lady and a woman. In a powerful, intense, living dream I witnessed a panoramic view of my life—at the same time hearing delightful music.

As my consciousness grew more acute my vision also extended. I could see what was going on behind my back, in the next room, even in distant places. Incongruously, I wondered if I should close my eyes. I tried to—but found I couldn't! I no longer had control of my body. I thought, "I'm dead!" Yet how could I think, hear and see more clearly than ever before?

From somewhere outside came great engulfing waves of emotion, the



Constance M. Kluna

sadness of my parents, Mr. and Mrs. Joseph Mantia, who had come from Washington, D.C., to be with me. My increased sensitivity made me feel and understand their grief with an intensity heretofore unknown to me.

My life continued to unroll before me and now I saw the purpose of it. All bitterness was wiped out. I knew the meaning of every event and I saw its place in a great pattern. Although much that was crystal-clear that morning since has become veiled again, I never have forgotten the sense of eternal order and rightness that came to me then.

For the first time I looked with astonishment and joy on the real me, the real self, while a sepulchre of clay enclosed the not-me. I beheld the wonders of my body and knew it was intimately interwoven, tissue for tissue, with the living soul of that dead physical form.

Realizing my condition I reasoned

calmly: I have died, as man terms death, and I am about to get out of this body. I sensed and heard, it seemed, the snapping of innumerable small cords—and then I was free.

I remember clearly how I appeared to myself—formless, colorless. I floated up like a soap bubble then fell lightly to the floor where I slowly rose and expanded to my full height. I seemed to be translucent and I knew I was naked. Feeling a painful embarrassment I fled toward the partly opened door to escape the eyes of two nurses and others I knew were around me but when I reached the door I found myself clothed!

I turned back and as I turned my left elbow brushed the arm of one of the doctors. To my surprise his arm passed *through* mine. I looked quickly at his face to see if he had noticed the contact but he gave no sign. He stood gazing toward the bed I had just left.

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When I looked back at my intact physical form, it occurred to me to wonder how I could see—no truly obvious things but through things, even the straight seam down the back of the nightgown on the figure on the bed. I felt for my eyes. They were where they should be. Then I discovered an infinitesimal cord, no thicker than a spider's web, running from my shoulders back to my body and attached to it at the base of the neck. I concluded that through that cord I could use the eyes. Turning, I started down the hall.

Suddenly a small dense black cloud appeared in front of me and advanced toward my face. I knew I was to be stopped. I felt the power to move and to think leaving me. My hands fell powerless at my sides, my shoulders, neck and head dropped forward and I knew no more.

With no effort on my part my eyes opened. I looked at my flesh-and-blood hands and then at the bed in wonderment. Realizing I was back in my body I exclaimed in astonishment and disappointment, "What in the world has happened to me? Must I die again?"

Yes, I must—but dying is not a terrifying experience. I speak as one who started on the path and then came back. It taught me to live.—*Fergus Falls, Minn.*

## THE MATRON'S MISTAKE

By Thelma W. Hartley

ON A RAINY bitter cold depressing Sunday about the middle of July, 1963, my husband Denzil drove me the 45 miles from our home in Melbourne, Australia, to the General Hospital in Geelong, Victoria. My doctor had ordered a week of bed rest, tests and a special diet as a treatment for my utter exhaustion.

The matron who admitted me was an old friend, having seen me on the many occasions I had been treated in the same hospital for diverticu-

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### INVENTED BY "ACCIDENT"

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

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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losis. She was distressed to tell me the room she had promised was not available but within a day or two she hoped to move me into one more cheerful than the one now vacant. The vacant room was opposite the nurses' station and in a section reserved especially for desperately ill patients where the nurses could keep constant watch on them.

When my husband left me it was near dinner time and before I lay back and closed my eyes I noted the time: 4:55 P.M. At that precise moment the door opened and I heard running feet. I felt a breeze on my face and sat up waiting to see who was coming. Nothing happened. The running feet stopped and no one appeared. I jumped out of bed and ran to the door of my room. Not a soul could be seen at the station or in the corridor although I still could hear the nurses carrying trays.

After a few minutes a very young nurse trainee came into my room



Thelma W. Hartley

with my tray and I asked, "Did you run into my room a moment ago?"

"Oh, no," she replied. "We are all busy with the trays. Did you ring?"

"Well, somebody started into my room and must have changed her mind."

The next afternoon at 4:55 P.M. when the nurses again were serving

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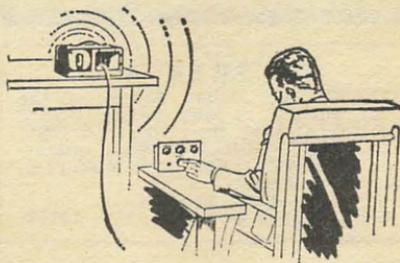
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dinner and my last visitor had left me, I heard the same running footsteps coming into my room and felt the cool breeze which even disturbed my hair. Again I ran to the door to find no nurses at the station. When a nurse did appear I asked the same question, "Did you or any of the nurses run into my room, then out again?" I got the same answer as before: "No."

The third day, at 4:55 P.M. approached, I told myself, "I won't go to the door today if I hear running feet. I'm going to stay in my bed."

Almost instantly the sound of running feet started and I stayed in my bed with my eyes wide-open. The next thing I knew I was standing beside my bed conscious of the frightful cold of the tiles on my bare feet.

Materializing before my very eyes, like a framed picture of a very sad scene, was a dead woman lying in my bed. Her dark hair was parted in the middle and lay on her chest in two long plaits tied with baby ribbons. Another woman bent over the bed, crying. She seemed too old for the clothing she wore—a flowered dirndl and slippers with laces bound around her ankles and calves. Her blouse was gay, trimmed with a ruffle and it hung off one shoulder.

My aversion to the sight of a dead person made me concentrate on the mourning woman, I suppose, and next I thought how odd it was that such a materialization could occur in my brightly lighted hospital room. The ceiling light and bedside lamp were on because the day was dull and dreary.

In a few minutes my little nurse came in with my tray and somehow I was back in bed—although I still felt the terrible chill of the cold tiles in my feet.

"Who was the old lady that died in this bed at exactly 4:55 P.M.?" I asked the nurse. "And who was the

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woman with her dressed like a young girl? Who tied the ribbons on the dead woman's hair?"

"Oh, I did!" the nurse replied. "Mrs. Matthews was a sweet person. I always brushed and plaited her hair for her. That was her sister dressed in such funny clothes." After a pause, she said, "I thought you didn't know them?"

"I don't."

"Then why are you asking me these questions?"

"Because they have just come to see me."

I picked up my fork and began to eat without looking up or I would have seen the startled look on the face of the young nurse! I guess she thought I was crazy, for she refused to enter my room for the balance of the week I was there.

I wasn't aware of this until the day I checked out of the hospital. The matron took my arm and said, "You know, of course, you frightened one of my young trainees out of 10 years' growth and now she is threatening to quit the hospital."

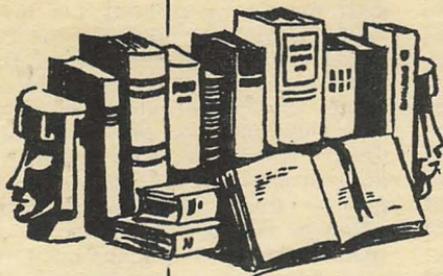
"No. I didn't know, but why?"

"She says you told her Mrs. Matthews died at 4:55 P.M. and that she and her sister came to visit you. I want to show you that you are wrong about all of this. I want you to come to the office with me where I will show you the record to prove that Mrs. Matthews could not have visited with you since she passed away early in the morning.

At the office, the matron asked for Mrs. Matthews' record. Together we leaned over it reading:

"Deceased: Mrs. J. P. Matthews. Diag. Carcinoma. Attending Physician: Dr. Patrick Moore. Time: 4:55 P.M." — *Miami, Fla.*





## New Books



By  
David  
Techter

**NEW LIFE IN OLD NEW YORK**  
**B**EGUN ORIGINALLY IN 1884 as the American branch of the British S.P.R., the venerable American Society for Psychical Research has pursued an independent path since 1909, making it by far the oldest psychic group in this nation. However, its history has been an uneven one. For decades it survived through the untiring efforts of Prof. James Hyslop of Columbia University, whose voluminous writings have been all but forgotten by the current generation of psychic researchers. At one point a group of dissidents broke off to form the Boston S.P.R. Still further turmoil centered around the medium "Margery" Crandon whose ardent admirers and bitter critics vied for control of the society. Ultimately, with the Boston group become defunct, the A.S.P.R. regrouped, largely through the efforts of Gardner Murphy who today remains its president.

More recently a new thrust has been provided by the Society's acquisition of its own building in mid-Manhattan, at 5 West 73rd St., New York, N. Y., 10023. This greatly expanded research and library space did not come free, needless to say, and the A. S. P. R. now is embarked on a campaign to raise a million dollars. (The handsome fund-raising

brochure, *Exploring Man's Possibilities*, is available on request from the Society.) Also inevitable was an increase in the annual membership dues to \$15.00 a year. Membership, incidentally, is open to all upon payment of these dues. This raise is more than offset by the increased volume of publications sent to members. In addition to larger issues of the quarterly *Journal*, the A.S.P.R. now publishes more frequent numbers of *Proceedings* and an informal *Newsletter*.

**LATEST ON SERIOS**  
**A**LL ALONG the A.S.P.R. *Journal* has been authoritative and worthwhile but it seems to me, particularly since the demise of the *International Journal of Parapsychology*, it has become adventurous. For instance, it is the only periodical besides *FATE Magazine* that has reported consistently on the psychic photography of Ted Serios. A recent

report recounts the outcome of Ted's second visit to Charlottesville to work under Drs. Ian Stevenson and J. G. Pratt. The results this time, alas, were rather disappointing, without the clear images typical of Ted's best work although unexplainable effects were obtained. Ted seemingly is going through a "sterile" period at present, a not unusual phenomenon with physical sensitives (i.e., D. D. Home).

A still more recent report (January, 1970) is by Ted's usual mentor, psychiatrist Jule Eisenbud. This concerns a series of paranormal prints produced when Ted was trying to go back in time to capture a scene from caveman days. His subject turned out to be a diorama reconstruction in Chicago's Field Museum of Natural History. Since this is a well-known exhibit (and Ted hails from Chicago) the bulk of Eisenbud's article is a detailed argument against the possibility of fraudulent use of microfilm hidden in Ted's gismo. I personally find it tiresome that parapsychologists must forever bend over backwards trying to refute totally worthless "explanations" — in this case by two smart-aleck photographers. Alas, there are uncounted people who firmly believe that Ted has been "proven" a fraud (just as there are a multitude who believe the same about "Dr. Tony"). In any event, Ted's prints show the Neanderthal reconstruction lit by a spotlight type of illumination that could be produced only by extinguishing the normal Museum lighting and shooting in the dark. Someday Ted must come up with some shots of authentic cavemen and then it will be interesting to watch the skeptics try to explain them away.

#### POLTERGEISTS DISSECTED

**A**MONGST THE more interesting material in recent issues of the *Journal* is a series of articles by

researcher William Roll on poltergeist cases he personally has investigated. Roll's organization, the Psychological Research Foundation of Durham, N. C., like the A.S.P.R., recently has undergone expansion, moved into new quarters and hired additional staff. (For years it was virtually a one-man operation, with assistance from Bill's capable wife.) Whether the new affluence is responsible or not Roll finally has gotten around to writing up cases he studied some years ago, notably the Newark disturbances and the Indianapolis case. (Still to go is the Jackson, Mich., poltergeist.) As in an earlier report on the famous Seaford case, Roll insists on using pseudonyms for the family members involved. Since the true names have been published in a number of sources, including newspapers and *FATE Magazine*, I don't know what this policy is meant to achieve.

Instead of detailing evidence to establish the paranormal nature of the disturbances Bill concentrates on analyzing events that might shed some light on the nature of the paranormal agency involved. Thus, the objects involved in the poltergeist activity are analyzed for chemical composition, for distance from members of the household when moved, distance moved and so on. He tabulates the frequency of events by day of week and hour of day.

Roll has found that what he calls "the attenuation effect" is a fairly consistent feature. By this he means the majority of the events occur in fairly close proximity to the suspected agent and the number of disturbances drops off sharply as distance from this agent increases.

I was unable to understand the reasons for some of the analyses. I don't know any theoretical reason, for example, why the direction of the movements in terms of the compass should have any bearing on the psy-

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chic force involved — or is Roll suggesting the magnetic field of the earth may be a factor somehow?

By far the most illuminating part of Roll's reports is his summary of the psychological and psychiatric examinations of the personalities involved. Suppressed anxiety and hostility seem to trigger the disturbances. And in both the Newark and Indianapolis poltergeist cases individual pathologies of the family members do not seem as important as their neurotic interaction. At the same time, I find it strange that Roll dwells so little on the probable associations of the disturbed articles with the psychodynamics of the households. In any event, Bill is to be commended for his fascinating reports. One only wishes poltergeist cases of the past had been reported in such depth.

#### PSI AND DISTANCE

THE MAJOR research effort of the A.S.P.R. in recent months has been experiments designed to ascertain whether ESP really is independent of distance. Research Officer Karlis Osis has presented evidence that suggests there is a decline with increasing distance. To test this empirically Osis and his collaborator Malcolm Turner arranged for assistants in New York, Los Angeles and Tasmania to take part in an experiment. Volunteer subjects were recruited from amongst the A.S.P.R. membership scattered throughout the United States and on each night of the experiment these volunteers guessed four runs of targets (colorful postcards of nature subjects were used) without knowing the location — New York, Los Angeles or Tasmania — of the targets. In actuality two runs each night were in Tasmania and one each in New York and Los Angeles. Thus the distance factor could be studied without creating psychological blocks for

those participants who might consider great distance impossible barriers.

The results were published as Volume 27 of the A.S.P.R. *Proceedings* (available separately for \$3.50) and the figures tend to support Osis's contention that ESP declines with distance. On the basis of average scores for each run of 25 guesses the ESP declined .0436 for each 1000 miles of distance. If the decline effect is so small, it is no wonder that it hasn't been noticed before!

But even this result is subject to question. Since the evidence for the drop-off is based largely on poor scoring on targets in Tasmania it is quite possible that the fault lies in intangibles such as the personality of the assistant in Tasmania. To check on this possibility Osis and Turner organized a new set of experiments which depended on the same experimenter moving around the globe. These experiments now are finished but the results have not been published.

The opportunity to participate in such experiments is only one of the reasons for joining the A.S.P.R. There are numerous worthwhile articles in the *Journal* besides those discussed above; the Society maintains an extensive library of books in the field; there are several lectures a year for those persons living in the vicinity of New York City. (The former Los Angeles branch is now a separate body — the Southern California Society for Psychical Research.) And besides these tangible benefits there is the knowledge that one is financially supporting the research activities of the Society. Those persons who wish to advance psychic research should join the A.S.P.R. and lend it their support.

#### OTHER REVIEWS

THE HALL OF MAGIC MIRRORS, A Portrait of Madame Blavatsky, by Victor

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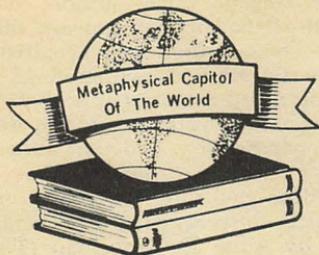
An author's motive for writing a book is not always evident, sometimes not even after you've read the book. At first glance *The Hall of Magic Mirrors* appeared to be a *belle lettre* written by an admirer in memory of last century's Marie Antoinette.

But Madame Blavatsky was no Marie Antoinette and Mr. Endersby harbors no such illusion. Her role as a founder of Theosophy and author of ponderous tomes of hermetic philosophy is commonly known. But much data in this biography are less known, at least by non-Theosophists.

Issuance of a biography of HPB and a history of Theosophy through the facilities of a publisher other than Theosophy Press raised a few questions in my mind. In reply to my inquiry Theosophy Society president Joy Mills wrote that while the staff corresponded with the author in developing the manuscript, she surmised Endersby's choice of a publisher was meant to allay suspicion of bias in his book.

Casual readers in the occult field may be surprised at the depth of the controversy this book discusses. The early life of Madame Blavatsky and the early days of Theosophy are treated in detail but by page 32 we are digging into the central nerve of the plot. We find *The Hall of Magic Mirrors* is a counterattack—minutely and occasionally tenuously detailed—to the charges made against HPB in the report of the Society of Psychical Research, London, released in 1885 and known as "The Hodgson Report." (Richard Hodgson was the principal investigator.) The charges in this report were repeated and embellished in numerous other books which appeared in later years.

Quixotically, the exhaustive bibliography Mr. Endersby has assem-



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bled includes no other authors' defenses of HPB. Thus it appears this giantess of 19-Century occultism has been tarred and feathered as a charlatan, fraud and part-time harlot — and one lone voice sounds in defense of her honor — and that almost a century later.

Miss Mills came up with only one more HPB defense source, a small volume by Adlai E. Waterman (*The "Hodgson Report" on Madame Blavatsky*, Theosophical Publishing House, Adyar, India, 1963). This prompted me to inquire as to the depth of the pro-and-con schism within the movement. Did anyone really believe in the authenticity of the letters purported to be written by Madame Blavatsky's "masters," the Mahatmas?

Miss Mills emphasized that the Society observes a policy of "freedom of thought and investigation" and "to each his own conclusion." The society seems to embrace its founder's ideals and teachings but the preponderance of anti-phenomena writings balanced against two small lonely efforts in defense\* suggests that Theosophists prefer to study philosophy, ethics and meditations and simply forget about that controversial little cabinet onstage in Adyar, Madras.

Mr. Endersby's defense is presented in courtroom style. He researched material right on the site in India. At many stages of the book you almost expect the Madame to speak suddenly and encouragingly. It is an interesting presentation but I fear that for all the bulk of detailed reconstruction of those bygone days, few readers will be persuaded to accept the validity of cabinet phenomena claimed to have taken place 80 years

\*I feel constrained to point out that the anti-Hodgson literature is almost as extensive as the anti-Blavatsky.—David Techter.

ago in a hut in India. If this is truly the author's motive in writing *The Hall of Magic Mirrors* he is playing to an already hung jury.—Tom C. Lyle.

**PASSPORT TO MAGONIA** by Jacques Vallee, Henry Regnery Co., Chicago, Ill., 1969, 372 pages, \$6.95.

"The modern global belief in flying saucers and their occupants is identical to an earlier belief in the fairy-faith." This one sentence provides a basic outline of the data and theories set forth in Jacques Vallee's third book on UFOs.

In recent years a growing number of UFO researchers have suggested that the theory of extraterrestrial visitors may be inadequate to explain the vast amount of UFO activity reported in both ancient and modern times. Today we hear talk of parallel worlds, "alternate realities" and other "paraphysical" explanations for UFOs. *Passport to Magonia* fits the latter category.

The book contains a wealth of material garnered from folklore, legend and fairy tale. In comparing reports of former years with modern accounts, many intriguing parallels emerge. While much more research of this type is needed, I feel obliged to criticize some of the author's conclusions.

To Vallee the interplanetary theory is no longer tenable. As he puts it, "Visitors from the stars would not be human or humanoid. They would not dare come here without receiving a polite invitation from our powerful radio telescopes. For centuries we would exchange highly scientific information through exquisite circuitry and elaborate codes. And even if they did come here, surely they would land in Washington, D.C., where the President of the United States and the 'scientific UFologists' would greet them."

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These statements are absurd. One is reminded forcibly of the Condon Report's "learned pronouncements" on precisely what extraterrestrial intelligences are likely to do during the next 10,000 years!

As Condon and Company had not the slightest inkling of what may be occurring elsewhere in the universe, neither does Vallee. To say that space visitors should "play by our rules" is only to demonstrate profound egotism and naïveté.

Another example is this statement: ". . . the theory of simple visitation (from other planets) must be combined with the assumption that the visitors know far more physics than we do . . ." And precisely why is that assumption so illogical?

On the plus side *Passport to Magonia* is crammed with fascinating accounts of preternatural beings, be they extraterrestrial or not. Almost 200 pages are devoted to a chronological listing of UFO close approaches, landings and occupant sightings that have occurred during the past century. Such a compilation has great value for researchers.

In summary, while I must disagree with some of the statements made in the book, I recommend it to all who wish to view the UFO enigma from a slightly different angle.—*Lucius Farish*.

THE ESP READER edited by David C. Knight, Grosset and Dunlap, New York, N.Y., 1969, 432 pages, \$5.95.

Within the last two years parapsychology has been deluged by an onslaught of anthologies on psychic subjects. Most of these consist of unpardonably poor-quality hodgepodes of psychic vignettes. However, no such literary stench attaches to David Knight's well-proportioned and scholarly anthology.

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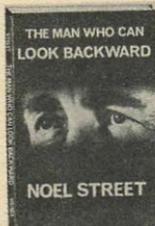
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Source Book. Mr. Knight's opening remarks introduce his volume as an attempt to reissue much of the now-forgotten vintage literature in the field of psychical research.

Mr. Knight has done a formidable job in fulfilling his objective which is both scholarly and laudable. Within 400 pages one may read such "outdated" material as Lord Adare's experiments with D. D. Home, selections from Alta Piper's biography of her famous mediumistic mother and William Barrett's writing on death-bed visions. In fact, Mr. Knight has presented no less than 90 readings from the historic literature of parapsychology among which readers will find such familiar names as Carrington, Lodge, Richet, Cummins, Leonard and many more.

It cannot be denied that Mr. Knight's knowledge of the field and its literature is impressive but *The ESP Reader* curiously omits haunting and poltergeist cases. The literature on these phenomena is more than abundant and Mr. Knight surely could have found room for just one! On the other hand I think the entire section on reincarnation could have been deleted.

Mr. Knight also has the queer habit of citing a particularly intriguing out-of-print psychic book and then quoting a relatively trivial or uninteresting section from it.

Intermingled with the extracts are Mr. Knight's own comments. Although usually informative they often become banal and not nearly so sophisticated as the authorities he has chosen to quote.

But these few failings do not detract from a really fine anthology. For the layman it is an excellent guide to an ever-broadening field. For the ESP scholar *The ESP Reader* is an excellent source book and guide to almost unobtainable psychic literature and thus preserves some of the best evidence obtained by

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various Societies for Psychical Research.

No doubt it will be quite a while before another editor will match Mr. Knight's enthusiasm and discrimination — D. Scott Rogo.

THE OPEN GRAVE by Alan Hull Walton, Neville Spearman, Ltd., London, England, 1969, 233 pages, 30 shillings (about \$3.75).

*The Open Grave* is a mixed grill, a collection of discussions and narratives on various aspects of the supernatural. A title like "Ghosts and Haunted Houses" might have suited better, for these subjects take up the larger part of the book.

In his preface the author states he has compiled this volume "solely with a view to entertainment . . . gripping, grisly or pleasantly mysterious." Noting "an enormous and increasing interest in the supernatural" Mr. Walton declares he has been careful "to produce a collection of stories not otherwise easily available."

A description of a Black Mass attended by Joris-Karl Huysman in Paris in 1890 and later published by Huysman to underline the dangers of such practices comprises the first chapter. Chapters follow on "elementals" (nonhuman or perhaps prehuman ghosts), sex demons (*incubi* and *succubi*) psychic faculties of such famous persons as Goethe, Lord Castlereagh, several French academicians and German scholars, Carl Jung, and English writers (briefly mentioned) from John Donne to Conan Doyle. Tales of ghosts and hauntings gathered from various sources, oral and printed, covering some three centuries fill the rest of the book.

Sources for some of these tales are given; for others the documentation is vague. For instance, the story of the haunting of Chantry Manor-House we are told, "originally saw

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the light of day in a mid-Victorian magazine." Poltergeists find a place in the book as well as animal ghosts (one house was alleged to be haunted by a large white rabbit which became visible from time to time) and one chapter is devoted to Havelock Ellis (whose biography is among Walton's published works).

In the epilogue the author philosophizes on possible explanations for the manifestations described in its pages. The writer W. T. Stead is cited at great length on both good and bad aspects of psychic investigations.

Throughout *The Open Grave* Walton recommends other books for readers interested in particular topics. *The Light and the Gate* (1964) and *The Imprisoned Splendour* (1958), both by Raynor Johnson, are two he recommends.

Walton's writing is somewhat better than that in many "psychic" books designed for popular consumption. And the book has a quiet pleasant Victorian flavor which adds to its attractiveness. FATE readers will find it agreeable entertainment indeed — just as the author intended. — *Nan Cooke Carpenter.*

**ABNORMAL HYPNOTIC PHENOMENA:** A Survey of 19th Century Cases, Vol. II, edited by Eric J. Dingwall, Barnes and Noble, Inc., New York, N.Y., 1968, \$8.50.

The first volume of E.J. Dingwall's comprehensive four-volume survey explores hypnotic phenomena in France; the third volume explores hypnotic phenomena in Russia, Poland, Italy, Spain, Portugal and Latin America (reviewed in the September, 1969, FATE); and the fourth explores the same phenomena in the United States and Great Britain (reviewed in FATE, November, 1969).

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While present-day Holland has Tenhaeff and other researchers, that country in the 19th Century lacked significant parapsychologists and psychics, according to Dingwall. In nearby Belgium, however, the early mesmeric paranormal experiments of Charles Lafontaine were going on. Lafontaine, who introduced Braid to mesmerism, is a most interesting and possibly underrated researcher. Lafontaine discovered Marie who gave significant illustrations of *lucidité a distance*, which Lafontaine believed to be the major form of clairvoyance.

Also of note in Belgium was the work of the priest Robiano and later J.R.L. Delboeuf. Robiano leaned toward the electrical or "galvanic" interpretation of the modus operandi of mesmerism, while Delboeuf (showing the influence of the times in which he lived) favored the nonphysical "suggestion" hypothesis of Braid, Liebeault, Bernheim and Binet who came later. However, 19th-Century Belgium produced no large number of psychics.

An excellent set of footnotes distinguishes the section on Germany but this section is less fascinating than it could have been because Baron Karl Von Reichenbach and his theory of the *Od* has been omitted. Dingwall recounts the familiar anecdote of Justinus Kerner and the Seeress of Prevorst and several less familiar but not less significant cases, but it must be said that he skimmed over the dominating theoretical complex of the first half of the 19th-Century German thought — nature-philosophy.

Exceptions to this anecdotal or hearsay treatment are few but they are interesting: the post-Kantian speculations of Friedrich von Schelling and Schopenhauer regarding space and time as essentially subjective; the work of the astrophysicist, J.C.F. Zöllner, who like Wagner in

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Russia posited a fourth dimension—not time, but another dimension of space. Such abstractions are relevant to abnormal hypnotic phenomena for they point to an explanation for it in terms of an expanded world view. The primary ideas of nature-philosophy—such as the universal transference of energy and that everything slides on a continuum of attraction and repulsion—need not be limited to literal referral to electromagnetic phenomena, especially as those data are presently imperfectly understood.

Finland is not mentioned in the account of Scandinavia and Denmark and Norway get minimal treatment. However, the section on Sweden, because of its composite scope, is perhaps the best of Volume II.

Of the many persons active in abnormal hypnotics in 19th-Century Sweden the names of O. C. Ekman and J. J. Berzelius are likely to be paramount. Dr. Ekman is especially important for his work with Anna Nilsson, a 19-year-old girl who seems to have had remarkable out-of-the-body experiences, "medical clairvoyance" of internal anatomy and pathology, and a noteworthy phenomenological conviction of the soul as a spatially-extended substance, bluish-white in clairvoyant color. Such a view has a venerable but largely ignored heritage among major thinkers, denies the Cartesian dualism of mind and body and affirms the phenomena commonly called supernatural while maintaining the possibility of experimental repeatability.

Due to his scientific and intellectual integrity the famed chemist Berzelius was forced to a favorable view of abnormal hypnotic phenomena. He examined and was impressed with the work of Reichenbach in Germany.—*Jody Brant Smith.*

# Report FROM THE Readers

## PLEASE, NO FICTION!

I wish to correct an oversight in your November, 1969, "I See by the Papers." On page 12 Curtis Fuller writes: "This is the area where the famed ship *Mary Celeste* . . . also disappeared. When she was found steam was still rising from plates set on the table but no living human was aboard."

You have been misled by one of the romantic legends surrounding the ship. I humbly suggest better evidence may be found in the records of the Vice-Admiralty Court of Gibraltar. The following is the sworn testimony given on December 18, 1872, by Oliver Deveau, first mate of the *Dei Gratia*, and the first to board the derelict on the high seas:

"I saw no preparations made for eating in the cabin. There was plenty to eat but all the knives and forks were in the pantry. The rack was on the table but no eatables. There was nothing to eat or drink in the cabin set out on the table. But preserved meats were in the pantry.

"I examined the state of the ship's galley. It was in the corner of the forward house and all the things, pots, kettles, etc., were washed up. Water in the house was a foot or so deep. I cannot say how the water got in but the door was open and the scuttle hatch off. The windows were shut. There were no cooked provisions in the galley."

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The mystery of the *Mary Celeste* needs no fictional embellishment. — *Michael W. Hellard, Versailles, Ky.*

**SPHYNX CLOCK THAT RUNS**

I was so intrigued by your story about the Egyptian clock that chimed but wouldn't run (October, 1969, FATE) that I looked all over New York until I found a sphynx clock for myself.

I too got one that is valuable. Few of them were made and all are very



old. However, mine gives me no psychic sensations—except pleasure—and it keeps perfect time now that I have had it cleaned. — *Gordon Collier, Ossining, N. Y.*

**A SORT OF MAGIC**

When my faith in God wavers I need only look to happenings in my own family to straighten me out.

About 1899 my father, then unmarried, overexerted himself in hurrying into Burlington, Vt., carrying a suitcase, and violent hopeless heart trouble resulted. The doctor told him he hadn't a year to live.

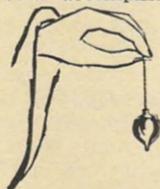
For some time he had felt a "call to preach" but had resisted it, feeling inadequate and subject to appalling stage fright even when healthy. Now, having nothing to lose, he vowed, "I'll preach if it kills me!" When he first rose to address a

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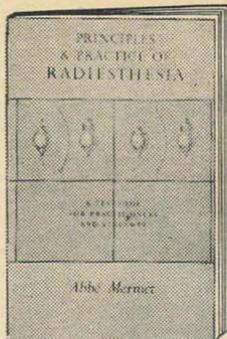
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congregation he immediately felt much better in his heart. He had the eloquence of a Billy Sunday and he continued to preach in that style for over 25 years.

When he and my mother had been married eight years they had no children and doctors said Mother couldn't have them. They prayed fervently—and something must have happened—for I was born.

In 1941 I was working my way through a Bible college; I had decided never to ask a penny's help from any human being, for I knew God was a listening Father. On one occasion I needed about \$3.00 for books and prayed for it—simply, not frantically. Two days passed and it seemed that God had not heard me. But on the third day I received a letter from an aunt who said an acquaintance who had been owing her money suddenly paid up and she would divide the money with me!

Another time I had about \$2.00 earmarked for needed books. In a missionary meeting I was so touched by the hunger of workers in Spain that I gave this money to them, unmindful of my own responsibility to get the books. Soon afterwards I was going down a staircase and heard a student pounding along behind me. He stopped suddenly, long enough to pull \$2.00 from his pocket and to say, "The Lord told me to give this to you."

This is the sort of magic that has established my faith in a Father who hears and answers.—*Harold Bradford, Chicago, Ill.*

**THE WORD FROM ON HIGH**

Your March, 1970, issue carries an article on the New England warlock Ted Rabouin. I found it interesting, morbid and incorrect.

Almost no covens seek publicity and neither do they investigate persons as your Mr. Rabouin claims. We do not sit in coffee shops looking for

prospective converts who "reek of death." Nor do we use skulls for candle holders nor tombstones for tables. Although most members of a coven are psychic none of them exploits their talents on TV or radio as your gentleman seems to do.

Most of his comments on the Craft were correct, but I have serious doubts as to his real initiation. True covens are scarce in the United States. Also, to find a true Book of Shadows which does not have black or ceremonial magic mixed in is rare indeed.

I suggest before you run stories on "witches" you check out their heritage to make sure they haven't simply read up on the Craft and hope to use it for fame and fortune. I for one never bother with commercialism but I can trace both my mother covens back many generations, one through Gardnerian and the other through Alex Sanders in England who is an hereditary High Priest. And I qualify in both Gardnerian and Hereditary covens as a High Priestess.

I have been in the Craft for years and I am appalled at the number of persons who currently claim to be. It's a phase that many Americans are going through. I'm sure that if you look for Ted Rabouin or his Florida coven a few years after this occult binge dies down you will find neither.

At least Author LaJoie makes Ted Rabouin sound good to the unknowing and plausible to the ill-informed. —*Mary Elena Nesnick, New York, N.Y.*

#### CASTLE MYSTERY SOLVED

Ed Leedskalnin who built Florida's coral castle (March, 1970, FATE) may have discovered a means of equaling the balance of magnetic gravity in order to lift the huge stones with primitive tools.

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forces: one, the atmospheric pressure and two, the magnetic pull toward the center of the earth. When that magnetic pull is equalized the weight of a given object decreases. That Leedskalnin knew something about magnetism and its relation to the universe is shown by the fact that he wrote several booklets on the subject.—*Otto W. Davidson, Los Angeles, Calif.*

**"PLAIN BUNCOMBE"**

Since most of the articles and ads in your magazine relating to astrology call it a "science" I think it is only fair to look at the other side—that is, the Bible's side.

Astrology is a pseudoscience which teaches the supposed influence of the stars on human affairs. In the Scriptures it is associated with sorcery, soothsaying, divination, and necromancy—all of which are forbidden and when practiced incur God's wrath. (*Deut. 18:10-14; II Kings 17:16, 17; 21:6; Isaiah 47:9.*) The astrologers, star-gazers and prognosticators were to be destroyed. (*Isaiah 47:13, 14.*) Astrology flourished in Babylon but those who pretended to have special knowledge from that source were shown to be frauds. (*Daniel 2:1-12; 2:27; 4:7, 5:7, 8, 15.*)

The word "horoscope" is derived from two Greek words which mean "to watch the hours," the equivalent of the Biblical "to observe times," a practice that was condemned. (*Leviticus 19:26.*)

Astrology is man's way of blaming his sins on the stars. I realize it's human nature to pass the buck—but what an unintelligent method!

According to astrologers the zodiac has 12 divisions, each 30 degrees long, marked off eastward from the vernal equinox. The name of the divisions originally were the names of the constellations within them. About 2,000 years ago the artificial signs of

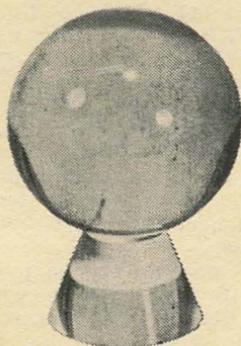
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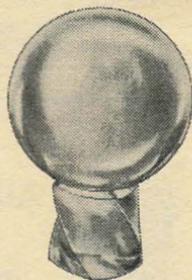
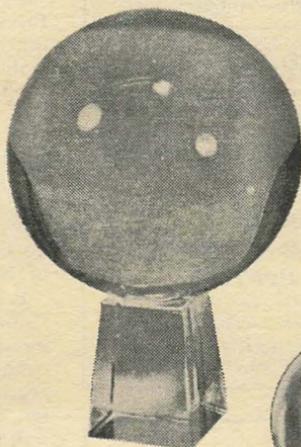
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the zodiac and the constellations coincided. Today the signs have separated about 30 degrees from their corresponding constellations. The sign of Aries, for instance, is *now* in the constellation of Pisces! It looks as if the astrologers' horoscopes are out-of-date — but they're either unaware of this fact or they don't care.

As Dr. Harlow Shapley of Harvard Observatory says, "Star reading is plain buncombe."

Adolph Hitler had five astrologers counseling him. He sentenced one to death for giving "bad advice" and his other star-gazers were not able to foresee the fall of the Third Reich. So much for astrology as a "science." — *Dolores Geithman, Kirkland, Wash.*

## HOW'S THAT AGAIN?

In the September, 1969, FATE an article appeared by M. R. Coe revealing a so-called "secret" of the yogis. In the February, 1970, issue this theory seemed to be substantiated by M. Kohle in his letter, "Secret of Survival."

I am not trying to discredit this "theory," but the February issue also includes in "I See by the Papers" an item on Yogi accomplishments, a report by a Dr. G. Chhina, in which he states a Yogi meditated "half-naked" in the Himalayas and afterwards could leave his hand in water only 7° above freezing for 25 minutes, longer than most persons could tolerate.

This report seems to put a crimp in M. R. Coe's article — which obviously did not reveal the real "secret of the yogis." — *J. Drake, Kitchener, Ont., Canada.*

## OF MOUNTAINS AND WARTS

So warts can't be removed by faith! Well, I can remove them. Some 60 years ago I had a horrible wart on my little finger, so bad that if I bumped it would bleed. My mother removed it and told me how to do it.

When I visited a friend in Iowa she showed me a very sore wart on the inside of one finger. I asked her if she would like my help in removing it. Of course she wanted help from any source.

I visited her again a few months later and she exclaimed, "Fern, I want you to see my finger."

I couldn't see anything but she said, "That's where the wart was." She told me it had hurt so much she thought she would have to see a doctor but when she and I had talked about it, she knew that I would remove it.

We have faith that moves mountains. Why wouldn't it remove a wart? — *Fern M. Canright, Westland, Mich.*

### SOME FUN!

With great amusement I read Paul A. Smith's letter in the March, 1970, "Report from the Readers." In his criticism of Hugh Auchincloss Brown's "Our Earth Grows Larger" Mr. Smith of Chicago explains to us rather patronizingly certain laws of physics and claims the speed of light is 330,000 miles per second. Any seventh-grader knows it is 186,000 miles per second.

O.K. so we all make mistakes — but what really grabbed me was Mr. Smith's statement: "I think an article such as this should be checked a little more carefully for scientific accuracy before reaching print." Anyway, it's all good fun. — *Anthony Egan, New York, N.Y.*

\* \* \*

I wonder if Paul Smith's criticism was serious or if he was testing FATE to see if they checked the accuracy of his letter.

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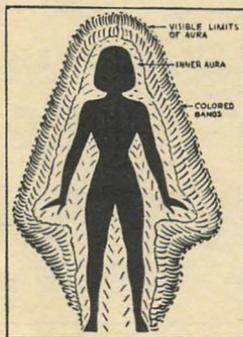


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to be seen at sunset and the first color to come over the horizon in the morning.

Second, all waves do travel at the same rate in a vacuum but not at 300,000 miles per second. Their speed is 186,282 miles per second, a constant recognized in 1968 by the International Astronomical Union. Furthermore, waves of different colors do travel at different speeds through transparent mediums, including air, which explains why a beam of light comprising many colors is dispersed in passing through a prism.

Yes, there were some "blatant errors" but not where Mr. Smith said they were.—*Carl Winters, Brant, N.Y.*

### GEORGE VALIANTINE

I am making a study of the life and mediumship of George Valiantine, the American voice medium, primarily famed for his sittings with H. Dennis Bradley. If any FATE readers knew Valiantine personally or have any information about him which is not in the usual published material, I would greatly appreciate their letters. In particular I need information about him after the year 1934.—*Raymond Bayless, 11348 Cashmere Street, Los Angeles, Calif. 90049.*

### THE FUNDAMENTALISTS

It amazes me that so many ignorant "fundamentalists" can be counted among the readers of FATE. They are exemplified in the ongoing controversy over the symbol of the cross.

During my 77 years I have found that Christian churches attract large congregations of stuffed shirts and hypocrites who have no concept of the tenets of Christianity. Christ himself would be hard put to find anything He taught and died for in the actions and teachings of most

(Continued on page 160)

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(Continued from page 150)

Christians today. Calling members of religions that are centuries older than Christianity "heathen" does not make them so.

Buddhism, for instance, an offshoot of Hinduism, antedates Christianity by almost six centuries and its membership outnumbers Christians many times over — and with good reason.

As for the Bible, often referred to by your readers as "God's Holy Word," the Old Testament is a history of the early Jews and the New Testament is the story of the life of Jesus written by His disciples. Even *Revelations* is only an account of a dream of St. John on the Isle of Patmos. There are other "accounts" which either were not included or were deleted — such as the Apocrypha — and how about the Dead Sea Scrolls hidden by early Christians and recently discovered? Why refer to the expurgated version as "God's Holy Word"?

Many persons today question the validity of such fundamentalist ideas about "God's Holy Word" — not that we wish to discredit the Bible but that we resent this "Christian" habit of discrediting and downgrading other religions, each of which was the result of a need of its time. Mohammed appeared in answer to the need of his people seven centuries after the birth of Christ and Buddha six centuries before Christ. Who is to say that all these "saviors" are not one and the same entity?

I am well aware that I shall be severely censured by the bigots who masquerade under the name of Christians today — but one of the prerogatives of age is the right to speak up.

Let my case rest on its merits! — Anne Glendenning White, West Palm Beach, Fla.

\* \* \*

In these trying times, though medical science has succeeded in pro-

longing our life span, the brevity of life remains troublesome to all mankind. As we seek some ray of hope most of us have nothing to turn to but the frozen and antiquated theologies of our institutionalized religions. The interpreters of these faiths tell us in essence that we are at the mercy of an omnipotent bogeyman who will strike us down unless we pay him homage.

With such statements as "Goodness alone won't save you" and "No one cometh unto the Father but by Me," our religions are telling us that God will condemn us to eternal suffering if we won't accept His son as Savior. No wonder so many persons brought up in strictly orthodox religious homes now are seeking therapy for neurotic fears!

I always have felt that if man survives death we should be able to prove that survival. If there is something more to man than his physiological components we should be able scientifically to demonstrate it.

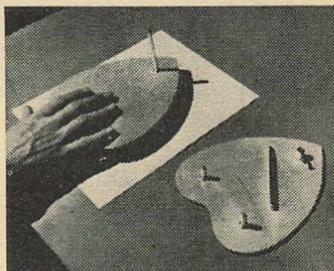
With the unbearable austerity of conventional religion on the one hand and the utter hopelessness of materialism on the other, it appears the only answer to our dilemma may lie in the research carried on by the parapsychologists. I believe psychic research is our only hope.—*Eddie Tabash, Beverly Hills, Calif.*

#### DIE, ERROR, DIE

In "Wheel of Fortune" in your March, 1970, issue, Paul Steiner states that Boris Karloff died while making the film, "Die, Monster, Die." Mr. Steiner's research is certainly inadequate.

The movie "Die, Monster, Die" was released by American International in 1965 and Mr. Karloff died on February 2, 1969. He made about 10 films after the release of "Die, Monster, Die," his last being "The Incredible Invasion."—*Allan Becer, Pittsburgh, Pa.*

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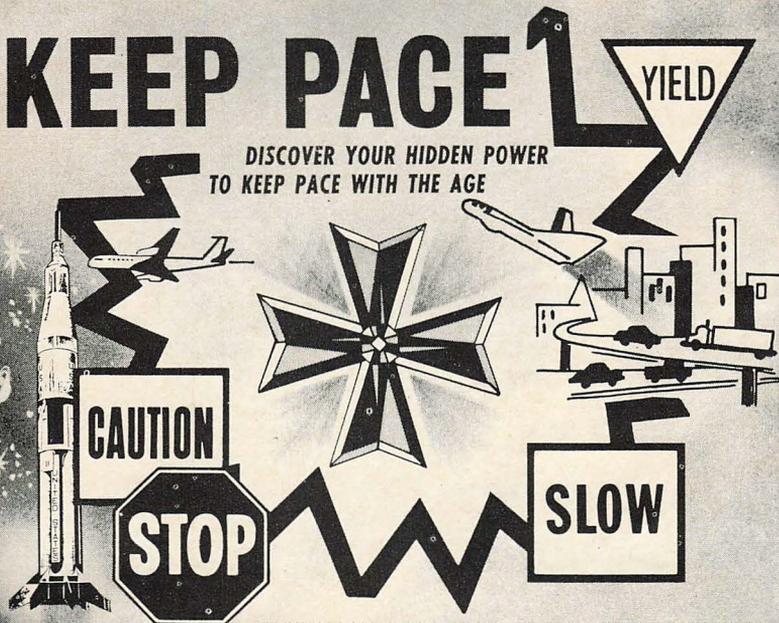
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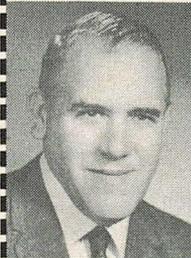
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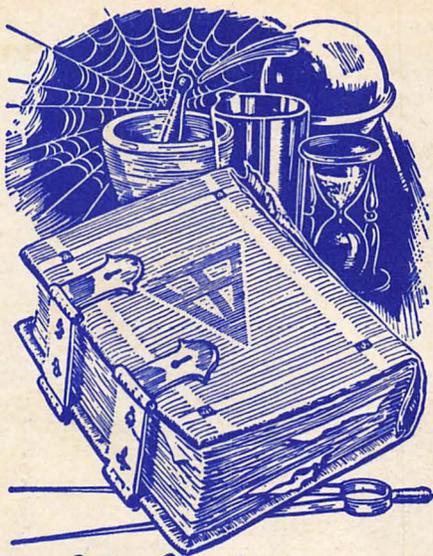
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